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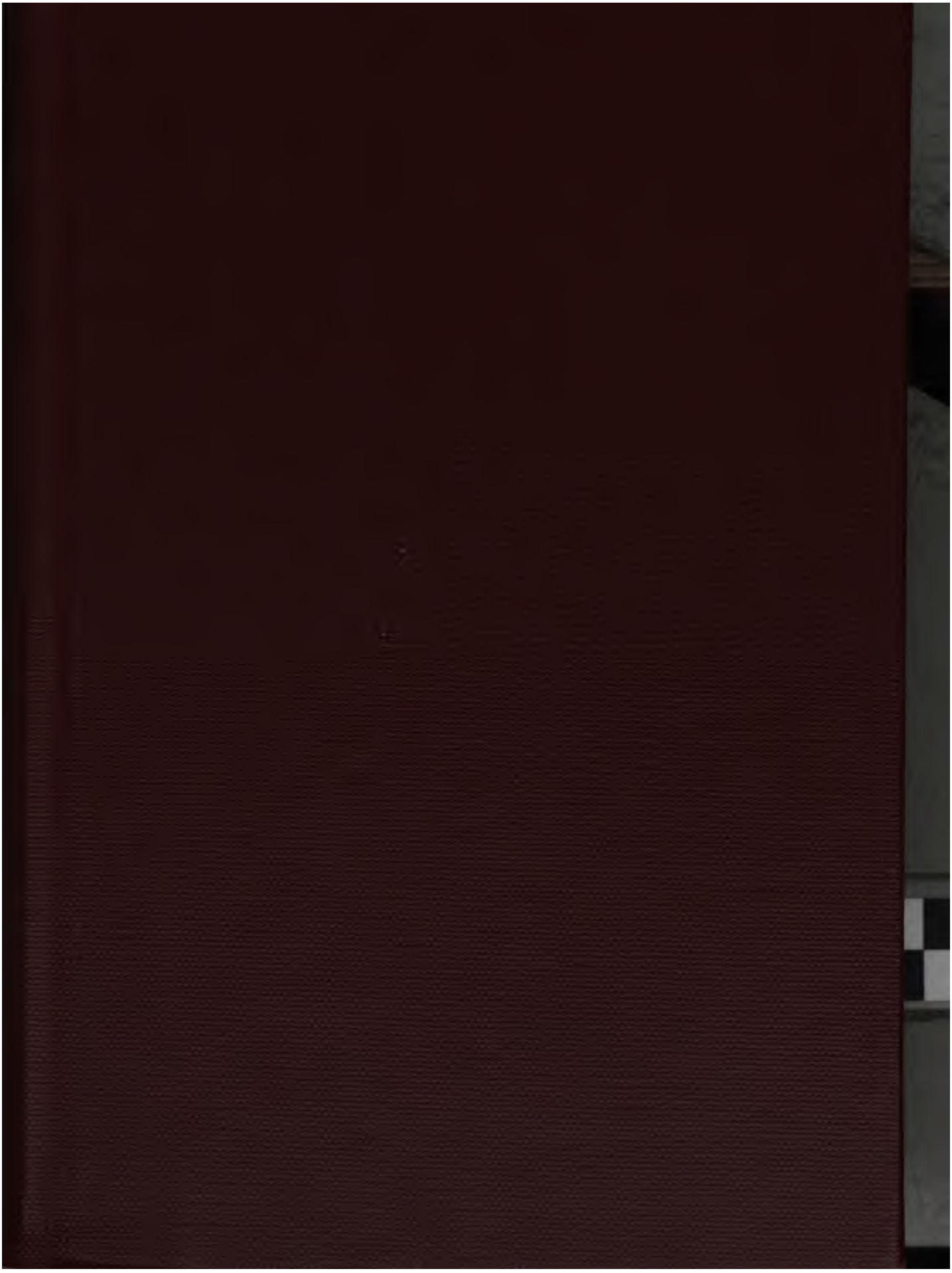

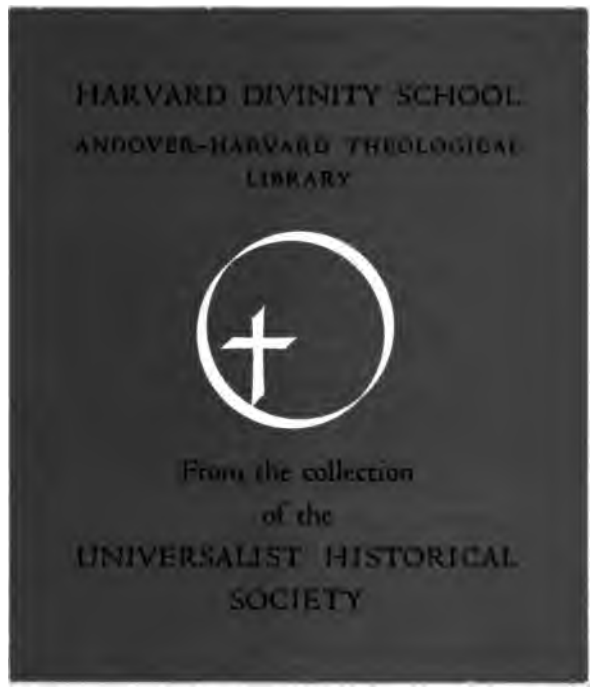
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Philip Henry. M. A.

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Non sub Lege, sed sub Gratia.

Dec. 15. 93.

your unworthy Cosin
Friend & Brother
Philip Henry

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THE

MISCELLANEOUS WORKS

OF THE

REV. MATTHEW HENRY, V.D.M.

CONTAINING

IN ADDITION TO THOSE HERETOFORE PUBLISHED,

NUMEROUS SERMONS,

NOW FIRST PRINTED FROM THE ORIGINAL MSS.

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ON WHAT CHRIST IS MADE TO BELIEVERS, IN FORTY REAL BENEFITS,

BY THE REV. PHILIP HENRY,

NEVER BEFORE PUBLISHED.

ALSO

A PREFACE AND LIFE OF THE REV. P. HENRY, A.M.

CORRECTED AND ENLARGED

BY J. B. WILLIAMS, LL.D. F.S.A.

WITH

FUNERAL SERMONS FOR MR. AND MRS. HENRY,

BY THE REV. MATTHEW HENRY, V.D.M.

AND

FUNERAL SERMONS ON MR. MATTHEW HENRY,

BY W. TONG, JOHN REYNOLDS, AND DR. WILLIAMS.

IN TWO VOLUMES.

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PREFACE.

"THE lips of the righteous," said Solomon, "feed many;" and in our times especially is the assertion verified by the published relics of persons so denominated. In the publications referred to, as in ample storehouses, hath been laid up for the church most invigorating food; and the press, like the blessing upon the widow's stock, continues to multiply and perpetuate the treasure.

Few individuals have been more distinguished for their endeavours to advance the divine honour, by such means, than Matthew Henry. His name, because of his productions as an author, is deservedly *great* in Israel; and in the gates thereof do his works praise him. His course on earth terminated long ago, but not until, in a far more exalted sense than the racers in the Grecian games, he had delivered a torch to survivors—a torch, which guides to heaven; and which not only has remained unextinguished, but still flames with increased and cheering brilliance.

The favourable reception given to the late edition of our author's Scripture Commentary, in three octavo volumes,* has induced the enterprising and zealous proprietor of that unique impression, to send forth, in a size exactly uniform, the ensuing collection of the same inestimable man's Miscellaneous Compositions.

Various editions, some smaller, and some more extended, bearing a similar title, have heretofore appeared. But if the folio of 1726, and the quarto of 1811, be excepted, not one has made the least pretension to completeness. Neither of those editions, though the most perfect of any, is fairly entitled to the distinction. The quarto contained the Sermon at the opening of the Meeting-house in Chester, which was omitted in the folio; and the folio preserved the collection of Family Hymns, while the quarto retained only the Prefatory Essay to that collection. But neither embraced his Treatise on Baptism, nor yet his Memoirs of Mrs. Radford, Mrs. Hulton, or Dr. Tylston.

All Mr. Henry's publications, (except only the tract on the schism bill,† which cannot be discovered,) including the Prefaces he wrote to the Life of Thomas Beard,‡ and Mr. Murrey's book on Closet Devotion,§ will be found in the present undertaking. Many discourses from original, and hitherto unpublished, manuscripts, are added; as are also the admirable sermons, delivered on occasion of his death, by the Rev. Dr. Daniel Wiliams, the Rev. William Tong, and the Rev. John Reynolds of Shrewsbury. They are all, as I am informed, accurately corrected, as well as beautifully printed: and elegance is united with cheapness.

* Originally printed in 6 folios. Mr. Thoresby of Leeds, of antiquarian celebrity, and Mr. Henry's friend, (see the Life prefixed to the Exposition, in oct. *ut supra*, vol i. p. 35.) possessed "the memorable pen, wherewith the far greatest part of the volumes, in folio, was writ, the gift of the reverend author, 1712." See Thoresby's Ducatus Leodensis, Dr. Whitaker's edition, p. 70. in the Catalogue of Natural and Artificial Rarities, fol. 1816.

† See the Life, *ut supra*, p. 108.

‡ The Holy Seed, *or* the Life of Mr. Tho. Beard, by Jos. Porter, *duod.* 1711.

§ Closet Devotions, by Robert *Murrey, duod. 1713.*

Had Mr. Henry's life been lengthened, it was *his* intention to have published the manuscript sermons now introduced, and many others.* The series, alas! in present circumstances broken, would then have been perfect.

As selections from his usual pulpit preparations, and amounting to scarcely more, in any instance, than sermon skeletons, the manuscripts now published will, if compared with other parts of the volume, suffer from the common disadvantages of incompleteness. But while this circumstance has been felt as a reason against their introduction, the consideration of the welcome they are sure to meet with, and the prospect, therefore, of their usefulness, has outweighed that and several other objections. One of those objections—brevity—will be to some persons, no doubt, a recommendation.

It will be observed, by careful readers, how well the manuscripts referred to accord with Mr. Henry's more finished productions, which it will now be seen, more clearly than ever, were only a faithful representation of their author. What he appeared to the world to be as a preacher, he really *was* among his stated auditors, both at Chester and Hackney.

To the whole is appended a set of discourses by the venerable Philip Henry, his father, on what Christ is made to believers in forty real benefits. The subjects of this part of the volume are now first published from the hand-writing of the holy man who penned them; and being thus associated with his Life,† are not, it is thought, unsuitably preserved in the present volume. They have been introduced, indeed, because of their intrinsic excellence; for the greater honour of the writer; and for the sake of a wider circulation than would probably have been secured if published in a detached or separate form.

Independently of their interesting subjects, their author's special approbation of these sermons may be noticed. Philip Henry selected them from his accumulated collection of papers as a legacy to his excellent daughter Mrs. Savage;‡ a fact perpetuated by herself in the commencement of the original manuscript, which forms a thick duodecimo volume.

"What Christ is made of God to true believers in forty real benefits, preached at his meeting-house, at Broad Oak, in Flintshire, by my honoured father, Mr. Henry, thus written with his own dear hand, and left to me, S. S. by his last will, to the end I may learn Christ, and live Christ, and be eternally happy with him. Amen."§

The treasure thus distinguished, is possessed by my respected friend, Mrs. Bunnell, Lower Terrace, Islington, a descendant of Philip Henry; and at my request she kindly communicated it for publication.

Notwithstanding similar regrets attach to the contents of the Appendix, as to the rest of the fragments now, for the first time, made public, the same arguments for their admission preponderated in the one case as in the other; and they fully demonstrate, though unfinished, our author's accuracy, when he pronounced his father's preaching to be "very substantial, and elaborate, and greatly to edification."‖

All the sermons included in the Appendix are, as their title imports, concerning Christ—in various of those endearing relations which he bears towards his church. It is their individual and combined object to *exalt* him; to maintain his true and proper divinity; to illustrate the necessity and infinite nature of his atonement; and thus to fix every eye upon his cross. They exhibit likewise, in lively and familiar terms, those sources of satisfaction to believers, which alone can minister joy as they travel to their everlasting rest.

It is the exclusive design of one discourse, the eighth of the series, to prove—that Jesus Christ is the Lord our Righteousness; and that it is the *duty* of believers to call him so. No

* See the Life, *ut supra*, p. 111.
† See p. 9.
‡ See her Life, duod. 1828. 4th. ed.
§ Mrs. Savage. The original MS.
‖ See *post*, p. 106.

reader, it is to be hoped, will slight the request which is prefixed to the discussion of that all-interesting topic. *

Nor should it escape notice, in reference to the same sermons, that irrespectively of the uncommon importance of the subjects discussed, they are among the very choicest relics of their author. The date of the first is July 26, 1691, and of the last June 5, 1692. Philip Henry died June 24, 1696. So that, instead of containing any thing crude, they memorialize the piety and wisdom of that eminent man, when both were most matured.

Such are some of the claims which the present volume has upon the public attention.

Besides which, the responsible duties of an editor of all the manuscripts now first printed, have been most judiciously and faithfully discharged by the Rev. Edward Hickman: a gentleman who numbers no less than three of the ejected worthies in the line of his ancestry; and who is himself the fourth in his family of a regular succession of nonconformist divines. His residence at Denton, in Norfolk, so near the press, rendered this service by him especially convenient; and his attainments in the knowledge peculiar to his sacred profession; his ardent attachment to the writings of Mr. Henry; and his deep admiration of their merits; attest his particular fitness for the task, which happily for the public, and the credit of our author, he undertook.

In contemplating Mr. Henry's Miscellaneous Works, in themselves a library of theology, it naturally occurs, how much less known, and consequently less esteemed, *they* have hitherto been than his Exposition. So far, indeed, as paramount attention to Holy Scripture is concerned, this is just as it should be; and it is not wished by any effort, either of commendation or criticism, to weaken the force of that prepossession. The Exposition is, and ever must be, regarded as the *magnum opus* of its author. Nor can it be any presumption to predict of it, as Ovid is reported to have done respecting the far-famed poem of Lucretius, that it will live till the dissolution of all things.

Still it appears somewhat reproachful to the Christian public, that the Miscellaneous writings of our author should, in general, be, as a whole, in a comparative state of neglect: for it will be found on examination, that the same commanding excellences which have rendered Mr. Henry so celebrated as an expositor, distinguished him as a preacher; and have imparted to his Sermons, and Treatises, and Tracts, a charm not less fascinating than that which pervades the Commentary. There is, throughout, the same soundness of doctrine, the same "strange readiness, and fertility of invention," † the same novelty, the same felicity of illustration, the same pointedness of remark, the same ingenious contrivance of proverbial sentences, ‡ and the same unvarying attention to usefulness. His zeal for this latter object, like the fire of the vestal virgins, was always burning.

Whatever prejudices may exist against theological compositions, in the form of *Sermons*, that neither accounts satisfactorily for the neglect of Mr. Henry, nor does it annul the fact—that one of the most interesting and valuable sections of English divinity, consists entirely of sermons. And the remark must not be withheld, that considering the age in which Mr. Henry lived, he is entitled, as a sermonizer, to special honour. There are few discourses, ancient or modern, which possess more intrinsic excellences; or which contain, without the slightest pretensions to greatness, more various reading, more powerful appeals, more appropriate imagery, or a purer spirit of sacredness. Having explained his text, and so explained it as to fix the attention, he commonly divides his main proposition into parts; and generally restricts his observations, sometimes avowedly, as at p. (83.), to the context. His explication of the doctrine deduced from the text discovers occasionally, as do all his applications, powers of discrimination equally uncommon and striking. The subdivisions are so managed as to

* Appendix, p. 24. † Funeral Sermon, by Mr. Reynolds, p. 1291. ‡ Ditto, by Dr. Williams, p. 1301.

assist the memory; as when, for instance, he describes the nature of the sacramental supper —as a commemorating ordinance; as a confessing ordinance; as a communicating ordinance; and as a covenanting ordinance.* And although these intended helps appear, frequently, too jingling and fanciful for correct taste; yet in Mr. Henry there is such an air of naturalness, even about *them*, as to prevent offence, if not to disarm criticism. When he comes to press the *uses*, and urge the *motives*, connected with his leading topic, he rises in instructiveness. Nor does he lose sight of a single fact or circumstance with which the truths he wishes to enforce can be associated. He seemingly exhausts the subject without exhausting the reader. Is there one, among all his discourses, which does not capitally illustrate those three qualifications of Baxter's "Best Teacher," which are essential to a good sermon?—a clear explication of the gospel; the most convincing and persuading reasonings; and a manner at once serious, affectionate, and lively.† If Addison's test be true, that the secret of fine writing is, for the sentiments to be natural without being obvious, Mr. Henry, in whatever department of authorship he is considered, is entitled to a far more exalted rank among illustrious writers than he has yet attained.

In *funeral* sermons he so excelled as to render it just occasion for regret that he published so few. They all mingle liveliness with affection in a very remarkable degree. They are grave without being dull; and seriousness is seen at the widest possible distance from gloom. One of them expatiates with singular beauty upon the duty of Christians giving *thanks* when in sorrow;‡ the death of "good men and good ministers" is represented in the exquisite imagery of the Scriptures; eternal realities are even familiarized; the instruction of the living is most powerfully attempted; and the ability and excitation of the biographical sketches, which are perfectly free from panegyric, cannot be estimated too highly. His sermon on the death of Mr. Tallents, is one of the finest specimens of preaching that can be instanced; the text selected by his revered friend was peculiarly appropriate, and, united with the occasion, called forth all Mr. Henry's powers. There are many passages in it of great strength and beauty; but his representation of "the delights of sense, and all earthly amusements and entertainments, as only despised crowds through which the soul of a Christian, big with expectation, presses forward in pursuit of everlasting joys,"§ is too noble not to be specially noticed. It is a kindred thought to that of the apostle, when he speaks of pursuing, or pressing toward the mark for the prize of the believer's high calling,—or should its originality be questioned, it must be allowed the merit of a happy paraphrase.

Another of those sermons is entitled, though in a different aspect, to more than incidental attention. It was preached on the death of the Rev. Daniel Burgess,‖ after, as the reader will perceive by the date, Mr. Henry's removal to London, a circumstance here noticed, because of the supposed influence of that event upon several of its statements. The allusions, coupled with the circumstances of the case, are, indeed, most significant; and admirably unfold our author's excellent spirit, his talents, and masterly adaptation of passing occurrences to the purposes of general instruction.

The case is this: Shortly before that discourse was delivered, Mr. Henry was attacked, through the press, by the able and untiring pen of De Foe—not by name, but by inuendo; and so graphically as to appear as visible to the mind, as De Foe himself, a few years before, had been made, by a state advertisement for publishing a political squib. The delineation upon the face of it was highly honourable to Mr. Henry, but it was so completely neutralized by sarcasm, and no small portion of scorn, as to be grossly insulting. It touched with an unsparing hand the tenderest point in Mr. Henry's history; and being published so soon

* *P. 336, &c.* † Poor Man's Family Book, p. 303. duod. 1691. Works, vol. 19. p. 510. oct.
‡ *P. 806, 806.* § P. 776. ‖ P. 820.

ıfter his settlement at Hackney, respecting which his Life fully details his distress,* was but oo well adapted for his own annoyance, and the irritation of his beloved, but dissatisfied, flock ıt Chester.†

To De Foe's uncalled-for representation Mr. Henry opposed no express reply; still less did he again revile; he took occasion, however, from the text of the sermon now under consideration—"We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us"—to expatiate upon the infirmities of Christ's ministers; to acknowledge that "they have their faults, their flaws, their blemishes, as earthen vessels have;" ‡ and to notice also, how frequently they are "despised and trampled upon," § even "loaded with reproach and calumny." ‖ And then, applying the whole to himself and his brethren, he added, and it must have stung such a man as De Foe to the quick—"By keeping the grace of humility in its strength and exercise," we shall have "this to say to those who think and speak lightly of us, That they cannot have a meaner opinion of us than we have of ourselves, nor lay us lower before men, than we lay ourselves every day before God." ¶

The infusion of this spirit of Christianity through every part of Mr. Henry's works it is, which constitutes one of their peculiar charms. And—because of it, it cannot be otherwise than gratifying to those who admire him, either as a man or a writer, that increased attention is still likely to be given to his remains. The Exposition, indeed, which has been so long a favourite with studious dissenting ministers, and plain unlettered Christians, not to mention some members of the established church, is now greatly extending its range in the latter direction; and that, notwithstanding the increasing circulation of the popular and invaluable Commentary of the Rev. Thomas Scott. The demand for that excellent work was, at one time, such as to threaten our author's exclusion from one large circle of the community; but the paroxysm being over, and reflection having succeeded excitement, Mr. Henry's unequalled work has been restored to its rightful pre-eminence; and it has lately been afresh commended by a zealous clergyman of the establishment.

To prevent, as much as may be, the possibility of disappointment in any reader, who now, for the first time, may resolve upon the study of *all* our author's writings—the Exposition *and* those which are Miscellaneous—it may not be amiss to observe, how important, as well as just, it will be, to make proper allowance for the difference of the ground-work in the two classes of the publications as so distinguished; and to keep especially in constant recollection, the aids to thought which are inseparable from an exclusive consideration of the divine testimony: otherwise a comparison to the disadvantage of the latter class of authorship may easily, and even unintentionally, be formed. Without a caution so necessary, even in the absence of any thing else, our author's Exposition, like the Contemplations of Bishop Hall, will be very apt to disparage his other productions; a consequence the more to be deprecated because the Miscellaneous Writings, as is the case with the Sermons of the revered prelate just mentioned, actually evince quite as extraordinary faculties, both of ingenuity and instructiveness, as the Commentary; though less obviously, because the opportunity for presenting uncommon remarks is less frequent, and because the range for observation is necessarily extended. The style of Mr. Henry, however, on every subject, as is the style of the good Bishop of Norwich, is enriched by Scriptural allusions; many of them surprising, and even delighting the reader, not less than some of those incidents, drawn from the same pure fountain, with which Milton adorned the sublimest of all poems.

The habit of sprightly and apt allusion to Scripture facts, and the use of Scripture language, which Mr. Henry diligently cultivated, has not only enriched, but unspeakably enlivened

* *Life, ut supra*, p. 45, &c. † See De Foe's Present State of the Parties in Great Britain, p 307—309. oct. 1712.
‡ P. 825. § P. 826. ‖ Ib. ¶ P 830.

the ensuing Miscellanies; and frequently more instruction is conveyed by the manner in which he has seized the *hints* scattered up and down in the sacred volume, than by the lengthened and elaborated topical discussions of many celebrated writers. And—his *application* of such references is incomparable. In this point of view the exordiums to his sermons deserve especial regard. They are fine instances of the advantageous illustration of one scripture by another; while, as specimens of the beneficial observance of biblical phraseology, they are unrivalled. An attempt at citation would involve considerable extracts from most of the sermons in the volume.

In the management of texts, as well as their illustration, every reader conversant with what are called the old divines, will perceive in Mr. Henry a vast improvement upon the canons of most preceding theologians. It is true *his* style, like that of the majority of the admirable persons referred to, was oftentimes too quaint, and too antithetical; but even in those respects, great advances are discoverable towards the happier modes of division and expression, which are now in use. Mr. Henry is both less strained and less excessive; as may be seen in the exordium to the "Pleasantness of a Religious Life," where, perhaps, he has put forth his antithetical prowess to the uttermost.

From another fashion of his predecessors and contemporaries—the fringing of the margin, "with variety of choice reading"—Mr. Henry, except in the "Treatise on Meekness," and the sermon entitled "Christianity no Sect," has still further departed. Not that he was unequal to the task; for his reading was extensive, and various, and well managed; and in the compositions thus mentioned, he has shown the ease with which he could have vied with even the most erudite of his brethren in citations from antiquity. But ever after those two discourses were published, wiser in this respect than many of the ancients, he deemed it sufficient to state the *results*, rather than the sources, of his thoughts. And so completely, from that time, were the ideas he collected from others moulded and fashioned in his own mind, as to render it almost as difficult to trace them as it would be to detect the flowers and blossoms from whence has been extracted a mass of honey.

Socrates has directed mankind to limit their studies to things of real utility. And Mr. Henry, in his official capacity especially, diligently acted upon this counsel. Therefore it was, that in drawing the portraiture of a good minister, he declared he should do it "by his interest and fidelity, not by his learning, or the arts and languages" of which he was master.* And therefore it was, that instead, on the one hand, of hunting after novelties instead of the gospel; or, on the other, of borrowing largely from celebrated philosophers, and admired, but profane, classics, either to adorn his compositions, or display his learning; he bestowed all his energies to increase men's acquaintance with the *Scriptures;* to make, by the use of the words of truth, the "countenance of truth," as Hooker expressed it, "more orient." There is not in all his writings a single attempt to resolve any one of the absurd inquiries which are so common on the lips of mere speculators and triflers. Like the apostle Paul, whom he admired more than all mere mortals, and whom he has signalized as "the most active, zealous servant that ever our Master had," † he daily studied to know nothing "save Jesus Christ, and him crucified." His preaching, as was the case with his beloved friend Mr. Samuel Lawrence, tended "to bring people to *Christ and heaven;* to heaven as their end, and to Christ as their way." ‡ This the reader may see beautifully illustrated at the close of the sermon entitled, "Faith in Christ inferred from Faith in God." §

Far from contenting himself with mere illustrations in geography, or natural history, or the "fine-spun cobwebs of school notions," or maxims of heathen ethics, Mr. Henry's whole soul was absorbed in a mighty effort to unfold the meaning of God's word; to convince

* P. 739. † P. 734. ‡ P. 803. § P. 796, 797.

mankind of sin; to induce reflection; to exhibit the riches of salvation; and to guard against neglecting it. Instead of glancing, now and then, at the essential parts of the Christian system, as if at a spectre; instead of treating the doctrines of the cross with reserve and hesitation, as if afraid they should do harm; he evidently *gloried* in them, and delighted, upon all occasions, to give to them the greatest prominence. This spirit leavens the whole of his writings; and such is his regard to the necessity of divine influence, and such the earnestness of his solicitude that all might be *saved*, that we seem carried back to the ministrations of the apostles themselves; the energies of the soul are called into continual exercise; and holy cheerfulness is promoted. Mr. Henry, indeed, *was* a *happy* Christian, and all his publications breathe the air of heaven. There is impressed upon them a calmness, a vivacity, a heart,* so strongly indicative of "joy and peace in believing," as to form a running commentary on his own memorable declaration, that—"a holy, heavenly life, spent in the service of God, and communion with him, is the most pleasant and comfortable life any man can live in the world;"† or on that other striking assertion—"I would not exchange the pleasure of converse with the Scriptures, and divine things, for all the delights of the sons and daughters of men, and the peculiar treasures of kings and princes." ‡

It was this settled persuasion, combined with zeal that others might enjoy the same blessedness, which so urged him onward in his style of writing, as, oftentimes, to give an idea of almost breathless haste; an anxiety for the reader's good, which never seems to have allowed him to stop till all his emotions had found utterance. The reader must be struck with this in his Recommendation of Sober-mindedness to the Young; § in his Improvement of the Death of Mr. Tallents; ‖ and, indeed, in all his published labours, treatises as well as sermons.

As an author Mr. Henry is what Lord Bacon would pronounce a "full" writer. He takes many things, after the manner of Holy Scripture, for granted. There are no digressions. He never aims at making a single sermon a complete body of divinity; and still less does he waste one page after another in a dry repetition of truisms, which when pronounced are, because of their commonness, as ill calculated to move as to interest the mind. More is often implied by him than expressed; and even the most important instructions are frequently conveyed incidentally. "Gospel ordinances," he remarks, "*in which we deal much in our way to heaven*, are very agreeable to all the children of God." ¶ And again—"we must take up our cross, *when it lies in our way*, and bear it after Christ." ** The Miscellaneous Writings, like the Exposition, are full of such examples. But the most perfect and continuous of them, occurs in the 4th chapter of the Communicant's Companion, under the title of Helps for Self-examination.

Whatever our author's defects may be, they are never important; nor do his writings sustain by them more injury than a fine face does by a mole. He never offends by bigotry, nor disgusts by mysticism, nor wearies by feebleness, nor puzzles by abstruseness. Some persons, notwithstanding even efforts to be intelligible, and efforts to all appearance as strenuously put forth as was the strength of certain mariners when rowing towards Tarshish, are still obscure, and full of oracle-like uncertainty. Mr. Henry, on the contrary, is perfectly lucid, and clear.

His diction, always expressive, is often felicitous; and though it makes no pretension to elegance, is both nervous and forcible. His writings are not, it is true, "embossed," like Bishop Taylor's, "with graceful ornaments;" but ordinary subjects are treated by him in an extraordinary manner;—an attainment Horace thought so difficult. Nothing can

* See p. 1279. † P. 283. Life, *ut supra*, p. 76. ‡ P. 331.
§ P. 554. ‖ P. 1032. ¶ P. 253. ** P. 258.

be more appropriate or instructive than his description of his mother's wisdom—as consisting in being "well versed in Solomon's proverbs." * And—when he delineated "the pleasure of a proud man in his dignities, and the respects paid him, as Herod, in the acclamations of the crowd," he represents it as but affecting "the fancy;" as "vain glory;" as "but the folly of him that receives the honour, fed by the folly of them that give it:" †—does he deserve less regard, or is he less accurate, than Shakspeare himself, in the celebrated catechism of Falstaff?

In definitions, indeed, our author excelled greatly. His writings abound with them, and they are uniformly distinguished by the best characteristics; they are simple, original, and uncommon. "What is heaven," he asks, "but holiness in honour? grace crowned with glory?" ‡ "Meditation is thought engaged, and thought inflamed." § "Our love to God in this world is love in motion, in heaven it will be love at rest." ‖

His allusions and imagery, in like manner, always please, and always edify; the former, because they are generally Scriptural; the latter, because, like the parables of our Lord, they are derived from the most common occurrences. It is their reflection of the images of every-day life which gives to them such an inexpressible charm, and an impression, also, upon the memory so difficult to efface. Let his reference to Jacob and Boaz ¶ be well considered in illustration of one of the classes now under consideration; and such instances as the following of the others;—"Wisdom not only makes the face to shine for the present, but leaves a good report to succeeding generations, like the after-beams of the sun when he is set, surrounded with which he lies down in honour." ** "The yoke of Christ is more than easy, it is sweet and gentle; not only easy as a yoke is to the neck when it is so well fitted as not to hurt it; but easy as a pillow is to the head when the head is weary and sleepy." ††

Sometimes he produces a singular and powerful effect by a peculiar and impressive *repetition* of a word. At first sight, indeed, the phrase may appear capricious; frequently it really is so; but if considered, it will, nevertheless, be uniformly found to convey some truth of special moment, if not to unite with some portion of Scripture worthy of supreme attention. For instance—the concluding sentence of the exordium to the funeral sermon for his mother; ‡‡ the last paragraph of the same discourse; §§ and the close of the first branch of the application to the sermon entitled—Christ's Favour to Children. |||

It is remarkable, that when Mr. Henry is ever so awakening his address is always *attractive*. Though filled with zeal, he never indulges in the awful style of some ardent and talented writers, who, when writing against evil, have so expressed themselves as to make it questionable whether they did not mistake pride, or malignity, or passion, for Christian charity. Under a better influence Mr. Henry employed—plain and Scriptural statements; tender and kind expostulations; the sweetness of condescension and respect; and no small portion of that "long suffering" which, in reference to one of its brightest manifestations, was proclaimed a pattern to subsequent believers—for guidance surely, as well as encouragement. ¶¶ So that when he makes the reader start, it is not so much by a voice of terror, as of solemn importunity. If the individuals alluded to (and it seems to have been the case) were provoked by human offences, like warring elephants by "the blood of grapes and mulberries," to *fight*, Mr. Henry's heart was melted. The dishonour done to God, and the imminence of man's danger, affected *him*, as they did David when he grieved because of transgression; and David's Lord, who, beholding Jerusalem, wept. It is observable, that Mr. Henry advised others to a like course. *** The truth is, he regarded the present world in connexion with a system of mediation; a system which it is the design of the New Testament

* P. 168. † P. 232. ‡ P. 164. § P. 365. ‖ P. 267. ¶ P. 257. ** P. 167.
†† P. 231. ‡‡ P. 167. §§ P. 174. ||| P. 709. ¶¶ 1 Tim. i. 16. *** P. 324, 610.

to unfold; and of individual ministers, in proportion as they are actuated by a genuine desire of usefulness, to exhibit and enforce. Hence, how poignant soever his reproofs, his very tone and manner discover such *love* to mankind, as forbid the supposition of even an inclination to angry violence. In his Discourses against Profaneness, where all his hostility to sin is consolidated, there is actually nothing to inspire displeasure at his rebukes. Nay, the very *titles* of those productions are enough, if prejudice previously existed, to disarm it. One is a "Friendly Admonition—to Drunkards and Tipplers;" another a "Word of Advice—to the Wanton and Unclean;" the next is a "Serious Address—to those who Profane the Lord's Day;" and the last, a "Check—to an Ungoverned Tongue."

Mr. Henry *knew* the terrors of the Lord, but, in imitation of the great apostle of the Gentiles, that knowledge was not used for purposes of intimidation. He *persuaded* men. He aimed, by means of motives and arguments, at "alluring" sinners "into the ways of wisdom and holiness." * This was a method of treatment to which from childhood he had been accustomed; his honoured parents constantly used it towards their children: † and, successfully pursuing the same course, his own writings display a power of insinuation precisely similar to that which prophecy and poetry have attributed to the dews and the snow of heaven. How singularly is this the tendency of the Treatise on the Pleasantness of Religion. That inestimable little work is introduced by an allusion to a principle of ratiocination insisted upon by a great name in the Platonic school, Dr. Henry More; and upon that principle Mr. Henry proceeded in a train of holy argumentation, and with a persuasiveness which has never yet been surpassed. Though the treatise in question was the last our author wrote, it is a sample of all his other publications, and may be fitly recommended to such as are unacquainted with his merits as the first to be read.

Let it not be inferred, however, from any of the foregoing remarks, that, because Mr. Henry never provoked hostility, he trimmed, either in his writing, or preaching. Instead of withholding any part of God's counsel to please men, he paid as little regard to human prejudice, or human passions, when opposed to the promulgation of truth, as an eagle does to flies. In the discourse entitled "Christianity no Sect," ‡ he has expressed himself fully on this point, as also in one of his ministerial exhortations; § and the works now collected admirably illustrate and confirm those statements. He greatly disapproved of not giving to each "principle of religion its due weight, and each practice of it its due place and proportion." ‖ He would not have "one precept of the gospel, any more than one table of the law, dashed in pieces." ¶ In spite, therefore, of cavillers he uniformly combines—privileges with duties; and doctrines with obligations. He equally recognises divine power, *and* human agency. He exhibits the grace that bringeth salvation; but he also maintains, and upon the same unerring authority, that perdition is the fruit of sin.

He every where uses great plainness of speech; an acquirement of singular importance, but which, so frail is human excellence, may easily degenerate into lowness, if not vulgarity. Instances of that kind do, it must be confessed, occur occasionally in our author's writings; and lest the present remarks should be considered as savouring of inordinate partiality, and lest, also, any person should follow even Mr. Henry, as an exemplar, injudiciously, one instance shall be noticed. It occurs in the "Directions how to Spend the Day with God." —"We must wait upon God," says our author, "as the holy angels do, who always behold the face of their Father, as those who are at his beck, and ready to go upon the least intimation of his will, *though but by a wink of his eye*, wherever he sends them." ** It cannot, surely, admit of doubt, whether the words thus printed in Italics are a blemish to the passage or not. They *do* detract from its force and dignity. The idea is actually

* P. 259. † P. 171. ‡ P. 321. § P. 728, 729. ‖ P. 230. ¶ Ib. ** P. 443.

debased by the homeliness of the illustration; and the familiarity of it reminds us of the lightness, and taste for punning, so assiduously cultivated in the middle ages.

Connected with Mr. Henry's studied plainness of speech, must be noticed his boldness. Frequently that quality is very striking. His exposure of transubstantiation in the Communicant's Companion; * the seventh direction at the close of his Advice to the Wanton and Unclean; † and the whole of the sermons entitled "Self Consideration necessary to Self-Preservation," ‡ are deserving of especial remark in this respect. Astonishment, indignation, inquiry, antithesis, and grave announcements, are so mingled, as to press upon the reader with a force absolutely overwhelming; comparable only to the fervid eloquence of Baxter; and best accounted for upon the principle Mr. Henry once stated as a reason for earnestness—a sight of death at the backs of his hearers. §

For the same reasons, when the exposure of error justified it, an observer will perceive that Mr. Henry did not conceal even his natural facetiousness; and occasionally it amounted to direct satire. He is evidently so to be understood when he alludes to the "cannon" of the angry; ‖ when he mentions dragoons as the "booted apostles" of the church of Rome; ¶ when he adverts to children intended for tradesmen learning Latin and Greek, with a design to forget it; ** and when, as if determined, if possible, to cure an inclination to mysticism, he observes in the Commentary, (to which in this edition of the *whole* works one allusion may be allowed,) that none should be puffed up with a conceit of visions and revelations, since "even an ass saw an angel." ††

A few remarks must be offered upon our author's compositions in the *order* in which, from time to time, they were first published; because a regard to this will discover, to great advantage, some of the excellences and characteristics of his spirit.

The Tract on Schism, for example, his *first* publication, instead of emitting controversial sparks, displays, like all his other works, the most enviable moderation; a moderation indicative of the sobriety and seriousness of a mind deeply impressed, as his certainly was, with the presence and the coming of Christ. Nothing can be imagined better adapted than that small pamphlet to draw men off from the circumstantials to the essentials of religion; to destroy a party spirit; to promote Christian unity and love; to put bigots to shame; and to explode superstitious fancies, as absurdities fraught with inexpressible danger. And the same excellent temper, it may be remarked in passing, breathes throughout his "Layman's Reason for Dissent;" ‡‡ the Sermon delivered by him at the Opening of his New Meeting-house; §§ and, indeed, all his other works.

A Collection of Family Hymns followed the Tract on Schism. And these discover an impulse still more celestial. The avowed design of this labour of love was to "help forward" the doing of God's will "on earth, somewhat like as it is done in heaven." ‖‖

To the Psalms and Hymns succeeded the Life of his venerable and celebrated Father. ¶¶ A volume in which he presented to the reader's eye a "living epistle of Christ;" just such an exemplification of the principles of piety as he longed to see imitated. Who that knows that lovely specimen of biography will not admit, that the peaceableness of its subject; his patience; his freedom from ambition; his entire deadness to the world; and habitual aspirations after the heavenly glory, are, in fact, a picture of what imagination supposes the life of an angel would be, if one of those supernal beings were permitted to tabernacle for a season among men!

Whether the reader concurs in these views or not, it will be worth his while to mark care-

* P. 238. † P. 490. ‡ P. 519. § Life, p. 53. ‖ P. 286. ¶ P. 625.
** P. 834. †† V. i. p. 393. Numb. 22. ‡‡ P. 857. §§ P. 856. ‖‖ P. 705, 706.
¶¶ *See p 9—224. of* the present volume, where it is printed with the enlargements and illustrations recently added.

fully, as he proceeds, all the remaining tractates, and discourses; those, I mean, not already specifically noticed.

The Essay on Meekness, for instance, is eminently characteristic of the author; and it shows, that while the endeavours of many writers seem to have been directed to the scorching up of every vestige of Christian love from the earth, Mr. Henry sought diligently "to promote, and to charm men" into another temper; a frame of mind "conducive to the comfort of human life, the honour of our holy religion, and the welfare and happiness of all societies, civil and sacred." *

The Communicant's Companion has no rival. All who preceded our author in that charming work; such as Dyke, (the title of whose "Worthy Communicant" Jeremy Taylor seems to have adopted,) and Vines, and Doolittle, and Shower, to mention no others, appear immeasurably below him. The productions of those good men, and they were all men of renown, had, it is willingly admitted, their individual excellences. Some of them, especially Mr. Dyke's Manual, (a book much prized by Philip Henry,†) and the Treatise on the Lord's Supper by Doolittle, (Mr. Henry's tutor,) were exceedingly popular. But the "Instructions for the right receiving of the Lord's Supper"‡ evince to the most careless examiner, such a striking superiority for all the purposes of Christian edification, as to forbid comparison. When there has been conceded to Dyke and Shower all the judiciousness and good sense; and to Vines all the learning and acuteness; and to Doolittle all the earnestness and simplicity; and to Bishop Taylor all the elaboration and splendour,—they can fairly claim; there will be found in Mr. Henry's little book, such a combination of attractive properties, in union with a native sweetness of disposition, peculiarly elicited by his subject, as fully to justify the preference which so long, and so wisely, has been given to it by the religious public.

The Catechisms, again, though in a state of comparative neglect, are treasures of divine truth. That "in the method of the Assembly's" has been styled by an excellent friend of mine, who ranks deservedly high as a preacher, and a scholar—"the ablest summary of divinity in our language."§

Nor are the other pieces of Mr. Henry, his "Method for Prayer," and his Sermons, (chiefly delivered, it will be observed, on special occasions,) entitled to less praise. Those of them, not to repeat such as have been mentioned, which are designated—"Directions for Daily Communion with God;" the "Right Management of Friendly Visits;"‖ on "Family Religion;" and "Disputes Reviewed" are deserving of peculiar attention; and are sufficient, had their author written nothing else, to have embalmed his name through all succeeding generations. The admirable nature of the instructions he has there embodied; the way in which true religion is exhibited—as a matter of principle, as a continual discipline of the heart and the life; and the skilful and impressive manner in which moral duties are connected with the Saviour, as their source, their incentive, and their medium, do the utmost credit to his understanding, his ability, and his zeal.

In one word—the direct *tendency* of all his compositions, those which have been specifically named, and those which have been included under a more general reference, is unmixedly and uniformly good. It is to render Christianity attractive; to divest it of those exorbitances and blemishes by which, during the lapse of ages, it has been dishonoured; it is to promote self-knowledge; to draw men to the Redeemer; and to meeten believers for their inheritance. Thither he was himself perpetually looking. He does not, indeed, any where attempt a minute description of what "the eye hath not seen, nor the ear heard, nor the heart of man

* P. 268. † P. 14. ‡ P. 331. § MS. Letter.
‖ See, as to this, Dr. Watts's *Humble Attempt*. *Works*, v. 4. p. 626. oct.

conceived;" but he *does* discover such a familiarity with that better state, as to show "with what ease," like his beloved friend James Owen, he could "take leave of the world as one well pleased to think of being no more in it."* The comforts of grace, which Christians often experience, made *him* "long for heaven;"† and the removal of other saints excited him, by faith, hope, and holy devotion, to "follow them to the things above; on which as Christians," said he, "we are to set our affections."‡

It would be no irksome task to pursue these observations through *all* Mr. Henry's writings, individually; so as not only to mark their chronology, but by suitable excerpts to make the reader acquainted with their respective merits; but after what has already appeared, § it seems an indispensable duty to refrain.

The broader lines of our author's literary character and genius having, in the work just alluded to, been attempted; with observations, likewise, upon his defects and peculiarities; it will be well if many of the notices already submitted are not deemed needless; or at all events an improper detention of the reader from the volume. Since, however, this Preface is perfectly gratuitous, originating in personal conviction, and contributed with a view to the obtaining from the public, if possible, renewed attention to the valuable remains thus introduced, the service, it is hoped, will be readily borne with. And if what is commendable and attractive in our author, should appear to have been principally dwelt upon, let it be remembered how much more pleasant it is to dilate upon excellences than imperfections; upon that which is worthy of regard and imitation, than of censure and aversion. Nor must the remark be withheld, that Mr. Henry's defects, as critically studied, will be found to be not only, what Dryden has so well stated of some errors, "like stains flowing upon the surface," but so trivial, as—in comparison of positive and numberless beauties—to be unworthy of notice. His constant endeavour after perspicuity more than atones for some "poornesses of expression;" and the "infusions of sentiment," and "felicities of fancy," which every where abound, for inattention to critical exactness and laboured polish. Mr. Henry has furnished other employment than thinking upon words.

J. BICKERTON WILLIAMS.

The Crescent, Shrewsbury
December 21, 1829.

* P. 746. † P. 412 ‡ P. 757. § See the Life, vol. 1. p. 101, &c.

THE LIFE

OF THE

REV. PHILIP HENRY, A. M.

WITH

FUNERAL SERMONS FOR MR. AND MRS. HENRY.

BY THE

REV. MATTHEW HENRY, V. D. M.

Magnum et memorabile nomen. VIRGIL.

An example,—in word, in conversation, in charity, in spirit, in faith, in purity. ST. PAUL.

CORRECTED AND ENLARGED,

BY J. B. WILLIAMS, F. S. A.

PREFACE

TO THE LIFE OF PHILIP HENRY.

In presenting to the public a new edition of the Life of that "wise, good, and truly wonderful man, Mr. Philip Henry,"* the editor cannot forbear to state, that early and established prepossessions have powerfully concurred in its production.

The published work has been long distinguished by special approbation. Sir James Stonhouse designated it his "favourite piece of biography."† Dr. Doddridge "often spoke of it as affording him much instruction and encouragement."‡ By another writer it is represented, as "one of the most instructive and interesting pieces of religious biography ever written."§ Mr. Chalmers pointedly notices "the piety, Christian moderation, and good sense, which pervade the whole."‖ And, by a late revered friend, Dr. Edward Williams, it is appropriately characterized, "a beautiful delineation of primitive Christianity, and the power of godliness, where social religion and personal holiness are drawn to the life, and eminently manifested; where, in a word, the doctrine of the life of God in the soul of man, derives a striking proof, and a venerable sanction."¶

Judicious friends have repeatedly suggested to the writer, that existing manuscripts might be so selected, and incorporated with the work, as still to increase the estimation of this edifying volume, and have urged him to undertake the service. The materials in his possession, and within his reach, frequently disposed him to comply. Of late, various occurrences have served to engage his attention to it more fixedly, and the supply of numerous relics afforded a stimulus to the undertaking.

The whole seemed to form a deposit so favourable to the object, that, if attendant difficulties were not insurmountable, the obligation to publish was rendered imperative.

Indeed, had the task been declined, might not the editor have incurred an imputation of selfishness, for improperly hoarding treasure so calculated for general usefulness? These and other considerations determined him to commence the work, and to proceed with it as quickly as constant professional engagements would allow.

In the "Entire Collection of Mr. Matthew Henry's Writings,"** the Life of his Father was inserted.

With this exception, the editor is not aware of any *genuine* edition, since the third, which was published in 1712; improved by the author's final

* Life of the Rev. T. Rosewell, p. 20. oct. 1718.

† Letters from the Rev. Job Orton, and the Rev. Sir James Stonhouse, Bart. M. D. to the Rev. Thomas Stedman, M. A. Vicar of St. Chad's, Shrewsbury, ed. 1805. vol. 2. p. 300; and see also, vol. 1. p. 171, note.

‡ Life, by Orton, p. 63. oct. 1766.

§ Eclectic Review, N. S. vol. 7. p. 273.

‖ Gen. Biog. Dict. vol. 17. p. 361. by Alexander Chalmers, F. S. A.

¶ Preface to Morrice's Social Religion Exemplified, p. xv. ed. 1786.

** In seven volumes, 4to, 1811. edited by the Rev. George Burder, and the Rev. Joseph Hughes, A. M.

corrections,* and the addition of a sermon, preached by himself, on the death of his honoured mother.

A new and valuable, but abridged, republication appeared in 1765, under the superintendence of the Rev. Job Orton. The copy which he used on that occasion,† with the alterations in his own hand, being in the possession of Mr. Stedman, through his kindness an opportunity was afforded to the present editor, of noticing the great extent of the variations. It was dedicated,—"To the Descendants and other Relations of Mr. Philip Henry;" and in the opinion there expressed most readers will concur. "I esteem it," says Mr. Orton, "one of the chief excellences of this book, that it is, as the author hints in his Preface, the history of a person who manifested such an eminence of piety, prudence, humility, zeal, and moderation, as would have adorned the highest station, and is scarcely to be equalled. He is, therefore, a suitable and bright example to persons of every rank, as well as an admirable model for the ministers of the gospel." ‡

Of the second edition, § of the original work, a re-impression has lately been given by a dignitary of the established church, || Dr. Wordsworth; who, in his Preface, has observed, that "if he could any where have found nonconformity united with more Christian graces than in Philip Henry," the example should have obtained its station in the work.

Various other editions, both Scotch and English, more or less inaccurate, might be enumerated, but the supply can furnish no reason for withholding one more correct and enlarged.

A minute detail of the sources whence the new materials have been derived has been deemed unnecessary. Nor has it been thought expedient to distinguish, in every instance, the particular nature of the manuscript resorted to.

The diary, in compliance with well-established custom, is uniformly pointed out. A few but immaterial alterations have been made; such as occasional abridgments and transpositions, and the completion of here and there a sentence. Sometimes obsolete words or phrases have been changed or expunged.

In general,—"to prevent any repellent effect, it was thought advisable to adopt the modern orthography." In two instances, the one a letter from Lady Puleston, the other from Mrs. Henry, the original spelling has been retained.

Being favoured with nearly the whole of the Life, in Mr. Matthew Henry's hand-writing,¶ the editor has, by collating, been enabled to make such comparisons and additions as to insure uniform accuracy.

As to the general plan, much difficulty was felt; but to have made alterations, or to have done otherwise than *reprint*, would have been to destroy the charm which will ever attend the volume, as a memorial of strict fidelity and filial affection; as distinguished also by an enviable simplicity, and a *naïvéte* ** of expression, in perfect unison with the subject.

Objections may arise to such large additions to the original volume, and it may be feared that the

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* 1711-12, January 22. I began to read over my father's Life, to correct it for the press. Rev. Matthew Henry's Diary, Orig. MS.

† The first edition, 1698.

‡ Dedication, pp. iv. v. See Mr. Griffin's Sermon on "The Decline of Religion," oct. 1812. p. 68. Mr. Henry's Life is there urgently recommended to ministers.

§ Printed in 1699.

|| See Ecclesiastical Biography; or Lives of Eminent Men connected with the History of Religion in England, by Christopher Wordsworth, M. A. Dean and Rector of Bocking, (now D. D. and Master of Trinity College, Cambridge,) in 6 vols. oct. 1810.

¶ In the possession of Mr. Witton.

The following notice of the undertaking, in a letter to the Rev. F. Tallents, shows the author's anxious desire of accuracy:—

"Chester, November 21, 1696.

"If this find you, as I trust it will, somewhat revived, let it also acquaint you that I am over-persuaded myself to put together what materials we have of my dear father's life, wherein I shall, as well as I can, pursue the directions you gave me; when it is done, (and it is not yet begun,) I shall submit it to your censure, and desire you to put a short preface before it. I purpose, in a chapter by itself, to give some very short accounts of his friends and brethren in the ministry, that went to heaven before him, having materials for it out of his own diary; only I do not remember that I met with any thing there concerning Mr. Hildersham of Felton, who yet I know was his great friend. When you are at leisure, I shall be glad to have from you two or three lines concerning him, particularly his age, and the time of his death; and whether he ordered this to be his epitaph, (as I think I have heard,) —'Here lyes S. H. Minister of Welsh Felton,' till August 24, 1662." Matthew Henry. Orig. MS. British Museum, fol. No. 4275. Plut. 111. E. Bibl. Birch.

** It was not till after the above paragraph was written, that the editor noticed, in the History of Dissenters, by Messrs. Bogue and Bennett, vol. 2. p. 295. a like statement. The Rev. Master of Trinity College has adopted a different phraseology. *He* says of the work in question,—"It abounds somewhat too largely in certain quaintnesses of expression introduced into religious subjects, and affected by the puritanical divines." Eccl. Biog v. 6. p. 109, *ut supra*. If it be here intended to insinuate, that quaintness of expression was *peculiar* to the puritans, a query at once presents itself as to Bishops Latimer, and Andrews, and Fell, the poet Herbert, and other eminent episcopalians. See *post*, p. 214.

Were *they* puritanical divines? And was Sir Edward Coke of the same fraternity? Mr. Justice Blackstone says, "The great oracle was *not a little infected with quaintness*." Comment. v. 1. Introd. § 3. p. 71. 15th ed. The truth is, that, in those times, to adopt a remark

editor, through impartiality, or for other reasons, has been led to introduce passages too unimportant for publicity. He hopes, however, to stand acquitted, at all events, by those who regard his *end*; and that, on perusal, the book will display somewhat of watchful caution for the avoidance of such an error. He does not expect, indeed, that *all* will approve either the plan adopted or the selections furnished. It would be difficult, perhaps impossible, to arrange, or extract from, a mass of theological effusions, like Mr. Henry's, so as to give *universal* satisfaction. Nothing is made public, it is hoped, which can justly be deemed offensive to a discriminating judgment, inconsistent with a due regard* to the venerated writer, or prejudicial to the interests of that charity for which he was so deservedly famed.

To suppress what appeared fitted more fully to develop Mr. Henry's character, was deemed improper. And more especially so, as it was considered, that to give prominence to his sentiments on a variety of topics, would render more exemplary and more instructive his moderation and candour; virtues which, drawn into exercise by difference of judgment, impart gracefulness to the determinations of a well-regulated mind, give weight to argument, and attraction to Christianity.

Excerpts of a nature so devout and so practical as those ordinarily introduced, appear, it is thought, with advantage in connexion with the events of their writer's life. They illustrate and enforce each other. Letters, particularly when fraught with evangelic sentiment, and adapted for *general* utility, are usually much esteemed, and for biographical purposes are invaluable.

Epistolæ vitam ipsam hominis repræsentant.—ERASMUS.

Letters, therefore, constitute a large proportion of the additions. For the sake of more convenient arrangement, these, with some other enlargements, have been interwoven with the original text, but, for easier distinction, are separated by brackets.

Many of the papers, thus exhibited, being scattered when the Life was originally written, were probably unknown to Mr. Henry's biographer. Various causes,† too, which might at that time have rendered omissions prudent, have now ceased to exist. We are happily removed to a distance from the irritations peculiar to that afflicted era;—a kindly feeling of brotherly love, between Christians of different parties, has gradually been diffused;—the rights of conscience are more widely recognised, and better understood, and an agreement to differ is acknowledged practically, as well as in theory, to suit human affairs better than the prejudices of ignorance, the penalties of legislative enactments, or the dogmas of assumed infallibility.

The work, abounding with allusions, required references to other compositions, and, frequently, extracts from them. The reader will perceive, that an effort has been made to supply illustrations, wherever practicable, from manuscripts hitherto unpublished; and that brevity has been studied throughout.

A Scriptural phraseology characterizes the papers of Mr. Henry, and the Life now reprinted. In some instances only, has it been thought advisable distinctly to solicit the reader's attention to such borrowed passages. To have done so in all cases was unnecessary, and would have been tedious.

There being only one note to the original work, (see p. 18.) it was thought needless to apply any mark of distinction to the annotations now introduced.

The references, occurring in the first edition of the Funeral Sermon for Mrs. Henry, were placed in the *margin*. The same course, for distinctness sake, is followed on the present occasion.

If a desire of accuracy have occasionally led to an exactness apparently trivial, the error may be classed among the few which are harmless, if not beneficial.

Most of the authors quoted were contemporary with Mr. Henry, or immediately precedent. Some are of a date still more ancient. This arose partly from necessity, and in part from choice. The editor,

made by Mr. Nichols in his preface to the improved edition of Fuller's Worthies of England,—"Quaintness was the characteristic of almost every writer of eminence."

* See Mr. Scott's Commentary, Deut. xxxiv. Practical Observations.

† See *post*, p. 233.

while he admires modern elegancy, believes, with an antiquated poet, that,—

> "Out of the olde feldes, as men saieth,
> Cometh all this newe corn, fro yere to yere;
> And out of olde bookes, in good faieth,
> Cometh all this newe science that men lere."*

He is convinced also, that many of the writings thus noticed, notwithstanding their style, and independently of the clue they furnish to Mr. Henry's studies, are of peculiar value.† This, he acknowledges, has sometimes influenced him in these citations,—that the reader may be induced to study such compositions more at large. They commonly receive, it is admitted, a quaint designation,—"Old Dyuynes,"‡—as if, by inculcating a ceremonious reverence, to obstruct intimacy;—but familiarity, instead of producing its ordinary effects, will excite attachment, and perpetuate esteem.§ *Inquire of the former age, and prepare thyself to the search of their fathers. For we are but of yesterday, and know nothing, because our days upon earth are a shadow.*

It is not, however, intended that the passages so given, or referred to, should be regarded as a selection, either complete, or preclusive. Quotations from the Fathers, not to mention almost innumerable later theologians, and others, unnoticed in the following pages, would have furnished notes, perhaps, equally apt and useful. But the design was to avoid diffusiveness, and, by a reference to publications of comparatively easy access, to meet general convenience. The diligent admirer of antiquity‖ will easily trace, in the more remote "lights of the church," not a few of the sentiments and phrases here used, together with many illustrative parallels, which, for the reasons before mentioned, have been omitted.

Nor do the opinions, thus expressed, result from such love to the olden time as is implied in the perverse dotings of indiscriminate veneration;¶ nor yet in "a critical desire," as Dr. Johnson expresses it, "to find the faults of the moderns, and the beauties of the ancients." *Non veteres extollimus recentium incuriosi.* Such opinions cannot, therefore, be justly considered as disparaging to later compositions, particularly those, and they are various, whose prominent features display "profound scholarship, disciplined and vigorous reason, masculine eloquence, and genius-breathing enchantment."** Productions so exquisitely ornate render comparisons invidious, and would aggravate detraction. The editor, because of their illustrious eminency, and without seeking to lessen their deserved influence, aims only to dissuade those who "seek and intermeddle with wisdom," from such a regard, as, from its exclusiveness, might prove injurious. Not only will the neglect of much "fruitful erudition" be thus effectually prevented, but, in the assiduous use of means so excellent, a kindly impulse will be given to the whole process of edification;—

> "For, though old wrytynges apere to be rude;
> Yet, notwithstandynge, they do include
> The pythe of a matter most fructuously."††

It furnishes an opportunity for congratulation, too congenial to be omitted, that, at a time when the capabilities of the English tongue, for elegant combination, have been so signally manifested, and so many invaluable productions have raised our national literature to an unprecedented elevation, sufficient encouragement should have been afforded to the enterprising spirit of typography, not only to reprint the remains of many early Reformers, and other Protestant Divines, but to give to the voluminous labours of Archbishop Leighton; Bishops Hall, Hopkins, Taylor, and Beveridge; Doctors Light-

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* Learn. Chaucer's Parliament of Birds, verse 22.

† See a Practical View of the Prevailing Religious System of Professed Christians, by William Wilberforce, Esq. M. P. chap. vi. pp. 379, 383. oct. 1797.

‡ The Dore of Holy Scripture, 1540. oct. Ames and Herbert's Typographical Antiquities, by the Rev. T. F. Dibdin, vol. 3 p. 410.

§ When a young man, a little too forward, had, in presence of many, said, that he could conceive no reason, in the reading of the old authors, why men should so greatly admire them;—"No marvel, indeed, (quoth Master Fox,) for, if you could conceive the reason, you would then admire them yourself." Life of Fox, prefixed to the *Martyrology, vol. 1. fol.* 1684.

‖ Blessed be God, for the monuments of antiquity, and the primitive church. Matthew Henry. Orig. MS.

¶ See Caryl on Job, v. i. p. 705. fol. 1676. And, Baxter's Practical Works, vol. v. p. 586. oct. ed.

** Essay on Popular Ignorance, by John Foster, p. 89. 2d edit. See Dr. Parr's Spital Sermon, pp. 63, 64. 4to, 1801. Some curious remarks upon "bokes," and their "stile," occur in "Nicholas Udall's Preface to the Translation of the Paraphrase of Erasmus upon Luke," the three last pages, fol. 1548.

†† Ames's Typographical Antiquities, by Herbert, vol. 3. p. 1756.

oot, Barrow, Owen, Watts, and Doddridge; John Howe, Charnock, Baxter, Matthew Henry, and President Edwards, permanent external respectability. The omen is favourable; and the impulse, it is hoped, will not become extinct, nor even feeble.

But while so much in the signs of the times is calculated to cheer, by a conviction of increasing intelligence and liberality, there still remains enough to render too apposite, in a spirit of mild accommodation, the caustic remark of Milton;—"Things of highest praise and imitation, under a right name, are mis-called, to make them infamous and hateful." * To those who *follow the things which make for peace*, it cannot be otherwise than grievous that such an attestation is not exclusively applicable to those times of perilous disquietude which prompted the complaint. And still more so, that of late especially, and among the *literati* too, the originating cause of that complaint should have furnished new evidence of undecaying vigour. There needs but a slight acquaintance with the republic of letters, and particularly the history and biography of the last thirty years, both original and dited, to notice many confirmatory instances; instances which would have warranted, in the following annotations, a system widely different from that pursued. How much might be adduced,—to hold no inquest upon motives,—which is *adapted* to produce party-prejudice, and antichristian temper! Has not the power of truth, by zeal for preferences, merely secular or ritual, been lamentably obstructed, and the censures of deists thus disgracefully countenanced? Has not godliness itself been so misrepresented and caricatured, by attacks upon puritans, nonconformists, and Calvinists, and so identified with alleged imbecility or extravagance, as to inspire, in not a few cases, contempt and aversion? How irrational, to say the least, is such a course! As if the exhortations to love and good-will, which abound in the sacred oracles, and which are enforced by tremendous sanctions, were to be measured by human fancy; as if they respected only those whose thoughts run harmoniously about trifles, who congregate as one party, or rally under one visible standard! Not more incongruous would be the assertion,—that the cause of truth is best promoted by ignorance and error; or, that the enmity against God, (including his image, as impressed upon the saints,) which constitutes a carnal mind, would be most effectually counteracted by the infusions of hatred, the "moroseness of bigotry," and the workings of bitter disaffection.

For the better avoidance of evils, like these referred to, the original design of the Life, the elevated spirit of catholicism which it breathes, and the sweet fragrancy † which is uniformly associated with Mr. Henry's name, have been kept habitually in view.

The animadversions on some of Dr. Wordsworth's statements will appear to the reader, it is believed, in nowise inconsistent with this profession. Sincerely regretting the existence of those statements, the writer would have passed them by, had it been warranted by a conviction of their accuracy, or been consistent with official fidelity.

It is hoped that the introduction of the *fac-similes* and portraits will be deemed an improvement. Mrs. Henry's picture has not before been engraved. The print conveys the exact expression.

The engraving of Mr. Henry, by White, prefixed to the early editions of the Life, is a performance but ill evincing the justness of the character usually given of that once popular artist. Nor can any thing better be said of a subsequent attempt by Trotter.‡ A comparison of the three engravings, which are from the same painting,§ will demonstrate the superiority of the one now published.

The late Mrs. Brett, of West Bromwich, informed the editor, that Mrs. Savage, her near relation, and the eldest daughter of Mr. Henry, pronounced the representation in the painting good, but rather too sorrowful.

> "*His* eye was meek and gentle; and a smile
> Play'd on his lips; and in his speech was heard
> Paternal sweetness, dignity, and love."‖

To Nicholas Ashton, of Woolton Hall, in the

* The Answer to Eikon Basilike. Milton's Prose Works, vol. 2. p. 39, oct.

† Mr. Dorney's Account of the Rev. Joseph Caryl. Divine Contemplations, p. 344, duod. 1684.

‡ In Middleton's Biog. Evan. vol. iv. p. 76. oct. 1786.

§ Thus dated, "Ann. æt. 60, Aug 24, 1691." The portrait illustrating Mr. Orton's Abridgment of the Life, *ut supra*, is a memorial of younger days.

‖ Cowper's Task, book ii.

county of Lancaster, Esq., acknowledgments are due, and are thus publicly offered, for the contribution of the picture from which Mr. Henry's portrait, introduced into this volume, was taken, and of which it is a faithful resemblance.

For permission to copy the painting of Mrs. Henry, and also for the communication of the baptismal covenant, from which the *fac-simile* has most accurately been made, as well as for various useful manuscripts, thanks are respectfully tendered to P. H. Witton, Esq., of the Ravenhurst, near Birmingham, a lineal descendant of Mr. Henry, whose name he bears.

The manuscript diaries used on this occasion, in addition to that which is possessed by the editor, were kindly furnished by his much respected friend, Joseph Lee, Esq., Redbrook, near Broad Oak; also, by Miss Bunnell, (now Mrs. Lewis,) London; Mrs. Osborn, Worcester; and, through the friendly application of the Rev. J. Robertson, of Stretton-under-Fosse, by Mrs. Bunting, Spratton. To all of whom the editor begs to express his grateful sense of their politeness and liberality.

The editor's excellent friend, the Rev. Dr. Raffles, of Liverpool, is entitled to particular remembrance, not only for the loan of manuscripts, but also for much personal trouble.

To the Rev. Thomas Stedman, and Thomas Weaver, Shrewsbury; J. Grundy, Leicester; James Payne, Ipswich; J. E. Good, Salisbury; and John Pearce, Wrexham;—also, to Mr. and Mrs. Bunnell, Islington, London; Mrs. Kenrick, Wynne Hall, near Wrexham; Miss Hunt, Exeter; Joshua Wilson, Esq., Highbury Place, Islington, London; Joseph Lee, junior, Esq. Redbrook Farm, near Broad Oak; Mr. Lewin, Shrewsbury; Mr. Lewis, Wrexham; and Mr. W. Cook, Liverpool; the editor is likewise much indebted for the liberal communication of manuscripts.

Mr. Matthew Henry's sermon on the death of his father is now first published from an authentic transcript, obligingly communicated by Mr. Stedman.

To the learned and Rev. S. Butler, D. D. Archdeacon of Derby; and also to the Rev. Mr. Archdeacon Owen, and the Rev. J. B. Blakeway, the elegant historians of Shrewsbury, the editor's obligations have been increased, in connexion with the present undertaking, by frequent information, as well as by friendly communications, at all times, from their curious and valuable libraries.

Nor, in this reference to the editor's obligations, can he content himself to omit his esteemed friend, Mr. Chalmers.* He is entitled to special acknowledgments for repeated attentions, which, bestowed in the midst of laborious avocations, became doubly obliging.

Should the engagement result in the correction of but one fatal error,—should it promote the establishment of only one sincere Christian,—should it assist in estimating the importance, reality, and necessary effects of primitive piety,—should it aid in a correct judgment of the principles of the nonconformists,† and evince that there is no "connexion between dissent and fanaticism," any more than between Christianity and imposture,—should it, therefore, tend to bury unjust censures, and display, with additional clearness, that friendship to monarchy, loyalty to the king, and attachment to the English constitution, are perfectly compatible with separation from an ecclesiastical establishment,—should it, especially, be the means of promoting "living, powerful religion," which ever disdains the limits of a party,—the editor will regard apology as misplaced, his object will be happily attained, and his toil delightfully rewarded; nor will he regret having devoted to the undertaking, hours which were redeemed from morning slumbers, or stolen from the vacancies of leisure.‡

The writer cannot dismiss these prefatory remarks, without trespassing upon the reader's patience, by a few hints in reference, more particularly, to the due *improvement* of biographical compositions. Mr. Henry's character will, thereby, be somewhat illustrated, his predilection for such writings§ explained, and similar attachments, it may be, excited. It is in the use of *means* that divine influence, so essential to the vigour and very existence of spiritual life, is to be expected; and

* See *ante*, p. xv.

† See Dr. Doddridge's Works, vol. 4. p. 201, &c. oct. 1802.

‡ See Lord Bacon, on the Advancement of Learning, p. 10, 4to, 1605.

§ See the Life, *post*, p. 127.

an increasing recognition of that influence, with earnest desires for its possession, stands in near affinity to the proper observation of its *effects*.

So great and so obvious are the attractions of biography, when brought efficiently to bear upon personal history and individual excellence; and so decidedly is the meed of public approbation bestowed upon it, that to explain at large, *why* the lives of wise and good men ought to be perused and esteemed; or to inquire *how* it is that they are, in fact, daily read with profit and delight, would be a superfluous discussion. It will suffice to remark, of Christian memoirs generally, with an appeal for confirmation to the present volume,—that, by illuminating the judgment, by enriching the memory, by elevating the affections, by demonstrating that eminent religious acquirements are attainable, such memorials conduce, in a very high degree, to the best interests of man.* Regulating the love of incident, and stimulating to laudable emulation, they are adapted to give to thoughtful habits a correct tendency, and inquiries, as the narrative proceeds, instead of being instituted for the gratification of curiosity, are associated with self-observance and self-improvement.† Whence, asks the awakened intellect, this comparative indifference (as in the case of Mr. Henry) to all things earthly, in the midst of their diligent use and happiest enjoyment? Wherefore an ardour in the service of Jehovah so vigorous and unabating? By what process has subjection to his appointments, thus enlightened, and uniform, and acquiescent, been attained? Whence can be derived peace so holy, uprightness so inflexible? Whence springs, and what nourishes, compassion towards transgressors, and affection even for enemies, so tender, and so sincere?

To such queries Christianity alone can furnish a satisfactory reply. In accordance with the inspired testimony, a *life of faith* may thus luminously be demonstrated to be the *path of the just*, the principle of spiritual animation, and all real virtue. By that sublime grace,—significantly designated the *evidence of things not seen*,—it was, that the admired subject of the ensuing portraiture, beholding *him who is invisible*, connected all his actions, and all his thoughts, with eternity and with God.‡

The subject thus exhibited, is both directive§ and animating. Mr. Henry's biographer, indeed, has more than once given to the idea due prominence. Nor is it too much to affirm, that the volume, unfolding, with enviable attractiveness, the *one thing needful*, and the fruits of early instruction, so discovers the happy consequences of fervent piety and enlightened decision, as to instruct the inquiring, to cheer the timid, to invigorate the feeble, and to fill with joy the cup of the desponding. While it illustrates the Christian warfare, and shows, that high attainments in holiness furnish no exemption from the ordinary calamities of life, it inculcates the *pleasantness* of religion, and teaches all who tread her paths, instead of encouraging doubts, or yielding to despondency, to look *constantly* to the Saviour, as the centre and medium of revealed mercy, and as *made of God*, to all believers, *wisdom and righteousness, sanctification and redemption*. Not only will the *plants of righteousness*, under such influence, bud and blossom, as did the rod of Aaron, but they will bear, in gladdening abundance, those fruits of peace, which, like the *leaves of the tree of life*, are intended for the *healing of nations*.

The editor feels it unnecessary to indulge in eulogy upon the illustrious character delineated in the following pages; or to point out the light which they cast over the history of Britain, civil and ecclesiastical; nor has he a desire to animadvert upon the persecuting spirit of the times,—a spirit, which, notwithstanding its hostile and provoking tendencies, seemed, in the case of Mr. Henry, and of

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* It doth us good to read and hear such true, holy, and approved histories, monuments, orations, epistles, and letters, as do set forth unto us the blessed behaviour of God's dear servants. Bishop Coverdale's Address, prefixed to his Letters of the Martyrs; reprinted in "The Fathers of the English Church," vol. 4. p. ix. oct. 1809.

† See Mr. Orton's Preface to his Memoirs of Dr. Doddridge, p. vii. *ut supra*. "One page of Philip Henry's Life," observes an eminent preacher of the present day, "makes me blush more than all the folios of his son Matthew's Peerless Exposition." The Rev. J. A. James's Address at his Brother's Ordination, appended to the Church Member's Guide, p. 231.

‡ There is a God. There is a judgment to come. Were these two firmly *believed*, what a change would it make! Philip Henry, Orig. MS.

§ See Mr. Baxter's Remarks, prefixed to the Life of the Rev. Joseph Alleine, duod. 1672. Introd. p. 4. And, also, Mr. Wilberforce's Practical View, ch. vii. § 11. pp. 465, 467, *ut supra*.

many others, to elicit and nerve the sublimest virtues. Yet he cannot forbear to reiterate the remark of Mr. Jay,—"Who, without sentiments of love and veneration, can think of Philip Henry?"* If Ennius was justly commended by Cicero, for having bestowed lofty epithets upon poets, because of their peculiar gifts, a like course, in the present instance, would, for similar and more powerful reasons, have been defensible; for, undoubtedly, *Mr. Henry* was "one of the most pious and excellent men of the age in which he lived, or any other."† At the same time, let it not be inferred, that he constituted an anomaly in the records of the new creation. Although he is even "believed by many, to have come as near the pattern of the apostles, and the first ministers of the Christian church, as any that, to this day, have succeeded them;"‡ and although it deserves acknowledgment, to the glory of God, that no public blot defaces the accurate delineation here exhibited, enough of the "stain of human frailtie" is visible, to show that he was *human*, and, therefore, to prevent "esteem above that which behoveth."§

Connected with, and perhaps in proportion to, such impressions, the work of *praise* to God, a duty always incumbent, will not be overlooked. The eye of the mind, instead of resting upon the picture, how beauteous soever, will ascend to the Eternal Benefactor,‖ in devout adoration of his mercy, and the triumphs of his grace. *Love to the brethren* is an affection, neither sordid nor imbecile: while ministering, with obedient assiduity, to the *household of faith*, it rises, instinctively, to the ever-blessed Jehovah; by whose power the new nature is, in every instance, produced, and into whose image the indispensable transformation is invariably effected. When, therefore, that sacred renovation, which forms the attractive cause of Christian love, has been *perfected*, though by the violence of death, the expectants of similar dignity, instead of occasioning, by inferior considerations, a suspension of the principle, should *indulge* in lively gratitude, and the anticipation of a more endearing friendship. Shall the entrance of the *heirs of God* upon their unfading kingdom, occasion only *heavenly* acclamations? Shall it excite on *earth* no delight; inspire no "hymn of laud, no solemn canticle!" Shall not hope restrain sorrow, and faith exult over the vanquished grave? When Mrs. Henry was bereaved of her venerated husband, she expressed her thankfulness that she had him so long, and that she had the prospect of being eternally with him in glory.¶

It cannot escape remark, that those associations with eternity, which, by a moral necessity, attend written lives, gain, in a case like the present, special *ascendency:* they seize the mind with a firm grasp, and, if duly cherished, disentangle it from the world. Having traced the earthly sojournings of the heaven-bound traveller, and witnessed the increasing development of principles, as unvarying as they are immortal, every advance towards the "final hour" occasions new and refined excitements. At length placed, in imagination, upon the brink of that river which "has no bridge," we gaze upon the pilgrim as he draws nigh to the water, and listen to his parting salutation; as the billows rise and swell around him, every thing irrelevant and unhallowed is absorbed in personal interest; the "reign of stillness" commences, and other cares, and other thoughts, save those of future and interminable existence, are silenced and suppressed.

How singularly, how deeply, interesting** the communications of an expiring believer! The attention is arrested, nay, awed, by reflecting, that the chief result of vigilant observation is then imparted,—in the immediate prospect of eternity. Mr. Henry, consciously unable to recapitulate his history, or to detail his enjoyments, or to dispense, minutely, his counsels, and in haste to enter upon the "blessedness of the righteous," gave utterance, with a rapidity peculiarly striking, to the one main sentiment of his soul. *Follow peace and holiness,*

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* Memoirs of Mrs. Savage, Mr. Henry's eldest daughter. Preface, p. 1.

† Dr. Richards's Welsh Nonconformists' Mem. p. 360.

‡ The New Spiritual Magazine, 1783, vol. 1. p. 62.

§ Hooker's Eccl. Pol. Pref. § 4. fol. 1662.

‖ See Reeves's Apologies of Justin Martyr, &c. vol. 2. p. 35. oct. 1709: also, *post*, p. 172.

¶ See *post*, p. 120.

** Some remarks on this subject, with more particular reference to the latest revelations of Jesus, introduce Bishop Heber's Lectures on the Personality and Office of the Christian Comforter, pp. 1—4.

was the instructive exhortation. The accents, now that the spirit has long fled to celestial occupations, seem to linger upon the fancy; the last flashings of the fire ethereal are yet seen through the lengthened distance, and each word, at all times valuable, becomes, by no violent metamorphosis, a pearl indeed,—deriving an additional lustre from the deepened shadowings of the "vale of death," the use of succeeding generations, and the hope of that untold felicity, which will consist in their fullest exemplification, and ever-brightening splendour.

The disregard, or non-improvement, of an event so momentous as the soul's transition to unknown regions, involves deplorable indifference, if not stupidity, comparable only to that of the Egyptian monarch, or the very auditors of Zechariah: concerning the latter of whom, it is affirmed, to their perpetual reproach, that they *made their hearts as an adamant stone*. It should always be remembered, that death, in the case of every human being, is so inevitably certain, as to render, when the appointed season shall arrive, every plea, whether for exemption or postponement, fruitless. *No man hath power in the day of death: there is no discharge in that war.* And an apostle, as if to force onward the thoughts with an impetuous ardour, urges the solemn warning,—*We must all appear before the judgment-seat of Christ.*

When man's probationary existence, its termination, and the altered, but endless mode of being which then commences, are *thus* contemplated, not only is biography suitably improved, but the proclamation, that—*time shall be no longer*—once to be *heard* from the apocalyptic angel,—will fill the mind, and chase to a distance, with irresistible authority, all terrestrial attractions. Visions of eternity, succeeding in awful progression, and undefinable grandeur, obliterate those "characters of divinity which men set upon absurdities, and errors;"* *sweep away*, as *with hail*, every *refuge of lies*, and exalt the religion of the Bible to her rightful pre-eminence. The glorified Saviour, as a prevailing intercessor,—as the vanquisher of unseen foes,—as still effecting the work of "redeeming mediation," is beheld in the bright effulgence of uncreated divinity, and is invested, as the *Lamb that was slain*, with loveliness inexpressibly captivating. Employed in such meditations, the Christian participates in the grateful admiration and vehement aspirings of Stephen, when, *full of the Holy Ghost, he saw Jesus standing on the right hand of God;* and, mingling astonishment with triumph, uttered the memorable invocation,—*Lord Jesus, receive my spirit!*

These views of the subject, while they prevent our wonder at the multiplicity of Scripture narratives, and account satisfactorily for the interest Mr. Henry took "in the lives, actions, and sayings of eminent men,"† discover also to the reflective and pious mind their legitimate effect. Nor can it escape notice, that the *chiefest of the apostles*, when closing the early records of faith, has consolidated, in one unexampled address, and as a deduction from the whole, sentiments the most noble and sublime:—*Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.*

Let it never be forgotten, that admiration, however glowing, bestowed upon the affecting structure of a passage, like that just cited, can avail, for practical purposes, either personal, or in reference to the community, only as the metaphorical allusions, which it embodies, are duly regarded. But let that regard be once prevalent; let the eye be intently fixed upon high examples, and not upon those who rank, at best, only as inferiors in the school of Christ; let the attention be, especially, directed to the Great Exemplar himself; and effects, fruitful and all-pervading, will invariably follow. Then will be given to base companionship the hap-

* See Locke's Essay concerning Human Understanding, ch. iii. § 26.

† See the Life, *post.* p. 127. The names of the ancient fathers should be very precious with us, and the remains of their lives and labours; the first Reformers in our own land, in other lands; the good old puritans; those ministers and Christians who have been eminent in our own country. We should not despise the way of our fathers, but be ashamed to think how short we come of them. We must regard their testimony; and, as far as it agrees with the word of God, put a great value upon it. We must follow them as far as they followed Christ. Matthew Henry. Orig. MS. And see *post.* p. 188.

piest overthrow; then will calumniated piety be upheld by unanswerable vindications; religious attainments will be advanced to an enviable maturity; and, while individual happiness, and the prosperity of the "holy church" universal, are efficiently promoted, *glory in the highest*, ever justly due, will be secured to the *only living and true God.*

JOHN BICKERTON WILLIAMS.

Swan Hill, Shrewsbury,
February 12, 1825.

TO HIS MUCH HONOURED FRIEND

SIR HENRY ASHURST,

BARONET.

SIR,

THE ministers of the gospel are, in the Scripture language, stars in the right hand of Christ, to signify their diffusive light and beneficial influences. As in the future state of the resurrection, some stars shall differ from others in glory, so in the present state of the regeneration, some ministers are distinguished from others by a brighter eminence in their endowments, and a more powerful emanation of light in their preaching. Of this select number was Mr. Philip Henry, in whom there was a union of those real excellences of parts, learning,* and divine graces, that signalized him among his brethren. This does evidently appear in the narrative of his life, drawn by one very fit to do it;—as having had entire knowledge of him, by long and intimate conversation; and having, by his holy instructions, and the impression of his example, been made partaker of the same sanctifying Spirit. The describing the external actions of saints, without observing the holy principles and affections from whence they derived their life and purity, is a defective and irregular representation of them. It is as if an account were given of the riches and fecundity of the earth, from the flowers and fruits that grow upon it, without considering the mines of precious metals contained in its bosom. Now, only an inward Christian, that has felt the power of religion in his heart, can, from the reflection upon himself, and his uncounterfeit experience, discover the operations of grace in the breasts of others.

Mr. Henry was dedicated to the service of Christ by his mother in his tender age. His first love and desires, when he was capable to make a judicious choice, were set upon God. He entered early into the ministry, and consecrated all the powers of his soul, understanding, memory, will, and affections, with his time and strength, to the service of Christ. And such was the grace and favour of God to him, that he lost no days in his flourishing age, by satisfying the voluptuous appetites; nor in his declining age by diseases and infirmities, but incessantly applied himself to his spiritual work. He was called to a private place in Wales, but his shining worth could not be shaded in a corner. A confluence of people from other parts attended on his ministry. Indeed, the word of truth that dies in the mouths of the cold and careless, (for they are not all saints that serve in the sanctuary,) had life and spirit in his preaching; for it proceeded from a heart burning with zeal for the honour of Christ and salvation of souls. Accordingly he suited his discourses to the wise and the weak; and imitated the prophet who contracted his stature to the dead body of the widow's son, applying his mouth to the mouth of the child, to inspire the breath of life into him. The poor and despised were instructed by him with the same compassionate love and diligence as the rich, notwithstanding the civil distinction of persons which will shortly vanish for ever; for he considered their souls were of the same precious and immortal value. In the administration of the Lord's Supper, he expressed the just temperament of sweetness and severity. With melting compassion he invited all relenting and returning sinners to come to Christ, and receive their pardon sealed with his blood. But he was so jealous of the honour of Christ, that he deterred, by the most fearful consequences, the rebellious that indulged their lusts, from

* Every one knows Mr. Philip Henry was an excellent scholar; he was certainly possessed of a rich treasure of all polite and useful learning, both in languages and in the sciences. Life of the Rev. Matthew Henry, by W. Tong, oct. 1716. p. 24.

coming to partake of the feast of the unspotted Lamb. He was not allured by temporal advantage, which is the mark of a mercenary, to leave the first place where, by the divine disposal, he was seated.

When the fatal Bartholomew-day came, though he had fair hopes of preferment, by his attendance upon the King and Duke of York in their early age,—of which the remembrance might have been revived,—yet he was guided by a superior spirit, and imitated the self-denial of Moses, (a duty little understood, and less practised by the earthly-minded,) *rather choosing to suffer affliction with the people of God, than to enjoy the good things of this world.* As the light of heaven, when the air is stormy and disturbed, does not lose the rectitude of its rays; so his enlightened conscience did not bend in compliance with the terms of conformity, but he obeyed its sincere judgment.

After his being expelled from the place of his public ministry, his deportment was becoming a son of peace. He refused not communion with the Church of England in the ordinances of the gospel, so far as his conscience permitted. Yet he could not desert the duty of his office, to which he was, with sacred solemnity, set apart. He was faithful to improve opportunities for serving the interest of souls, notwithstanding the severities inflicted on him. And after the restoring our freedom of preaching, he continued in the performance of his delightful work till death put a period to his labours.

After this account of him as a minister of Christ, I will glance upon his character as a Christian. His conversation was so holy and regular, so free from taint, that he was unaccusable by his enemies. They could only object his nonconformity as a crime;—but his vigilant and tender conscience discovered the spots of sin in himself, which so affected his soul, that he desired repentance might accompany him to the gate of heaven. An excellent testimony of humility, the inseparable character of a saint. His love to God was supreme, which was declared by his chosen hours of communion with him every day. The union of affections is naturally productive of union in conversation. Accordingly, our Saviour promises;—*He that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him.* And he repeats the promise;—*If a man love me he will keep my words: and my Father will love him, and we will come to him, and make our abode with him.* To his special and singular love to God, was joined an universal love to men. He did good to all according to his ability. His forgiving of injuries, that rare and difficult duty, was eminently conspicuous in the sharpest provocations. When he could not excuse the offence, he would pardon the offender, and strive to imitate the perfect model of charity exprest in our suffering Saviour; who in the extremity of his sufferings, when resentments are most quick and sensible, prayed for his cruel persecutors. His filial trust in God was correspondent to God's fatherly providence to him. This was his support in times of trial, and maintained an equal temper in his mind, and tenor in his conversation. In short, he led a life of evangelical perfection, most worthy to be honourably preserved in the memory of future times. The following narrative of it, if read with an observing eye, how instructive and affecting will it be to ministers, and apt to transform them into his likeness!

Thus, Sir, I have given a short view of the life of that man for whom you had such a high veneration and dear love. It argues a clearer spirit, and a diviner temper, than is usual in persons of conspicuous quality, when holiness is so despicably mean in the esteem of carnal men, to value it above all titles and treasures, and the perishing pride of this world. I am persuaded it will be very pleasing to you, that your name, and excellent Mr. Henry's, are joined in the same papers.

I am,

Sir,

Your very humble and faithful servant,

WILLIAM BATES. *

* *The Rev. W. Bates, D. D. died* July 14, 1699, æt. 74. See the Biog. Brit. v. 1. p. 687.

A PREFACE

TO THE READER.

THAT which we aim at in this undertaking, and which we would set before us at our ntrance upon it, is, not so much to embalm the memory of this good man, though that also blessed, as to exhibit to the world a pattern of that primitive Christianity, which all that new him well observed to be exemplified in him while he lived; and when they saw *the end his conversation*, as it were with one consent, desired a public and lasting account of, or ther demanded it, as a just debt owing to the world, by those into whose hands his papers me, as judging such an account likely to conduce much to the glory of God's grace, and to e edification of many, especially of those that were acquainted with him. He was one hom the Divine Providence did not call out, as neither did his own inclination lead him, to y very public scene of action. He was none of the forward men of the age, that made emselves talked of. The world scarce knew that there was such a man in it. But in his w and narrow sphere he was a *burning and shining light;* and therefore we think his pious ample is the more adapted to general use, especially, consisting not in the ecstasies and ptures of zeal and devotion,—which are looked upon rather as admirable than imitable;—t in the long series of an even, regular, prudent, and well ordered conversation, which he ad in the world, and in the ordinary business of it, with *simplicity and godly sincerity;* not ith *fleshly wisdom*, but *by the grace of God.* It hath been said, that quiet and peaceable igns, though they are the best to live in, yet they are the worst to write of, as yielding least ariety of matter for the historian's pen to work upon;—but a *quiet and peaceable life, in all odliness and honesty*, being the sum and substance of practical Christianity, the recommend-g of the example of such a life, in the common and familiar instances of it, together with e kind and gracious providences of God attending it, may be, if not as diverting to the arious, yet every whit as useful and instructive to the pious, readers. If any suggest that e design of this attempt is to credit and advance a party, let them know that Mr. Henry as a man of no party, but true catholic Christianity, not debauched by bigotry, nor leavened any private opinions or interests, was his very temper and genius. According to the excellent d royal laws of this holy religion, his life was led with a strict and conscientious adherence truth and equity; a great tenderness and inoffensiveness to all mankind; and a mighty ncture of sincere piety and devotedness to God. And according to those sacred rules, we all endeavour, in justice to him, as well as to our reader, to represent him in the following count; and if any thing should drop from our pen, which might justly give offence to any, hich we promise industriously to avoid, we desire it may be looked upon as a false stroke; d, so far, not truly representing him, who was so *blameless, and harmless, and without rebuke.* uch of our materials for this structure we have out of his own papers, especially his diary, r by them his picture may be drawn nearest to the life, and from thence we may take the est idea of him, and of the spirit he was of. Those notes being intended for his own pri-te use in the review, and never communicated to any person whatsoever; and appearing

here as they ought to do, in their own native dress,* the candid reader will excuse it, if sometimes the expressions should seem abrupt; they are the genuine, unforced, and unstudied breathings of a gracious soul, and we hope will be rather the more acceptable to those who, through grace, are conscious to themselves of the same devout and pious motions. For, as in water *face answers to face*, so doth one sanctified and renewed soul to another; and as Mr. Baxter observes, in his Preface to Mr. Clark's Lives,†—"God's graces are much the same in all his holy ones; and therefore we must not think that such instances as these are extraordinary rarities; but God hath in wonderful mercy raised up many, by whose graces even this earth is perfumed and enlightened." But, if *one star* be allowed to *differ from another star in glory*, perhaps our reader will say, when he hath gone through the following account, that Mr. Henry may be ranked among those of the first magnitude.

* Tong's Life of the Rev. Matthew Henry, p. 3. *ut supra.*

† The Lives of Sundry Eminent Persons in this latter Age; in Two Parts; Part I. of Divines; Part II. Of Nobility and Gentry of both Sexes. By Samuel Clark. Fol. 1683.

POSTSCRIPT.

THIS Account of the Life and Death of my honoured father, was first published the year after he died; and in a little time, there was a second impression of it, in which many considerable errors of the first were amended. It having now been long out of print, and often inquired for, this third edition comes abroad at the request of many who have found this portraiture of a Nathaniel, *an Israelite indeed*,—a genuine son of faithful Jacob,—that *plain man dwelling in tents*,—very serviceable to themselves and others, both for direction, quickening, and encouragement in the ways of God and godliness; for even this way, as well as in conversation,—*as iron sharpens iron, so a man sharpens the countenance of his friend.*

Frequent mention being made in the book of the comfort he had in all the branches of his family, whom, with satisfaction, he saw planted in families of their own, it may not be amiss here to mention the changes which the Divine Providence made among them, soon after the Lord had taken away our master from our head, who was a daily intercessor for us.

In the year 1697, the year after my father died, two of his four daughters died, in Chester, of a malignant fever, within three weeks one of another: two excellent Christians; and one of them, by some papers of her writing found after her death, appearing to have had such an experimental acquaintance with the principles, powers, and pleasures, of the spiritual and divine life, as few Christians, that have more than doubled her years, attain to.

In the year 1699, two of his four sons-in-law* died, likewise, in Chester, within four or five months one of another; both of them useful good men in their places, and blessings to their families. One of them was Dr. John Tylston, a physician,—like St. Luke,—*a beloved physician;* some time of Trinity College, in Oxford. Though he died at thirty-five years of age, he was for several years very eminent, and of great repute, in his profession. He was a universal scholar, had abundance of knowledge, and used it aright; and was a very devout, serious, conscientious Christian, and one that made it his business to *do good.* Many excellent papers he also left behind him, full fraught with proofs both of his learning and piety. He was greatly and generally lamented; and his memory is, and will be, very precious in this city. Having this occasion, I cannot forbear, even at this distance of time, dropping some tears afresh over his dust, thus publicly; for he was to me as my own soul; and upon every remembrance of him, I must still say, as I did then, what David said of Jonathan,—*I am distressed for thee, my brother; very pleasant hast thou been unto me.*

* The one, Dr. John Tylston, died April 8, 1699. See his life in the Investigator, v. 2. p. 254, &c.
The other, Mr. Samuel Radford, died August 20, 1699. See an interesting record of this event by Mrs. Savage, in the Memoirs of her Life and Character, p. 22, &c. Also Tong's Life of the Rev. Matthew Henry, p. 149. *ut supra.*

It pleased God graciously to prolong the life of my dear and honoured mother* almost eleven years after my father, very much to the comfort of all her relations: she continued, to the last, at her house at Broad Oak, where she was born, a great example of wisdom, piety, and usefulness, and abounding in good works. I think I may say, in her sphere and capacity she was not inferior to what my father was in his. She was very happy in a constant calmness and serenity of mind, not easily disturbed; which, as it was a singular gift of the divine grace, and an instance of her wisdom, so it contributed very much to her close and comfortable walking with God, and her doing good. She lived and died rejoicing in Christ Jesus, and in a pleasing expectation of the glory to be revealed. Dr. Benyon† preached her funeral sermon in the meeting-place at Broad Oak, not a year before I preached his at Shrewsbury, on Hebrews vi. 12.—*Be ye followers of them, who, through faith and patience, inherit the promises.* The first sermon I preached at Broad Oak after that sad occasion, I wrote over at large afterwards, designing it for the benefit, not only of her children, but of her grand-children, of whom she had twenty-three following her to the grave. They have had it in manuscript among them, and now, in compliance with the desire of many of my friends, I have here added it to this edition of my father's Life; and it is all I have thought fit to add to it.

I confess, I am not solicitous, as some perhaps may think I should be, to make an excuse, and to ask pardon for troubling the world with the little affairs of my poor family, and with the indulgences of my natural affection to it. I design nothing in it but, if it may be, by the grace of God, to do good to plain people like myself.

MATTHEW HENRY.

Chester,
February 27, 1711-12.

* Appendix, No. I.

† Tutor of an Academy at Whixall, in Shropshire, afterwards at Shrewsbury. He was born June 14, 1673; and died March 4, 1707-8. æt. 35.

AN

ACCOUNT

OF

THE LIFE AND DEATH

OF

MR. PHILIP HENRY.

CHAPTER I.

MR. PHILIP HENRY'S BIRTH, PARENTAGE, EARLY PIETY, AND EDUCATION AT SCHOOL.

He was born at Whitehall, in Westminster, on Wednesday, August 24, 1631, being Bartholomew Day. I find, usually, in his Diary, some pious remark or other upon the annual return of his birth-day. As in one year he notes, that the Scripture mentions but two who observed their birth-day with feasting and joy, and they were neither of them copies to be written after: viz. Pharaoh, Gen. xl. 20. and Herod, Matt. xiv. 6.—But, saith he, I rather observe it as a day of mourning and humiliation, because *shapen in iniquity, and conceived in sin.* And when he had completed the thirtieth year of his age, he noted this,—So old, and no older, Alexander[a] was, when he had conquered the great world, but, saith he, I have not yet subdued the little world, myself. At his thirty-third year he hath this humble reflection,—A long time lived to small purpose. What shall I do to redeem it? And, at another,—I may mourn, as Cæsar[b] did, when he reflected upon Alexander's early achievements, that others, younger than I am, have done much more than I have done for God, *the God of my life.* And, to mention no more, when he had lived forty-two years, he thus writes,—I would be loth to live it over again, lest, instead of making it better, I should make it worse; and besides, every year and day spent on earth is lost in heaven. This last note minds me of a passage I have heard him tell of a friend of his, who, being grown into years, was asked how old he was, and answered,—On the wrong side of fifty;—which, said Mr. Henry, he should not have said; for, if he was going to heaven, it was the right side of fifty.

He always kept a will by him ready made; and it was his custom, yearly, upon the return of his birth-day, to review, and, if occasion were, to renew and alter it. For it is good to do that at a set time, which it is very good to do at some time. The last will[c] he made bears date,—This 24th day of August, 1695, being the day of the year on which I was born, 1631, and also the day of the year on which, by law, I died,[d] as did also near two thousand faithful ministers of Jesus Christ, 1662: alluding to that clause in the Act of Uniformity, which disposeth of the places and benefices of ministers not conforming, as if they were naturally dead.

His father's name was John Henry, the son of Henry Williams, of Britton-Ferry, betwixt Neath and Swansey, in Glamorganshire. According to the old Welsh custom, (some say conformable to that of the ancient Hebrews, but now almost in all places laid aside,) the father's Christian name was the son's surname.[e] He had left his native country, and his father's house, very young, unprovided for by his

a Plutarch's Lives, v. 4. p. 223. ed. 1792, oct.

b Julius Cæsar. Plut. v. 4. pp. 337, *ut supra.* Also, Paradise Regained, Book iii. 39, &c. Milton's Poetical Works by the Rev. H. J. Todd, M. A. F. S. A. v. 5. p. 153, note.

c Appendix, No. II.

d When that eminent martyr, "Master George Wischard," was prohibited preaching, "he grew pensive; and being asked the reason, said,—'What do I differ from a dead man, but that I eat and drink?'" Clark's Gen. Martyr, p. 263. fol. 1677.

e See Verstegan's Restitution of Decayed Intelligence, p. 311. 1628. 4to.

relations;[f] but it pleased God to bless his ingenuity and industry with a considerable income afterwards, which enabled him to live comfortably himself, to bring up his children well, and to be kind to many of his relations; but public events making against him at his latter end, when he died he left little behind him for his children, but God graciously took care of them. Providence brought this Mr. John Henry, when he was young, to be the Earl of Pembroke's[g] gentleman, whom he served many years. The Earl coming to be Lord Chamberlain, preferred him to be the King's servant. He was first made Keeper of the Orchard at Whitehall; [For which he had, besides a dwelling-house at the garden-stairs, with the perquisites of the water-gate, and lodgings of considerable yearly value,[h] and the profits of the orchard, ten groats per diem[i] standing wages, with livery out of the wardrobe,——[k] per annum, insomuch that he lived plentifully, and in good repute, but laid by nothing.[l]

He was] afterwards Page of the Back Stairs to the King's second son, James,[m] Duke of York, which place obliged him to a personal attendance upon the Duke in his chamber. He lived and died a courtier, a hearty mourner for his royal master King Charles the First, whom he did not long survive.[n] He continued, during all the war-time, in his house at Whitehall, though the profits of his places ceased. The King, passing by his door, under a guard, to take water, when he was going to Westminster, to that which they called his trial, inquired for his old servant, Mr. John Henry, who was ready to pay his due respects to him, and prayed God to—Bless his Majesty, and to deliver him out of the hands of his enemies; for which the guard had like to have been rough upon him.[o]

His mother was Mrs. Magdalen Rochdale, of the parish of St. Martin's-in-the-Fields, in Westminster. She was a virtuous, pious gentlewoman, and one that feared God above many. She was altogether dead to the vanities and pleasures of the court, though she lived in the midst of them. She looked well to the ways of her household; prayed with them daily, catechized her children, and taught them the good knowledge of the Lord betimes. I have heard him speak of his learning Mr. Perkins's[p] Six Principles,[q] when he was very young; and he often mentioned, with thankfulness to God, his great happiness in having such a mother, who was to him as Lois and Eunice were to Timothy, acquainting him with the Scriptures from his childhood; and, there appearing in him early inclinations both to learning and piety, she devoted him in his tender years to the service of God, in the work of the ministry. She died of a consumption, March 6, 1645, leaving behind her only this son and five daughters. A little before she died, she had this saying, "My head is in heaven, and my heart is in heaven; it is but one step more, and I shall be there too."

His susceptors in baptism were, Philip[r] Earl of Pembroke, (who gave him his name, and was kind to him as long as he lived, as was also his son Philip after him,) James[s] Earl of Carlisle, and the Countess of Salisbury.[t]

Prince Charles[u] and the Duke of York being somewhat near of an age to him, he was in his childhood very much an attendant on them in their play, and they were often with him at his father's house, and they were wont to tell him what preferment he should have at court, as soon as he was fit for it. He kept a book to his dying day, which the Duke of York gave him; and I have heard him bewail the loss of two curious pictures, which he gave him likewise. Archbishop Laud[v] took a particular kindness to him when he was a child, because he would be very officious to attend at the water-gate, (which was part of his father's charge in Whitehall,) to let the Archbishop through when he came late from Council, to cross the water to Lambeth.

[And when the Archbishop was a prisoner in the Tower, his father took him with him to see him, and he would remember that the Archbishop gave him some new money.[w]]

These circumstances of his childhood he would sometimes speak of among his friends, not as glorying in them, but taking occasion from thence to bless God for his deliverance from the snares of the court, in the midst of which it is so very hard to maintain

f He had from his father, as I have heard, but one groat. P. Henry. Orig. MS.

g Ob. 23rd Jan. 1649-50. Collins's Peerage, v. 3. p. 127, &c. ed. 1812.

h £50 or £60 per annum. Orig. MS. of the Life of P. Henry, by Matt. Henry.

i Above £60 per annum. Ib.

k £27 per annum. Ib.

l P. Hen. Orig. MS.

m Afterwards King James II.

n 1652, Feb. 28th. My dear father, Mr. John Henry, died at his house in Whitehall. A very great affliction both to myself and sisters, especially the two little ones. The Lord provide for us! He was born July 20, 1590. P. Henry. Diary, Orig. MS.

o See a Mem. of the reign of K. Ch. I. by Sir P. Warwick, p. 379, and Sir Tho. Herbert's Memoir, p. 163.

p The Rev. W. Perkins died A. D. 1602, aged 44. Clarke's Marrow of Eccl. Hist. p. 850. 4to. 1654. It was the motto of the learned and godly divine, Mr. Perkins, *Fidei vita vera vita*;—the true life is the life of faith; a word which that worthy servant of God did both write and live. Bishop Hall. Works. vol. viii. p. 30. oct. ed.

q See Mr. Perkins's Works, vol. i. p. 1. fol. 1608.

r See Dunton's Life and Errors, v. 1. p. 344. ed. 1818. He died Dec. 11, 1669. Collins's Peerage, v. 3. p. 140, &c. *ut supra.*

s Died without issue in 1660, on which his titles became extinct. Collins's Peerage, v. 7. p. 205. *ut supra.*

t Lady Catharine Howard, youngest daughter of Thomas, Earl of Suffolk. She was married to William, the second Earl of Salisbury, Dec. 1. 1608. Collins's Peerage. v. 2. p. 490. *ut supra.*

u Afterwards King Charles II.

v He was born A. D. 1573, and beheaded Jan. 10. 1644-5. Hist. of his Troubles, Trial, Diary, &c. 2 vols. fol. 1695.

w Life. Orig. MS. *ut supra.*

a good conscience and the power of religion, that it hath been said, though, blessed be God, it is not a rule without exception, *Exeat ex aulâ qui velit esse pius.*[x] The breaking up and scattering of the court, by the calamities of 1641, as it dashed the expectations of his court preferments, so it prevented the danger of court entanglements. And, though it was not, like Moses's, a choice of his own, when come to years, to quit the court; yet when he was come to years, he always expressed a great satisfaction in his removal from it, and blessed God, who chose his inheritance so much better for him.

Yet it may not be improper to observe here, what was obvious, as well as amiable, to all who conversed with him; viz. that he had the most sweet and obliging air of courtesy and civility that could be; which some attributed in part to his early education at court. His mien and carriage were always so very decent and respectful, that it could not but win the hearts of all he had to do with. Never was any man further from that rudeness and moroseness which some scholars, and too many that profess religion, either wilfully affect, or carelessly allow themselves in, sometimes to the reproach of their profession. It is one of the laws of our holy religion, exemplified in the conversation of this good man, to *honour all men.* Sanctified civility is a great ornament to Christianity. It was a saying he often used,—Religion doth not destroy good manners; [it destroys not civility but sanctifies it;[y]] and yet he was very far from any thing of vanity in apparel, or formality of compliment in address; but his conversation was all natural and easy to himself and others, and nothing appeared in him, which even a severe critic could justly call affected. This temper of his tended very much to the adorning of the doctrine of God our Saviour; and the general transcript of such an excellent copy, would do much towards the healing of those wounds which religion hath received, in the house of her friends, by the contrary. But to return to his story.—

The first Latin school he went to was at St. Martin's church, under the teaching of one Mr. Bonner.[z] Afterwards he was removed to Battersey,[a] where one Mr. Wells was his schoolmaster. The grateful mention which in some of his papers he makes of these that were the guides and instructors of his childhood and youth, brings to mind that French proverb to this purpose, "To father, teacher, and God all-sufficient, none can render equivalent."

But in the year 1643, when he was about twelve years old, he was admitted into Westminster School, in the fourth form, under Mr. Thomas Vincent, then usher, whom he would often speak of as a most able, diligent schoolmaster; and one who grieved so much at the dulness and non-proficiency of any of his scholars, that falling into a consumption, I have heard Mr. Henry say of him,—That he even killed himself with false Latin.

A while after he was taken into the upper school, under Mr. Richard Busby, afterwards Dr. Busby;[b] and in October, 1645, he was admitted King's scholar, and was first of the election, partly by his own merit, and partly by the interest of the Earl of Pembroke.

Here he profited greatly in school-learning, and all his days retained his improvements therein to admiration. [Nor was there any part of his life which he did more frequently speak of with pleasure than the years he spent at Westminster School.[c]] When he was in years, he would readily in discourse quote passages out of the classic authors that were not common, and had them *ad unguem*, and yet rarely used any such things in his preaching, though sometimes, if very apposite, he inserted them in his notes. He was very ready and exact in the Greek accents, the quantities of words, and all the several kinds of Latin verse; and often pressed it upon young scholars, in the midst of their university-learning, not to forget their school-authors.

Here, and before, his usual recreation at vacant times was, either reading the printed accounts of public occurrences, or attending the courts at Westminster Hall, to hear the trials and arguments there, which I have heard him say, he hath often done to the loss of his dinner, and oftener of his play.

But *paulo majora canamus.*—Soon after those unhappy wars begun, there was a daily morning lecture set up at the abbey-church, between six and eight of the clock, and preached by seven worthy members of the assembly of divines in course, viz. Mr. Marshal, Mr. Palmer, Mr. Herl, Dr. Staunton, Mr. Nye, Mr. Whitaker, and Mr. Hill. It was the request of his pious mother to Mr. Busby, that he would give her son leave to attend that lecture daily, which he did, not abating any thing of his school-exercise, in which he kept pace with the rest; but only dispensing with his absence for that hour. And the Lord was pleased to make good impressions on his soul, by the sermons he heard there. His mother also took him with her every Thursday, to Mr. Case's[d]

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x Lucretius.

y P. Henry. Orig. MS.

z Who was very loving to me, and took pains with me. P. Henry. Orig. MS.

a Where I tabled at one Mr. Heyborn's by the water-side, and went to school to one Mr. Wells. P. Henry. Orig. MS.

b Died April 6, 1695, æt. 89. See Chalmers's Biog. Dict. v. 7. p. 436, &c. And Mattaire's Ep. at the end of the Preface in Vit. Joh. Barwick, S. S. P. ed. 1721. In the same volume is preserved an anecdote at once descriptive of the Doctor's exemplary temperance and the sad effects of prejudice. p. 233.

c Life. Orig. MS. *ut supra.*

d Thomas Case. P. Henry. Orig. MS. Thomas Case, M. A. died May 30, 1682, æt 84. See the Noncon. Mem. v. 1. p. 153. ed. 1802.

He preached a lecture at St. Martin's-in-the-Fields every Thursday, which he kept up above twenty years. Fun. Serm. by Thomas Jacomb. D. D. p. 41. 4to. 1682.

lecture at St. Martin's. On the Lord's day he sat under the powerful ministry of Mr. Stephen Marshal; in the morning at New-chapel, in the afternoon at St. Margaret's Westminster, which was their parish church. In the former place Mr. Marshal preached long from Phil. ii. 5, 6, &c.; in the latter from John viii. 36. of our freedom by Christ. This minister, and this ministry, he would, to his last, speak of with great respect, and thankfulness to God, as that by which he was, through grace, in the beginning of his days, *beyotten again to a lively hope.* I have heard him speak of it, as the saying of some wise men[e] at that time,—That if all the Presbyterians had been like Mr. Stephen Marshal, and all the Independents like Mr. Jeremiah Burroughs,[f] and all the Episcopal men like Archbishop Usher,[g] the breaches of the church would soon have been healed. He also attended constantly upon the monthly fasts at St. Margaret's, where the best and ablest ministers of England preached before the then House of Commons; and the service of the day was carried on with great strictness and solemnity, from eight in the morning till four in the evening. [He likewise frequented extraordinary fasts and thanksgivings.[h] Here he used to sit always upon the pulpit stairs,[i] and] it was his constant practice, from eleven or twelve years old, to write, as he could, all the sermons he heard, which he kept very carefully, transcribed many of them fair over after, and, notwithstanding his many removes, they are yet forthcoming.

At these monthly fasts, he himself hath recorded it, he had often sweet meltings of soul in prayer, and confession of sin, (particularly once with special remark, when Mr. William Bridge,[k] of Yarmouth, prayed,) and many warm and lively truths came home to his heart, and he daily increased in that wisdom and knowledge which is to salvation. Read his reflections upon this, which he wrote many years after. "If ever any child," saith he, "such as I then was, between the tenth and fifteenth years of my age, enjoyed *line upon line, precept upon precept*, I did. And was it in vain? I trust, not altogether in vain. My soul rejoiceth, and is glad at the remembrance of it; the *word distilled as the dew, and dropt as the rain.* I loved it, and loved the messengers of it; their very feet were beautiful to me. And, Lord, what a mercy was it, that, at a time when the poor countries were laid waste; when the noise of drums and trumpets, and the clattering of arms, was heard there, and the ways to Sion mourned, that then my lot should be where there was peace and quietness, where *the voice of the turtle was heard*, and there was great plenty of gospel opportunities! *Bless the Lord, O my soul! As long as I live I will bless the Lord. I will praise my God while I have my being.* Had it been only the restraint that it laid upon me, whereby I was kept from the common sins of other children and youths, such as cursing, swearing, sabbath-breaking, and the like, I were bound to be very thankful. But that it prevailed, through grace, effectually to bring me to God, how much am I indebted! And *what shall I render?*"

Thus you see how the dews of heaven softened his heart by degrees.—From these early experiences of his own,

1. He would blame those who laid so much stress on people knowing the exact time of their conversion, which he thought was, with many, not possible to do. Who can so soon be aware of the day-break, or of the springing up of the seed sown? The work of grace is better known in its effects than in its causes.

He would sometimes illustrate this by that saying of the blind man to the Pharisees, who were so critical in examining the recovery of his sight. This, and the other, I know not concerning it, but,—*This one thing I know, that, whereas I was blind, now I see*, John ix. 25.

2. He would bear his testimony to the comfort and benefit of early piety, and recommend it to all young people, as a good thing to bear the yoke of the Lord Jesus in youth. He would often witness against that wicked proverb, "A young saint, an old devil;" and would have it said rather,—A young saint, an old angel.[l] He observed it concerning Obadiah, and he was a courtier, that he *feared the Lord from his youth;* 1 Kings xviii. 12. and it is said of him, verse 3. that he "feared the Lord greatly." Those that would come to fear God *greatly*, must learn to fear him *from their youth.* No man did his duty so *naturally* as Timothy did, Phil. ii. 20. who, from a child, knew the Holy Scriptures. He would sometimes apply to this that common saying,—He that would thrive, must rise at five. And, in dealing with young people, how earnestly would he press this upon them,—I tell you, you cannot begin too soon to be religious, but you may put it off too long. Manna must be gathered early, and he that is the first, must have the first. He often inculcated, Eccles. xii. 1. *Remember thy Creator in the days of thy youth;* or, as in the original, "the days of thy choice,"—thy choice days, and thy choosing days.

e Mr. Baxter used to say so. Neal's History of the Puritans, v. 3. p. 349. ed. 1795.

f Nat. A. D. 1559. ob. Nov. 14, 1646. Lives of the Puritans, v. 3. p. 18.

g Nat. Jan. 4, 1580. ob. Mar. 21, 1655. Life and Letters, by his Chaplain, Dr. Parr, fol. 1686.

h P. Henry. Orig. MS.

i Life. Orig. MS. *ut supra.*

k See the Noncon. Mem. v. 3. p. 19. He died Mar. 12, 1670. æt. 70.

l Remember the olde proverbe, young saints, old devils; which proverbe, in very deed, is naught and deceitfull; therefore we may say thus,—Young devill, old devill; Young saints, old saints. Sermons by Bishop Latimer, p. 171. 4to. 1607.

[He would say sometimes,—The life of a Christian is a life of labour; *Son, Go, work*;—it is necessary work, and excellent work, and pleasant work, and profitable work; and it is good to be at it when young.[m]]

I remember a passage of his in a Lecture Sermon, in the year 1674, which much affected many. He was preaching on that text, Matt. xi. 30. *My yoke is easy*; and, after many things insisted upon, to prove the yoke of Christ an easy yoke, he at last appealed to the *experience* of all that had drawn in that yoke. *—Call, now, if there be any that will answer you; and to which of the saints will you turn?* Turn to which you will, and they will all agree, that they have found *wisdom's ways pleasantness*; and Christ's *commandments not grievous*;—and, saith he, I will here witness for one, who, through grace, has, in some poor measure, been drawing in this yoke, now above thirty years, and I have found it an easy yoke, and like my choice too well to change.

3. He would also recommend it to the care of parents, to bring their children betimes to public ordinances. He would say, that they are capable, sooner than we are aware, of receiving good by them. The Scripture takes notice, more than once, of the *little ones* in the solemn assemblies of the faithful; Deut. xxix. 11. Ezra x. 1. Acts xxi. 5. If we lay our children by the pool-side, who knows but the Blessed Spirit may help them in, and heal them.[n] He used to apply that scripture to this, Cant. i. 8. Those that would have communion with Christ, must not only go forth by the *footsteps of the flock*, themselves, but *feed their kids too*,—their children, or other young ones that are under their charge, *beside the Shepherd's tents*.

4. He would also recommend to young people the practice of writing sermons. He himself did it, not only when he was young, but continued it constantly till within a few years before he died, when the decay of his sight, obliging him to the use of spectacles, made writing not so ready to him as it had been. He never wrote short-hand, but had an excellent art of taking the substance of a sermon in a very plain and legible hand,[o] and with a great deal of ease. And the sermons he wrote, he kept by him, in such method and order, that, by the help of indexes, which he made to them, he could readily turn almost to any sermon that ever he heard, where he noted the preacher, place, and time; and this he called,—Hearing for the time to come. He recommended this practice to others, as a means to engage their attention in hearing, and to prevent drowsiness, and to help their memories after hearing, when they come either to meditate upon what they have heard themselves, or to communicate it to others; and many have had reason to bless God for his advice and instruction herein. He would advise people sometimes to look over the sermon-notes that they had written, as a ready way to revive the good impressions of the truths they had heard, and would blame those who made waste-paper of them;—for, saith he, the day is coming, when you will either thank God for them, or heartily wish you had never written them.

But it is time we return to Westminster School, where, having begun to learn Christ, we left him in the successful pursuit of other learning, under the eye and care of that great Master, Dr. Busby; who, on the account of his pregnancy and diligence, took a particular kindness to him, called him his *child*, and would sometimes tell him he should be his heir; and there was no love lost betwixt them.[p] Dr. Busby was noted for a very severe schoolmaster, especially in the beginning of his time. But Mr. Henry would say sometimes, that, as in so great a school there was need of a strict discipline, so, for his own part, of the four years he was in the school, he never felt the weight of his hand but once, and then, saith he, in some of the remarks of his youth, which he wrote long after, I deserved it. For, being monitor of the chamber, and, according to the duty of his place, being sent out to seek one that played truant,[q] he found him out where he had hid himself, and, at his earnest request, promised to make an excuse for him, and to say he could not find him; which, saith he, in a penitential reflection upon it afterwards, I wickedly did. Next morning, the truant coming under examination, and being asked whether he saw the monitor, said, Yes, he did; at which Dr. Busby was much surprised, and turned his eye upon the monitor, with this word, Καὶ συ τέκνον; *What thou, my son!*[r] and gave him correction, and appointed him

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m P. Henry. Orig. MS.

n See John v. 2—8.

o It hath been observed of many eminent men, that they have written but bad hands, and some think that is the meaning of Paul's πηλικοις γραμμασιν, Gal. vi. 11. "Ye see with what sort of letters (how ill made) I have written to you with my own hand." But if that be a rule, Mr. Henry was an exception from it. Life. Orig. MS. *ut supra*. The same could not be said of the excellent commentator. Aware of it, in a letter to his friend, the Rev. S. Clark, he thus writes;—"I oft blame myself for writing carelessly, especially when my mind is intent." Chester, Dec. 4, 1700. Orig. MS.

p Mr. John Ireland, the editor of Hogarth's works, numbered Mr. Henry among his ancestors. His mother, the daughter of the Rev. Thomas Holland, of Wem, in Shropshire, was Mr. Henry's great-grand-daughter.

The first time Mr. Ireland was introduced to Dr. Johnson, he was stated to be a descendant of Mr. Philip Henry, on which that great man remarked, in his emphatic manner,—"Sir, you are descended from a man, whose genuine simplicity, and unaffected piety, would have done honour to any sect of Christians; and, as a scholar, he must have had uncommon acquirements, when Busby boasted of having been his tutor." Public Characters of 1800—1801. p. 339.

q One Nath. Bull, afterwards a Master of Paul's School. Life. Orig. MS. *ut supra*.

r The historian, narrating the murder of Julius Cæsar, records, that,—"with 3 and 20 wounds he was stabbed: dur-

to make a penitential copy of Latin verses, which, when he brought, he gave him sixpence, and received him into his favour again.

Among the mercies of God to him in his youth, (and he would say, it were well if parents would keep an account of those for their children, till they came to be capable of doing it for themselves, and then to set them upon the doing of it,) he hath recorded a remarkable deliverance he had here at Westminster School, which was this: It was customary then, among the studious boys, for one, or two, or more, to sit up the former part of the night at study; and when they went to bed, about midnight, to call others; and they others, at two or three o'clock, as they desired. His request was to be called at twelve; being awaked, he desired his candle might be lighted, which stuck to the bed's head; but he dropt asleep again, and the candle fell, and burnt part of the bed and bolster, ere he awaked; but, through God's good providence, seasonable help came in, the fire was soon quenched, and he received no harm. This gave him occasion, long after, to say,—*It is of the Lord's mercies that we are not consumed.*

When he was at Westminster school he was employed by Dr. Busby, as some others of the most ingenious and industrious of his scholars were, in their reading of the Greek Authors, to collect, by his direction, some materials for that excellent Greek Grammar, which the Doctor afterwards published.

But, be the school never so agreeable, youth is desirous to commence man by a removal from it. This step he took in the sixteenth year of his age. It was the ancient custom of Westminster School, that all the King's Scholars, who stood candidates for an election to the University, were to receive the Lord's Supper the Easter before, which he did with the rest, in St. Margaret's Church, at Easter, 1647; and he would often speak of the great pains which Dr. Busby took with his scholars, that were to approach to that solemn ordinance, for several weeks before, at stated times; with what skill and seriousness of application, and manifest concern for their souls, he opened to them the nature of the ordinance, and of the work they had to do in it; and instructed them what was to be done in preparation for it; and this he made a business of, appointing them their religious exercises instead of their school exercises. What success this had, through the grace of God, upon young Mr. Henry, to whom the doctor had a particular regard, read from his own hand. "There had been treaties," saith he, "before, between my soul and Jesus Christ, with some weak overtures towards him; but then, then, I think, it was, that the match was made, the knot tied: then I set myself, in the strength of divine grace, about the great work of self-examination, in order to repentance; and then I repented; that is, solemnly and seriously, with some poor meltings of soul. I confessed my sins before God, original and actual, judging and condemning myself for them, and casting away from me all my transgressions, receiving Christ Jesus the Lord, as the Lord my Righteousness, and devoting and dedicating my whole self, absolutely and unreservedly, to his fear and service. After which, coming to the ordinance, there, there I received him indeed; and He became mine;—I say, *Mine. Bless the Lord, O my soul!*"

Dr. Busby's agency, under God, in this blessed work, he makes a very grateful mention of, in divers of his papers,—The Lord recompense it, saith he, a thousand-fold into his bosom.[s]

I have heard him tell how much he surprised the Doctor, the first time he waited upon him after he was turned out by the act of uniformity: for when the Doctor asked him, "Pr'ythee, child, what made thee a nonconformist?—Truly, Sir, saith Mr. Henry, you made me one; for you taught me those things that hindered me from conforming."

"Encouraged by this experience, I have myself," saith he, in one of his papers, "taken like pains with divers others at their first admission to the Lord's table, and have, through grace, seen the comfortable fruits of it, both in mine own children and others. To God be glory."

Mr. Jeremy Dyke's[t] book of the sacrament, I have heard him say, was of great use to him at that time, in his preparation for that ordinance.

Thus was this great concern happily settled before his launching out into the world, which, through grace, he had all his days more or less the comfort of, in an even serenity of mind, and a peaceful expectation of the glory to be revealed.

May 17, 1647, he was chosen from Westminster School to Christ-church in Oxford, *jure loci*, with four others, of which he had the second place. At his election he was very much countenanced and smiled upon by his godfather, the Earl of Pembroke, who was one of the electors.

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ing which time he gave but one groan, without any worde uttered, and that was at the first thrust; although some have written, that, as M. Brutus came running upon him, he said, Και συ τεκνον; *And thou, my sonne!*" Suetonius, p. 33. fol. 1606.

s Upon hearing of the death of Dr Busby, in April, 1695, after he had been near fifty-eight years Schoolmaster of Westminster School, Mr. Henry thus writes,—I believe I have as much reason to bless God for him, as any scholar that ever he had—he having been so instrumental in beginning the good work in him. Life. Orig. MS. *ut supra.*

t He was "of a cheerful spirit; and know, reader, that an ounce of mirth, with the same degree of grace, will serve God farther than a pound of sadnesse." Fuller's Worthies, Hartfordshire, p. 28 fol. 1662. He died A. D. 1620.

The book referred to is entitled, "A Worthy Communicant; or, a Treatise, showing the due order of Receiving the Sacrament of the Lord's Supper." Duod. 1645.

CHAPTER II.

HIS YEARS SPENT AT OXFORD.

THOUGH he was chosen to the University in May, yet, being then young, under sixteen, and in love with his school-learning, he made no great haste thither. It was in December[a] following, 1647, that he removed to Oxford. Some merciful providences, in his journey, he being a young traveller, affected him much, and he used to speak of them, with a sense of God's goodness to him in them, according to the impressions then made by them; and he hath recorded them with this thankful note,—That there may be a great mercy in a small matter; as the care that was taken of him by strangers, when he fainted and was sick in his inn the first night; and his casual meeting with Mr. Annesly, son to the Viscount Valentia, (who was chosen from Westminster School at the same time that he was,) when his other company, going another way, had left him alone, and utterly at a loss what to do. Thus the sensible remembrance of old mercies may answer the intention of new ones, which is to engage our obedience to God, and to encourage our dependence on him.

Being come to Oxford, he was immediately entered commoner of Christ-church, where Dr. Samuel Fell[b] was then Dean; the tutor assigned to him and the rest of that election was Mr. Underwood,[c] a very learned, ingenious gentleman.

His godfather, the Earl of Pembroke, had given him ten pounds to buy him a gown, to pay his fees, and to set out with. This in his papers he puts a remark upon, as a seasonable mercy in regard of some straits, which Providence, by the calamity of the times, had brought his father to. God had taught him from his youth that excellent principle, which he adhered to all his days, that every creature is that to us, and no more, that God makes it to be;[d] and, therefore, while many seek the ruler's favour, and so expect to make their fortunes, as they call it, seeing every man's judgment proceedeth from the Lord, it is our wisdom to seek his favour, who is the Ruler of rulers, and that is an effectual way to make sure our happiness.

To the proper studies of this place he now vigorously addressed himself; but still retaining a great kindness for the classic authors, and the more polite exercises he loved so well at Westminster School.

He was admitted student of Christ-church, March 24, 1647-8, by Dr. Henry Hammond,[e] that great man, then Sub-Dean, who called him his god-brother, the Earl of Pembroke being his god-father also, and Prince Henry the other, who gave him his name.

The visitation of the University by the Parliament happened to be in the very next month after. Oxford had been for a good while in the hands of the Parliament, and no change made; but now the Earl of Pembroke, and several others thereunto appointed, came hither to settle things upon a new bottom. The account Mr. Henry in his papers gives of this affair, is to this purpose: The sole question which the visitors proposed to each person, high and low, in every college, that had any place of profit, was this, "Will you submit to the power of the Parliament in this present visitation?" To which all were to give in their answer in writing, and accordingly were either displaced or continued. Some cheerfully complied, others absolutely refused; (among whom he would sometimes tell of one that was but of his standing, who gave in this bold answer, "I neither can nor will submit to the power of the Parliament in this present visitation; I say I cannot, I say I will not." J. C.[f]) Others answered doubtfully, pleading youth and ignorance[g] in such matters. Mr. Henry's answer was,—I submit to the power of the Parliament in the present visitation, as far as I may with a safe conscience, and without perjury. His reason for the last salvo was, because he had taken the oaths of allegiance and supremacy a little before, at his admission; which he was, according to the character of the good man, that he fears an oath, very jealous of doing any thing to contradict or infringe; which hath made him sometimes signify some dislike of that practice of administering oaths to such as were scarce past children, who could hardly be supposed to take them with judgment, as oaths should be taken. However, this answer of his satisfied; and, by the favour of the Earl of Pembroke, he was continued in his student's place. But great alterations were made in that, as well as in other colleges, very much, no question, to the hinderance and discouragement of young scholars, who came thither to get learning, not to judge of the rights of government. Dr. Samuel Fell, the Dean, was removed, and Dr. Edward Reynolds, afterwards Bishop of Norwich, was put in his room. Dr. Hammond and all the Canons,[h] except Dr. Wall, were displaced, and Mr. Wilkinson, Mr. Pococke, and

a Dec. 15. Orig. MS.

b Born, 1584; ob. Feb. 1648-9. Wood's Ath. Oxon. By Dr. Bliss, v. 3. p. 242. 4to. 1817.

c See Walker's Sufferings of the Clergy, Part II. p. 110. fol. 1714.

d Dr. Harris "would often say, God made it appear to all beholders, that the best man is no more than God makes him hourly." *Life*, by W. D.[urham.] p. 46. duod. 1660. See Wood's Ath. v. 4. p. 146. *ut supra.*

e See his life by Dr. Fell, p. 2. duod. 1661. Dr. H. was born 18 Aug. 1605. Ob. 25 Ap. 1660.

f John Carrick. P. Henry. Orig. MS. See Walker, *ut supra.* Part II. p. 110. His answer provoked, and he was soon after turned out. P. Henry. Orig. MS.

g See the Lives of John Leland, Thomas Hearne, and Anthony à Wood, v. 2. p. 52. oct. 1772.

h Dr. George Morley, Dr. Rich. Gardiner, Dr. Morris, Dr. Sanderson, and Dr. Payn, and one more. P. Henry, Orig. MS.

others,[i] of the Parliament's friends, were preferred to their places. His thoughts of this in the reflection long after, was, that milder methods might have done better, and would have been a firmer establishment to the new interest; but, considering that many of those who were put out (being in expectation of a sudden change, which came not of many years after) were exasperating in their carriage towards the visitors; and that the Parliament, who at this time rode masters, had many of their own friends ready for University-preferments, (which, Oxford having been from the beginning a garrison for the King; they had been long kept out of,) and these they were concerned to oblige, it was not strange if they took such strict methods. And yet nothing being required but a bare submission, which might be interpreted but as crying quarter, he thought withal, that it could not be said the terms were hard, especially, saith he, if compared with those of another nature imposed since.

Among other student-masters removed, his tutor, Mr. Underwood, was one, which he often bewailed as ill for him, for he was a good scholar, and one that made it his business to look after his pupils, who were very likely, by the blessing of God, to have profited under his conduct. But, upon the removal of Mr. Underwood, he, with some others, was turned over to Mr. Finmore, who was then in with that interest which was uppermost, and was afterwards Prebendary of Chester; a person, as he notes, able enough, but not willing to employ his abilities for the good of those that were committed to his charge; towards whom he had little more than the name of a tutor. This he lamented as his infelicity at his first setting out. But it pleased God to give him an interest in the affections of a young man, an under-graduate then, but two or three years his senior from Westminster, one Mr. Richard Bryan,[k] who took him to be his chamber-fellow, while he continued at Oxford, read to him, overlooked his studies, and directed him in them. Of this gentleman he makes a very honourable mention, as one who was, through God's blessing, an instrument of much good to him. Mr. John Fell, also, the Dean's son, (afterwards himself Dean of Christ-church, and Bishop of Oxford,) taking pity on him, and some others that were neglected, voluntarily read to them for some time; a kindness which he retained a very grateful sense of, and for which he much honoured that learned and worthy person.

Here he duly performed the college-exercises, disputations every day, in Term-time; themes and verses once a week, and declamations when it came to his turn; in which performances he frequently came off with very great applause. And many of his manuscripts which remain, show how well he improved his time there, [though most of his philosophy collections were casually lost together in a trunk in some remove, which he oft lamented.[l]]

And yet, in some reflections I find under his hand, written long after, wherein he looks back upon his early days, he chargeth it upon himself, that for a good while after he came to the University, though he was known not to be inferior to any of his standing in public exercises,[m] yet he was too much a stranger to that hard study which afterwards he became acquainted with, and that he lost a deal of time which might have been better improved. Thus he is pleased to accuse himself of that, which, for ought I ever heard, no one else did, or could, accuse him of. But the truth is, in all the secret accounts he kept of himself, he appears to have had a very quick and deep sense of his own failings and infirmities, in the most minute instances; the loss of time, weakness and distractions in holy duties, not improving opportunities of doing good to others, and the like; lamentably bewailing these imperfections, and charging them upon himself, with as great expressions of shame, and sorrow, and self-abhorrence, and crying out as earnestly for pardon and forgiveness in the blood of Jesus, as if he had been the greatest of sinners. [" I was," he writes, " too much in love with recreation; a bowling-green, I remember, out of town, and a metheglin-house, which I often went to in winter for my morning draught, and it was such a draught as disfitted me for study after, though I cannot say I was ever drunk. These things are now bitter to me, and have been formerly, many a time, in the reflection, and here I record them against myself."[n]] For, though he was a man that walked very closely, yet withal he walked very humbly, with God, and lived a life of repentance and self-denial. This minds me of a sermon of his, which one might discern came from the heart, on that scripture, Rom. vii. 24. *O wretched man that I am, who shall deliver me from the body of this death!* A strange complaint, saith he, to come from the mouth of one who had learned in every state to be content. Had I been to have given my thoughts, said he, concerning Paul, I should have said, O blessed man that thou art, that hast been in the third heaven, a great apostle, a spiritual father to thou-

i Mr. Cornish, Mr. Langley, Mr. Rogers, Mr. Button, and Dr. Mills. Also great alterations among the students, and the like, in other colleges. P. Henry. Orig MS.

k See Walker's Sufferings of the Clergy, Part II. p. 110.

l Life. Orig. MS. *ut supra.*

m What must needes bee done in colledge-exercise, for disputations every day, in Term-time, for theames and verses once a week, and for declamations, when it came to my turn, I did as others of my standing, and sometimes had prayse for it. But as for that which wee call hard study, giving myself to reading, late and early, and digesting what I read by daily serious review, I was too much a stranger to it. P. Henry. Orig. MS. See some Remarkable Passages in the Life of the Rev. Mr. Edmund Trench, p. 20. duod. 1693.

n P. Henry. Orig. MS.

sands, &c. and yet a wretched man all this while, in his own account and esteem. He never complains thus of the bonds and afflictions that did abide him, the prisons that were frequent, the stripes above measure; but the body of death; that is, the body of sin, that was it he groaned under. How feelingly did he observe from thence,—That the remainders of indwelling corruption are a very grievous burthen to a gracious soul.[o]

But to return. It may not be amiss to set down the causes to which he ascribes his loss of time when he came first to the University. One was, that he was young, too young, and understood not the day of his opportunities, which made him afterwards advise his friends not to thrust their children forth too soon from school to the university, though they may seem ripe, in respect of learning, till they have discretion to manage themselves. While they are children, what can be expected but that they should mind childish things? Another was, that, coming from Westminster School, his attainments in school-learning were beyond what generally others had that came from other schools; so that he was tempted to think there was no need for him to study much, because it was so easy to him to keep pace with others; which, he said, was the thing Dr. Caldecott, Chaplain to the Earl of Pembroke, and his great friend, warned him of at his coming to Oxford. Another was, that there were two sorts of persons, his contemporaries; some of the new stamp, that came in by the visitation, and were divers of them serious, pious young men, but of small ability, comparatively, for learning, and those for that reason he desired not to have much fellowship with. But there were others that were of the old spirit and way, enemies to the Parliament, and the reformation they made; and these were the better scholars, but generally not the better men. With them, for a while, he struck in because of their learning, and conversed most with them; but he soon found it a snare to him, and that it took him off from the life of religion and communion with God. *Elanguescere mox cepit*, saith he, in a Latin narrative of his younger years, *pristinæ pietatis ardor, &c.* But, "for ever praised be the riches of God's free grace," saith he, in another account, "that he was pleased still to keep his hold of me; and not to let me alone when I was running from him, but set his hand again the second time, as the expression is, Isa. xi. 11. to snatch me *as a brand out of the fire.*" His recovery from this snare he would call a kind of second conversion; so much was he affected with the preventing grace of God in it, and sensible of a double bond to be for ever thankful, as well as of an engagement to be watchful and humble. It was a saying of his,—He that stumbleth and doth not fall, gets ground by his stumble.[p]

[Hence he writes, "Forasmuch as I have by often experience found the treachery and deceitfulness of my own heart, and being taught that it is my duty to engage my heart to approach unto God, and that one way of doing it is by subscribing with my hand unto the Lord; therefore let this paper be witness, that I do deliberately, of choice, and unreservedly, take God in Christ to be mine; and give myself to him, to be his, to love him, to fear him, to serve and obey him; and, renouncing all my sins with hearty sorrow and detestation, I do cast myself only upon free grace, through the merits of Christ, for pardon and forgiveness; and do propose, God enabling me, from this day forward, more than ever, to exercise myself unto godliness, and to walk in all the ways of religion as much as ever I can with delight and cheerfulness, as knowing that my *labour shall not be in vain in the Lord.*"[q]]

At the latter end of the year 1648, he had leave given[r] him to make a visit to his father at Whitehall, with whom he staid some time; there he was, January 30, when the King was beheaded, and with a very sad heart saw that tragical blow given. Two things he used to speak of, that he took notice of himself that day, which I know not whether any of the historians mention. One was, that at the instant when the blow was given, there was such a dismal universal groan among the thousands of people that were within sight of it, as it were with one consent, as he never heard before, and desired he might never hear the like again, nor see such a cause for it. The other was, that immediately after the stroke was struck, there was, according to order, one troop marching from Charing-cross towards King-street, and another from King-street towards Charing-cross, purposely to disperse and scatter the people, and to divert the dismal thoughts which they could not but be filled with, by driving them to shift every one for his own safety. He did upon all occasions testify

o See the Works of Bishop Reynolds, fol. 1658. p. 624. and Dr. John Owen's Treatise on In-dwelling Sin, 1668. oct.

p A similar phrase occurs in the writings of Mr. Paul Bayne;—"He that stumbles, and comes not down, gets ground: the trippings of God's children, in which they recover themselves, bring them on with greater advantage." Christian Letters, p. 173. duod. 1637. Mr. Bayne died in 1617. See Clark's Lives, annexed to the Martyrologie, p. 22. fol. 1677. Mr. Baxter thought him "one of the holiest, choicest men, that ever England bred." Saints' Everlasting Rest, p. 416. 4to. 1662.

q Palmer's Noncon. Mem. v. 3. p. 490; said to be printed from Mr. Henry's Diary.

r At the latter end of the year 1648 I had leave given me to goe to London to see my father; and during my stay there, at that time, at Whitehall, it was, that I saw the beheading of King Charles the First. Hee went by water to Westminster, for hee took barge at Garden-stayres, where wee lived, and once he spake to my father, and sayd,—Art thou alive yet?

On the day of his execution, which was Tuesday, Jan. 30, I stood amongst the crowd in the street, before Whitehall gate, where the scaffold was erected, and saw what was done, but was not so near as to hear any thing. The blow I saw given, and can truly say, with a sad heart. P. Henry. Orig. MS.

his abhorrence of this unparalleled action, which he always said was a thing that could not be justified, and yet he said he saw not how it could be called a national sin; for, as the King urged upon his trial, it was certain that not one man of ten in the kingdom did consent to it;* nor could it be called the sin of the long Parliament, for far the greatest part of them were all that time, while the thing was in agitation, imprisoned and kept under a force, and scarce twenty-seven of the forty that were left to carry the name of a Parliament, did give their vote for it; which the Commissioners for the trying of the King's Judges, in the year 1660, (some of whom had been themselves members of the Long Parliament,) urged again and again, in answer to that plea which the prisoners stood so much upon, that what they did was by authority of the Parliament. But it is manifest it was done by a prevailing party in the army, who, as he used to express it, having beaten their plowshares into swords, could not so easily beat their swords into plowshares again, as having fought more for victory and dominion than for peace and truth; but how far these men were acted and influenced by another sort of people behind the curtain, the world is not altogether ignorant.[s] For some years after King Charles II. came in, he observed the yearly day of humiliation[t] for this sin, desiring that God would not lay the guilt of blood to the charge of the nation. But, afterwards, finding to what purposes it was generally observed, and improved even to the reproach and condemning not only the innocent, but of some of the excellent ones of the land, and noting that there is no precedent in Scripture of keeping annual days of humiliation for particular sins; especially after the immediate judgment is at an end, Zech. viii. 19. Heb. x. 2, 3. he took no further notice of it. But in his diary he adds this tender remark, according to the spirit he was of, "Yet good men, no doubt, may observe it to the Lord." Rom. xiv. 6. Thus he judged not, and why then should he be judged?

* See the Bishop of Chichester's Sermon before the King, Jan. 30th, 1697, page 25, 29. where he saith he did not see how it could be called a national sin.

In the year 1650-1 he took his Bachelor of Arts degree, and he hath recorded the goodness of God in raising him up friends, who helped him out in the expenses. Such kindnesses have a peculiar sweetness in them to a good man, who sees and receives them as the kindness of God, and the tokens of his love.

He would often mention it with thankfulness to God, what great helps and advantages he had then in the University, not only for learning, but for religion and piety. Serious godliness was in reputation, and besides the public opportunities they had, there were many of the scholars that used to meet together for prayer, and Christian conference, to the great confirming of one another's hearts in the fear and love of God, and the preparing of them for the service of the church in their generation. I have heard him speak of the prudent method they took then about the University sermons on the Lord's day in the afternoon; which used to be preached by the fellows of colleges in their course; but, that being found not so much for edification, Dr. Owen[u] and Dr. Goodwin[v] performed that service alternately, and the young masters that were wont to preach it, had a lecture on Tuesday appointed them. The sermons he heard at Oxford he commonly wrote, not in the time of hearing, but afterwards, when he came home, in his reflection upon them, which he found a good help to his memory.

In December, 1652, he proceeded Master of Arts, and in January following preached his first sermon at South Hinksey in Oxfordshire, on John viii. 34. *Whosoever committeth sin is the servant of sin.* On this occasion he writes in his diary what was the breathing of his heart towards God,—The Lord make use of me as an instrument of his glory, and his church's good, in this high and holy calling.

His great parts and improvement, notwithstanding his extraordinary modesty and humility, had made him so well known in the University, that in the following act, in July, 1653, he was chosen out of all the masters of that year, to be junior of the act, that is, to answer the philosophy questions in *Vesperiis*, which he did with very great applause; especially for the very witty and ingenious orations which he made to the University upon that occasion. His questions were,—1. *An licitum sit carnibus vesci? Aff.* 2. *An institutio academiarum sit utilis in republicâ? Aff.* 3. *An ingenium pendeat ab humoribus corporis? Aff.* At the act in 1654, he was chosen *Magister Replicans*, and answered the philosophy questions *in comitiis*, with a like applause. His questions then were,—1. *An melius sit sperare quam frui? Neg.* 2. *An maxima animi delectatio sit a sensibus? Neg.* 3. *An utile sit peregrinari? Aff.*

Dr. Owen, who was then Vice-Chancellor, hath spoken with great commendation of these performances of Mr. Henry's to some in the University afterwards, who never knew him otherwise than by

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s See Dr. Parr's Life of Archbishop Usher, *ut supra*. Letters at the end, No. 293; and the Abr. of Baxter's Life and Times, v. 1. p. 57, &c. oct. 1713.

t 1671. Jan. 30. Brings to remembrance the horrid murder of the late King. Deliver the nation from blood-guiltiness, O God! P. Henry. Diary, Orig. MS.

1673. Jan. 30. We remembered this day the death of Charles I. with grief, and prayer,—that God would please to forgive it,—Exod. xx. 5.—*visiting the iniquity*. P. Henry. Diary, Orig. MS.

See the life of the Rev. Thomas Cawton, p. 25. duod. 1662; and Clark's Lives of Eminent Persons, p. 19. fol. 1683.

u Nat. 1616. Ob. Aug. 24, 1683. See his Life by Mr. Orme, *ut supra*.

v Nat. Oct. 5, 1600. Ob. Feb. 23, 1679. Life prefixed to his works, vol. v. fol. 1704.

report; and I have heard a worthy divine who was somewhat his junior in the University, and there a perfect stranger to him, say, how much he admired these exercises of his, and loved him for them; and yet how much more he admired, when he afterwards became acquainted with him in the country, that so curious and polite an orator should become so profitable and powerful a preacher, and so readily lay aside the enticing words of man's wisdom, which were so easy to him.

There is a copy of Latin verses of his in print, among the poems which the University of Oxford published upon the peace concluded with Holland,[w] in the year 1654, which show him to be no less a poet than an orator.

He hath noted it of some pious young men, that before they removed from the University into the country, they kept a day of fasting and humiliation for the sins they had been guilty of in that place and state. And in the visits he made afterwards to the University, he inserts into his book, as no doubt God did into His,—a tear dropt over my University-sins.[x] [He would sometimes say, "When we mourn for sin because God is offended by it, and abstain from sin because of his honour, that we may not wrong him, or grieve him, this is more pleasing to him than burnt-offerings and sacrifices.[y]]

CHAPTER III.

HIS REMOVAL TO WORTHENBURY, IN FLINTSHIRE, HIS ORDINATION TO THE MINISTRY, AND HIS EXERCISE OF IT THERE.

WORTHENBURY[a] is a little town by Dee side, in that Hundred of Flintshire which is separated some miles from the rest of the county, and known by the name of English Mailors,[b] because though it is reputed in Wales, as pertaining to Flintshire, yet in language and customs it is wholly English, and lies mostly between Cheshire and Shropshire. Worthenbury was of old a parochial chapel, belonging to the rectory of Bangor,[c] but was separated from it in the year 1658, by the trustees for uniting and dividing of parishes, and was made a parish of itself. But what was then done being vacated by the King's coming in, it then came to be *in statu quo*, and continued an appurtenant to Bangor, till, in the second year of the reign of King William and Queen Mary, it was again by act of Parliament separated, and made independent upon Bangor. That was the only act that passed the royal assent with the act of recognition, at the beginning of the second parliament of this reign.[d] The principal family in Worthenbury parish, is that of the Pulestons of Emeral. The head of the family was then John Pulcston, Serjeant at Law, one of the Judges of the Common Pleas.

This was the family to which Mr. Henry came from Christ-church, presently after he had completed his Master's degree, in 1653. Ordered into that remote, and unto him unknown, corner of the country, by that overruling Providence which determineth the times before appointed, and the bounds of our habitation.

The Judge's lady was a person of more than ordinary parts and wisdom, in piety inferior to few, but in learning superior to most of her sex, which I could give instances of from what I find among Mr. Henry's papers,[e] particularly an elegy she made upon the death of the famous Mr. John Selden,[f] who was her great friend.

This was the lady whose agency first brought Mr. Henry into this country. She wrote to a friend of hers, Mr. Francis Palmer,[g] student of Christ-church, to desire him to recommend to her a young man to be in her family, and to take the oversight of her sons, some of whom were now ready for the University, and to preach at Worthenbury on the Lord's days, for which a very honourable encouragement[h] was promised. Mr. Palmer proposed it to his friend Mr. Henry, who was willing for one half-year to undertake it, provided it might be required of him to preach but once on the Lord's day, and that some other supply might be got for the other part of the day, he being now but twenty-two years of age, and newly entered upon that great work. Provided also, that he should be engaged but for half a year, as little intending to break off so soon from an academical life, which he delighted in so much. But preferring usefulness before his own private satisfaction, he was willing to make trial for a while in the country, as one that sought not his own things, but the things of Jesus Christ, to whose service in the work of the ministry he had entirely devoted himself, bending his studies wholly that way. [One

w Appendix, No. III.

x May not Sterne have had in view this sentence when he penned the well-known passage,—"The accusing spirit which flew up to heaven's chancery with the oath, blushed as he gave it in; —and the Recording Angel, as he wrote it down, *dropped a tear* upon the word, and blotted it out for ever." Works, vol. vi. p. 42. duod. 1782.

y P. Henry. Orig. MS.

a Beneth Bangor, stil on the south side of Dee ryver, is a paroche cauilid Worthembre: in Walch, Guothumbre; having a faire chirch, but as a membre to Bangor. Leland's Itinerary, vol. v. p. 39. oct. 1744.

b See Leland, *ut supra*, v. 5. p. 30.

c See Leland, *ut supra*, v. 5. p. 30.

d Sir John Trevor, the Speaker, being father-in-law to Sir Roger Puleston, the Patron. Life. Orig. MS. *ut supra*.

e See Mr. Orme's Life of Dr. Owen. App. p. 511.

f John Selden, Esq. was born Dec. 16, 1584. He died Nov. 30, 1654. Mr. Chalmer's Biog. Dict. v. 27, p. 317.

g Probably the same person who contributed a copy of verses when the poems of William Cartwright, "the most noted poet, orator, and philosopher, of his time," were "usher'd into the world," A. D. 1651, oct. See Wood's Ath. Oxon. v. 3. p. 70. *ut supra*.

h My diet, and sixty pounds per annum salary. P. Henry. Orig. MS.

of the letters which passed on the occasion just referred to, has been preserved. It is introduced from the hand-writing of Lady Puleston, and the orthography correctly transcribed. It illustrates in some measure the nature of Mr. Henry's inquiries, and furnishes a pleasing corroboration of the character already given of its excellent writer.

19th Sept. 1653.

Cosin Palmer,

Y^e^ Messeng^r^ w^ch^ brought mee a lett^r^ fro y^u^ brought y^e^ judg one also fro his Nephew, Mr. Hamlet Puleston. But no motio of a Schoolm^r^. However I rely so much on y^r^ choice of y^e^ gent^lm^ pposed, y^t^ thers' no need to trouble Mr. H. Puleston. I am content to abate one of y^e^ sermons, hoping hee will pray in y^e^ family, insteed thereof, w^ch^ is so easy to a Christia y^t^ hee's rather lead then drawn therto, and if y^e^ expositions of chapters or Psalmes bee easyer to him then preaching, I shal like it (as ever I have done) bett^r^ then y^e^ other. Im' confident wee shall not differ heerin ffor I shall eyther wait ffor y^e^ guifts and calling of God in him (w^ch^ are w^th^out repentance) or wholly indulg him ffro y^e^ fformalities of preaching, praying, &c.—as some use y^m^ please to send him away ffor y^e^ half yeer ffro y^e^ time hee comes till 26 weekes be complcat: his allowance shall be half y^e^ revenue pposd, and other accomodations mentiond formerly. This time of probatio will conclude us eyther on a ffarther time, or repayring to Oxford at Spring. ———————

Please to keeep y^e^ letter ———————
as an evidence of our bargain. I have delivered y^e^ Bearer 5*l.* ffor y^e^ Gentleman in part of y^e^ first quarteridg. what y^e^ charge of y^e^ journey takes out of it I will supply at y^e^ quarters end when I pay y^e^ rest to make out 15*l.* I have sent a horse and a ffootman to wait on him hither. Mr. Roberts is grown a worthy Christian and I greatly value him. if y^e^ have a mind to see what works God hath done in him, y^u^ shall finde him at one Mr. Courtneys Lodging in Milbanck neer Tuttle-Fields. God can doo as much ffor Mr. Henry y^u^ know. I pray y^u^ hasten him hyther.

If pleas God to give success to y^es^ endeavours I shal bee glad. I wish y^e^ Gentlem^n^ to take his journey on Fryday, and rest at my sister Grayes on Lord's day so hee may bee at Emral on Munday night. I desire a good-journey. ffrancis Palmer (Juni.) & Tremeli.[1]) notes upon y^e^ Bible I desire y^u^ to send mee. & y^e^ Bible in Greek, w^ch^ y^r^ learned ffriends, Septuagint,, translated ffor Ptolomy.

I thank y^u^ ffor y^r^ respect and shal ever rest
Y^r^ welwishing Cosin
ELIZABETH PULESTON.

If y^u^ will come see how wee thrive y^u^ shal bee welcome. My Roger Puleston love to y^u^ & so y^e^ rest.

To my much-respected
Kinsman Mr. Francis Palmer
a Master of Arts
at Christ's Church in Oxford.
or in his absence to one Mr. Henry
Master of Art & of y^e^ same
House. [k]]

In the latter part of his time at Oxford, as one grown weary of that which he used to say he found little to his purpose; he employed his time mostly in searching the Scriptures, and collecting useful Scripture observations, which he made very familiar to him, and with which he was thoroughly furnished for this good work. He got a Bible interleaved, in which he wrote short notes upon texts of Scripture as they occurred. He would often say,—I read other books, that I may be the better able to understand the Scripture.

It was a stock of Scripture knowledge that he set up with, and with that he traded to good advantage. Though he was so great a master in the eloquence of Cicero, yet he preferred far before it that of Apollos, who was *an eloquent man, and mighty in the Scriptures*, Acts xviii. 24.

He bid very fair at that time for University-preferment, such was the reputation he had got at the late act, and such his interest in Dr. Owen; but the salvation of souls was that which his heart was upon, to which he postponed all his other interests.

In September, 1653, he came down to Emeral,[l] from whence a messenger was sent on purpose to Oxford to conduct him thither. Long after, when it had pleased God to settle him in that country, and to build him up into a family, he would often reflect upon his coming into it first; what a stranger he then was, and how far it was from his thoughts ever to have made his home in those parts; and, passing over the brook that parts between Flintshire and Shropshire, would sometimes very affectionately use that word of Jacob's—*With my staff I passed over this Jordan, and now I am become two bands.*

At Emeral he prayed in the family, was tutor to the young gentlemen, and preached once a day at Worthenbury, other help being procured for the other part of the day, according to his request, out of a fear, being so young, to take the whole work

1 Intending, by this playful compliment, the version of Francis Junius and Immanuel Tremellius, first published in 1575.

k *Orig. MS.*

l *On leaving Broughton I took the road towards* Bangor. On the right lies Emral Hall, the seat of the Pulestons; a family settled here in the time of Edward I. but which took its name from Pulesdon, a township in Shropshire. Pennant's Tours in Wales, v. i. p. 207. See Leland, *ut supra*, v. 5. pp. 32, 33.

upon him. But it soon happened, that one Lord's day the supply that was expected failed; and so he was necessitated, rather than there should be a vacancy, to preach twice, in which he found the promise so well fulfilled, *As thy day is, so shall thy strength be;* and, *To him that hath* (i. e. that hath, and useth what he hath) *shall be given, and he shall have abundance;* that, to the great satisfaction of his friends there, from thenceforward he waved looking out for other help than what came from above, and would sometimes speak of this as an instance, that we do not know what we can do, till we have tried.

Here he applied himself to a plain [m] and practical way of preaching, as one truly concerned for the souls of those he spoke to. He would say sometimes,—We study how to speak that you may understand us; and, I never think I can speak plain enough when I am speaking about souls and their salvation. I have heard him say, he thought it did him good, that for the first half year of his being at Worthenbury, he had few or no books with him, which engaged him in studying sermons to a closer search of the Scripture and his own heart. What success his labours had in that parish, which, before he came to it, I have been told, was accounted one of the most loose and profane places in all the country, may be gathered from a letter of the lady Puleston's to him, at the end of the first half year after his coming to Emeral, when he was uncertain of his continuance there, and inclinable to return to settle at Christchurch. Take the letter at large.

Dear Mr. Henry;

The indisposition that my sadness hath bred, and the stay of Mrs. V. here yesterday, hindered my answering your last expressions. As to ordering the conversation, and persevering to the practice of those good intents, taken up while one is in pursuit of a mercy, you and I will confer, as God gives opportunity, who also must give the will and the deed, by his Spirit, and by the rule of his word. As to begging that one thing for you, God forbid, as Samuel said, that *I should cease to pray*, &c. This I am sure, that having wanted hitherto a good minister of the word among us, I have oft by prayer, and some tears, above five years besought God for such a one as yourself; which, having obtained, I cannot yet despair, seeing he hath given us the good means, but he may also give us the good end. And this I find, that your audience is increased three for one in the parish, though in winter more than formerly in summer; and five for one out of other places. And I have neither heard of their being in the ale-house on our Lord's day, nor ball-playing that day, which, before you came, was frequent, except that day that young Ch. preached. I think I can name four or five in the parish, that of formal Christians are becoming or become real. But you know all are not wrought on at first, by the word. Some come in no misfortune like other men, and this is the cause they be so holden with pride, &c. Hypocrites also have converted conversion itself. Yet God may have reserved those that *have not bowed the knee to Baal*, &c. and may call them at the latter part of the day, though not in this half year. It is a good sign, most are loth to part with you; and you have done more good in this half year, than I have discerned these eighteen years. But, however, whether they will hear, or whether they will forbear, you have delivered your own soul. I have prayed, and do pray, seeing God hath sent you, that you may be for his glory, and not for our condemnation.

It is easy to imagine what an encouragement this was to him, thus at his first setting out to see of the travail of his soul, and what an inducement it was to him not to leave those among whom God had thus owned him. However, that spring he returned to Oxford. The Lady Puleston soon after came to him thither, with her five sons, of whom she placed the two eldest under his charge in the college. In the following vacation he went to London to visit his relations there; and there, in October he received a letter from Judge Puleston, with a very solemn and affectionate request, subscribed by the parishioners of Worthenbury, earnestly desiring his settlement among them, as their minister, which he was persuaded to comply with, having fixed to himself that good rule,—In the turns of his life, to follow Providence, and not to force it. So, in the winter following he came down again, and settled with them. He continued in his student's place in Christchurch for two or three years, attending the service of it once a year; but disposing of most of the profit of it for the use of poor scholars there.

The tithe of Worthenbury belonged to [the] Emeral family, paying some rent to the Rector of Bangor. This tithe Judge Puleston was willing to give, clear of that charge, to the minister of Worthenbury for

[m] Let your preaching be plain. Painted glass is most curious; plain glass is most perspicuous. Be a good crucifix to your people. Preach a crucified Saviour in a crucified style. Paul taught so plainly, that the Corinthians thought him a dunce. Let your matter be substantial; wholesome food; God and Christ, and the gospel, faith, repentance, regeneration. Aim purely at God's glory and the salvation of souls. Study, as if there were no Christ; preach, as if there had been no study. Preach plainly, yet with novelty; preach powerfully, as Micah,—as Paul, in intension of spirit, not extension of voice. To this end get your sermon into your own souls. It is best, from the heart, to the heart. Preach prudentially,—as stewards, to give each their portion. Get your sermons memoriter. How can you expect your people should remember, and repeat, if you read? Yet use caution. Our memories are not of brass,—they are cracked, in all, by the fall. Beware of giving occasion to say,—I may stay at home in the afternoon; I shall hear only the same song. Mr. Porter at an Ordination. From a MS. in the hand-writing of P. Henry.

ever. But such was the peculiar and extraordinary kindness he had for Mr. Henry, upon the experience of his merits, that he chose rather by deed of indenture, bearing date October 6, 1655, between himself and Mr. Henry,—"In consideration of his being pleased to undertake the cure of souls, and to preach and teach, and perform other duties of divine service in the parish church of Worthenbury, (so the deed runs,) to give, grant, and confirm for himself and his heirs, unto the said Philip Henry, the yearly rent of one hundred pounds, charged upon all his messuages, lands, and tenements in the several counties of Flint, Denbigh, and Chester, to be paid quarterly, until such times as the said Philip Henry shall be promoted or preferred to some other spiritual or ecclesiastical living or preferment, with power of distress in case of non-payment." A hundred a year was more than Worthenbury tithes were worth at that time; and the manner of the gift freed the maintenance from much of that loss and incumbrance which commonly attends the gathering of tithe.

[About this period, judging from the hand-writing of the following letter, addressed to a friend at Oxford, (no doubt Dr. Owen, who was then Dean of Christ-church, and Vice-Chancellor,[n]) he received a summons to that city, which led him to add the postscript. But as the letter furnishes an illustration of Mr. Henry's character as a young minister, the whole may be here fitly introduced.

Most honoured Sir;

Being importuned to improve my interest for the supply of a vacant curacy in these parts, I make bold to acquaint you with the state of it, that, if you know of any, either in your own college or elsewhere, that is willing to accept of it, you would please to be instrumental in sending him hither.

The place is called Holt; it is in Denbighshire, but I think a man may throw a stone out of it into Cheshire; it is distant from Wrexham about three miles, and from Chester five; the situation of it for convenience is beyond exception; there are but few such hereabouts, only the salary, I fear, may appear somewhat too small to come so far for. It is as yet, upon certainty, but £45 per annum, but it is probable may be made, ere long, £65, paid in money, and no deductions out of it for taxes; for the place of his abode, if he be a single man, the Major of the town, a very godly person, hath promised it in his own house, till such time care be taken to provide for him otherwise. For his qualifications, Sir, he must, in a judgment of charity, be one that fears God, in regard he comes, not to a place that never heard of Christ, (as many such there be in Wales,) but to a knot of eminent, discerning Christians, scarce the like anywhere hereabouts, among whom there are divers able, indeed, to be themselves teachers of others; so that if he himself be one that hath no savour of the things of God, he will be no way acceptable or useful there. He must, moreover, be either fitted already for the administration of the ordinances, or in a capacity of being suddenly fitted; if he make haste hither, he may have an opportunity shortly of being ordained here in Shropshire.

Sir, if God, the Lord of the harvest, shall make use of you in his providence, as an instrument of thrusting forth a faithful labourer into this corner of his vineyard, I no way doubt but you will be often mentioned by some of them with rejoicing at the throne of grace, and that you, yourself, when you shall have reaped the fruit of their prayers, will bless God for putting such a prize into your hands.

Sir, craving your pardon for my boldness in troubling you, I leave the matter with your care, and yourself, and all your relations and concernments, with our ever good God.

Your Servant very much obliged,
P. H.

Sir, since my purpose of writing to you about the business above mentioned, I have received information from Christ-church of a summons to appear personally there, before Michaelmas Term: whereupon my request to you is, that by a line or two you would please to acquaint me, whether I may not obtain to be dispensed with. 1. In regard I was so lately there. 2. In regard of the great distance I am now at from thence; above fourscore miles. 3. Of the unusual unseasonableness of the ways and weather; and 4. Which is most of all, my very great indisposedness in point of health. If I may be excused, I would entreat you, Sir, to endeavour it for me; if not, that you would please to send me word, —1. Whether it will not serve if I come sooner: and 2. How long it will be required that I make my stay there. Sir, I have more reason to beg your pardon for this latter trouble than the former.[o]]

He still continued for some years in the Emeral family, where he laid out himself very much for the spiritual good of the family, even of the meanest of the servants, by catechising,[p] repeating the sermons, and personal instruction, and he had very much comfort in the countenance and conversation of the judge and his lady. Yet he complains sometimes in his diary of the snares and temptations that he found in his way there, especially because some of the branches of the family, who did not patrizare,

[n] Le Neve, pp. 231, 466. fol. 1716.

[o] P. Henry. Orig. MS.

[p] *Use* catechising. Heretofore, catechising justled out preaching; *now, preaching justles out catechising.* Let the ship be ballasted with fundamental truths. Hearers will then not be so easily whirled about with every wind. Luther was called—*discipulus catechismi.* Mr. Porter, 1659. From a MS. in P. Henry's hand-writing.

were uneasy at his being there, which made him willing to remove to a house of his own; which, when Judge Puleston perceived, in the year 1657, out of his abundant and continued kindness to him, he did, at his own proper cost and charges, build him a very handsome house in Worthenbury, and settled it upon him by a lease, bearing date March 6, 1657, for threescore years, if he should so long continue minister at Worthenbury, and not accept of better preferment.

He hath noted in his diary, that the very day that the workmen began the building of that house, Mr. Mainwaring, of Malpas,[q] preached the lecture at Bangor, from Psalm cxxvii. 1. *Except the Lord build the house,*[r] *they labour in vain that build it.*— There never was truth, saith he, more seasonable to any than this was to me. It was a word upon the wheels.[s] He hath recorded it as his great care, that his affections might be kept loose from it, and that it might not encroach upon God's interest in his heart. When it was finished, he thus writes:—I do from my heart bless God, that no hurt or harm befell any of the workmen in the building of it.

Thus was his maintenance settled at Worthenbury. In the year 1659, he was, by a writing of Judge Puleston's, collated, nominated, and presented, to the church of Worthenbury; and, the powers that then were having so appointed, he had an approbation thereof from the commissioners for approbation of public preachers.

Some little opposition was made to his settlement at Worthenbury by Mr. Fogg,[t] then Rector of Bangor, because he conceived it an intrenchment upon his right to Worthenbury, and thought it might prejudice his recovering of it by course of law. I only mention this for the sake of the note he hath upon it in his diary, which is this:—I do earnestly desire that the Judge may give Mr. Fogg all reasonable satisfaction, that there may be no appearance of wrong to him, or any other, in this thing. And when Mr. Fogg insisted upon it, that he would have Mr. Henry give it under his hand, that he desired the consent of the said Mr. Fogg to be minister of Worthenbury, he yielded to do it for peace sake; and from thenceforward there was an intimate and entire friendship between Mr. Fogg and him.

Being thus settled at Worthenbury, his next care was touching ordination to the work of the ministry, to which he would see his call very clear, before he solemnly devoted himself to it. And though afterwards in the reflection, especially when he was silenced, it was some trouble to him, that he had so long deferred to be ordained, (and he would often, from the consideration of that, press those who intended the ministry, not to put it off,) yet, as the times then were, there was something of a reason for it.

The nearest acting class of presbytery, was in the Hundred of Bradford North, in Shropshire, wherein Mr. Porter, of Whitchurch, was the leading man, of whom Mr. Baxter[u] gives so high a character in his Life, part 3, page 94, and who was one of those whom he recommended to the Lord Chancellor, as fit to be made a Bishop, part 2, page 283. This class was constituted by ordinance of parliament, in April, 1647; the members of it then, were the aforesaid Mr. Porter, Mr. Boughy, of Hodnet, Mr. Houghton, of Prees, Mr. Parsons,[v] of Wem, and Mr. John Bisby;[w] and afterwards Mr. Malden,[x] of Newport, Mr. Binney, of Ightfield, and Mr. Steel, of Hanmer, though in Flintshire, were taken in to them, and acted with them. This class in twelve years' time publicly ordained sixty-three ministers. Mr. Henry was very desirous to have been ordained at Worthenbury, *plebe præsente*, which he thought most agreeable to the intention, but the ministers were not willing to set such a precedent. However, that was one thing which occasioned the delay, so that he was not ordained till September 16, 1657.

The way and manner of his ordination was according to the known directory of the Assembly of Divines, and the common usage of the Presbyterians; and yet, he having left among his papers a particular account of that solemnity, and some of the workings of his soul towards God in it; I hope it may be of some use both for instruction and quickening to ministers, and for the information of such as are perhaps wholly strangers to such a thing, to give some account of the whole transaction.

He made addresses to the presbytery, in order to his ordination, July 6, at Prees, when he submitted to trial, and inquiry was made, in the first place, concerning his experience of the work of grace in his heart; in answer to which he gave *a reason of*

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q See Dr. Townson's Works, v. i. p. xix. *ut supra*, and Ormerod's Hist. of Cheshire, v. ii. p. 328, &c.

r Mr. Henry has the following notes on this passage:—

The *house*; that is, the family. *Build*; that is, constitute, maintain, preserve, augment. If we would have God to build our houses, we must be careful to build God's house by caring for his worship, ordinances, interests. Hag. i. 9. ii. 18. 2 Sam. vii.—; to aim at his glory in our buildings, not at self, as Nebuchadnezzar, Dan. iv. 30;—to build in faith, relying upon the promises, Heb. xi. 9, 10;—in the fear of God, Exod. i. 21; in righteousness and honesty, Prov. x. 25. Hab. ii. 12.—We must fetch in God by prayer, and keep him there by family duties, Josh. xxiv. 15. Ps. ci. Orig. MS.

s "A word, fitly spoken, is like apples of gold in pictures of silver;" Prov. xxv. 11. or, as the Hebrew hath it,—"A word spoken *upon his wheels*:" that is, rightly ordered, placed, and circumstanced. Brooks's Arke for all God's Noahs, Ep. Ded. p. i. duod. 1662. See, also, Jer. xviii. 3.

t See the Noncon. Mem. v. iii. p. 480, &c.

u See Reliquiæ Baxterianæ, or, Mr. R. Baxter's Narrative of the most Memorable Passages of his Life and Times. Fol. 1696.

v See the Noncon. Mem. v. iii. p. 163.

w Minister of Edstaston, in Shropshire. Wood's Ath. Oxon. v. 4. p. 640. *ut supra*. Walker mentions him as a Prebend. of Pipa Minor, *alias* Prees. Suff. of the Clergy, Part II. p. 41.

x See the Noncon. Mem. v. iii. p. 149.

the hope that was in him, with meekness and fear; that the Spirit of grace had been dealing with him when he was young; and, he hoped, had discovered to him his need of Christ, and had bowed his will in some measure to close with him upon his own terms, &c. His skill in the original languages of the Scripture was then tried; and he read and construed two verses in the Hebrew Bible, and two in the Greek Testament. He was then examined in Logic and Natural Philosophy; next in Divinity, what authors he had read, and what knowledge he had, touching the mediation of Christ, &c. And his skill in the Scripture was tried, by propounding to him a difficult text to give his sense of; a case of conscience was also put to him to be resolved, an inquiry made into his acquaintance with church-history. Lastly, a question was given him to provide a thesis upon against next meeting, which was this; *An providentia Divina extendat se ad omnia? Aff.* On this question he exhibited his thesis, August 3, and defended it. Several of the ministers opposed, and Mr. Porter moderated. He then produced two certificates, which he left with the register of the class, one from Oxford, subscribed by Dr. Wilkinson,[y] Dr. Langley,[z] &c. the other from the neighbouring ministers, Mr. Steel, Mr. Fogg, &c. both testifying of his conversation, &c. "The Lord forgive me," saith he, in his diary, upon this, "that it hath not been more exemplary, as it ought, for piety and industry. Amen, Lord in Christ." The day for ordination was appointed to be September 16, at Prees,[a] of which notice was given at Worthenbury by a paper, read in the church, and afterwards affixed to the church door the Lord's day before, signifying also, "That, if any one could produce any just exceptions against the doctrine or life of the said Mr. Henry, or any sufficient reason why he might not be ordained, they should certify the same to the classis, or the scribe, and it should be heard and considered."[b]

On the day of ordination there was a very great assembly gathered together. Mr. Porter began the public work of the day with prayer, then Mr. Parsons preached on 1 Timothy i. 12. *I thank Christ Jesus, who hath enabled me, for that he counted me faithful, putting me into the ministry.* Putting men into the ministry is the work of Jesus Christ. After sermon, Mr. Parsons, according to the usual method, required of him a confession of his faith, which he made as follows:

2 Pet. i. 21. The ground and rule of my faith towards God, is the Scriptures of the Old and New Testament. I believe they were written by holy men, immediately inspired by the Holy Ghost; having found the efficacy of them, in some measure, upon my own heart, I believe they are further able to make me wise to salvation. 2 Tim. iii. 15.

Concerning God, I believe that he is, and that he is the Rewarder of those that diligently seek him. Heb. xi. 6.

The Trinity of Persons in the Unity of the Godhead, I receive and own as a truth, I admire and adore as a mystery; though no man hath seen God at any time, yet the only-begotten Son, which is in the bosom of the Father, he hath declared him; and what he hath declared concerning him, that I believe. I believe that God is a Spirit, for the Son hath said, "God is a Spirit." I believe that he hath life in himself, and that he hath given to the Son to have life in himself. I believe all things were made by him, and without him was not any thing made that was made. I believe by his providence he preserves, guides, and governs, all the creatures, according to the purpose of his own will, to his own glory; for the Father worketh hitherto, and the Son also worketh. 1 John v. 7. John i. 18. John iv. 24. John v. 26. John i. 3. John v. 17.

I believe he made man upright, after his own image and likeness, which image consisted in knowledge, righteousness, and true holiness; but man, by sin, lost it. Eccles. vii. 29. Gen. i. 26. Coloss. iii. 10. Ephes. iv. 24.

I believe we were all in the loins of our first parents, and that they stood and fell as public persons, and upon that account justly, without any colour of wrong, we bear our share, both in the guilt of their disobedience, and also the corruption of nature following thereupon; so that we came into the world children of wrath, and heirs of the curse, one, as well as another; enemies to God, hating him, and hated of him: averse to what is good, and prone to all manner of evil. Though all are born in this condition, yet there are some that do not die in it. Psalm li. 5. Ephes. ii 3. Zech. xi. 8. Rom. vii. 18. Gen. vi. 5.

I believe there is a Mediator, and there is but one Mediator between God and men, the Man Christ Jesus. Those whom the Father hath from everlasting pitched his love upon, and given to Christ, not because of works or faith foreseen, but merely of his free grace; 1 Tim. ii. 5. Ephes. i. 4, 5.

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y Nat. 1602; ob. June, 1675. Wood's Ath. Oxon. *ut supra*, v. 3. p. 1038.

z Ob. Sept. 1679. Wood's Fasti. *ut supra*, v. 4. pp. 113. 157.

a A small village in the Hundred of North Bradford, Salop, five miles from Whitchurch, and about four from Wem.

b Appendix, No. IV.

Rom. v. 11. Gal. iv. 4. John xvii. 19. Phil. ii. 8. for those I believe Christ was sent forth into the world, made of a woman, made under the law; for their sakes he sanctified himself, and became obedient to death, even the death of the cross; wherefore God also highly exalted

Eph. i. 20, 21. Heb. vii. 25. John xvii. 9. him; and having raised him from the dead on the third day, set him at his own right hand, where he ever lives to make intercession for those for whom he shed his blood. All these elect redeemed ones, I believe, are, in due

Rom. viii. 30. 1 Cor. vi. 11. time, sooner or later, in their lives, effectually called, washed, sanctified, justified, in the name of the Lord Jesus, and by the Spirit of our God.

Rom. v. 1. Ps. cxliii. 2. Jer. xxiii. 6. Matt. iii. 17. I believe the righteousness of Christ alone, apprehended by faith, is the matter of our justification before God; and that no flesh can stand in his sight upon any other terms, for he is the Lord our Righteousness, and in him only the Father is well pleased.

Rom. xv. 16. Colosss. iii. 11. I believe the work of sanctification, managed by the Spirit, who dwelleth in us, though, in respect of parts, it be complete, for the whole man is renewed; yet, in respect of degrees, it is not

1 Cor xiii. 9, 10. 1 Pet. i. 5. fully perfected till we come to glory; and I believe all that are justified shall be glorified; for we are kept by the power of God, through faith, unto salvation.

Ephes. iv. 11. Matt. xxviii. 20. I believe the gathering in, and building up, of saints, is the special end why pastors and teachers are appointed in the church; and that Jesus Christ, according to his promise, will be with them, in that work, to the end of the world.

Rom. iv. 11. Matt. xxviii. 19. Rom. vi. 7. Acts ii. 39. Matt. xxvi. 26. The two Sacraments of the New Testament, Baptism and the Lord's Supper, I receive and own as signs and seals of the covenant of grace; the former instituted by our Lord Jesus, as a sign and seal of our ingrafting into him, due of right, to all the infants of believing parents, and but once to be administered; the other instituted by our Lord Jesus in the night wherein he was betrayed, to show forth his death, and to seal the benefits purchased thereby to his church and people, and to be often repeated. 1 Cor. xi. 26.

Eccles. xii. 7. When the body returns to the dust, I believe the soul returns to God that gave it; and that immediately it receives from him the sentence, according to what hath been done in the flesh, either, "Come, inherit the kingdom;" or, "Depart, accursed, into everlasting fire." Matt. xxv. 34, 41.

Acts xvii. 31. I believe, besides this, a day of general judgment in the end of the world, wherein we must all appear before the tribunal of Jesus Christ; and

2 Cor. v. 10. that our bodies being raised, by an almighty power, from the dust, shall be united to the same souls again, and shall partake with them, in the

1 Cor. xv. 42. same condition, either of happiness or misery, to all eternity. Those that have done good, shall come forth unto

John v. 30. the resurrection of life, and those that have done evil to the resurrection of damnation.

This is the sum and substance of my faith, into which I was baptized, and in which, by the grace of God, I will live and die.[c]

Mr. Parsons then proposed certain questions to him, according to the instructions in the Directory, to which he returned answer, as followeth:

Question 1. *What are your ends in undertaking the work and calling of a minister?*

Answer. As far as upon search and inquiry I can hitherto find, though there be that within me that would seek great things for myself, (if indeed they were to be found in this calling,) yet with my mind I seek them not. But the improvement of the talent which I have received in the service of the gospel, for the glory of God, and the salvation of souls, I hope, is in my eye; if there be any thing else, I own it not, I allow it not. While so many seek their own, it is my desire, and shall be my endeavour, to seek the things of Jesus Christ.

Question 2. *What are your purposes, as to diligence and industry, in this calling?*

Answer. I do purpose and resolve, by the help of

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[c] This confession Mr. Orton recommends as a "good model." See his Letters to Dissenting Ministers, v. 2. p. 37.

The History of Mr. Henry's Ordination can scarcely be dismissed without adverting to an edition of his Life, of recent date, and, professedly, "corrected and improved," by Samuel Taylor; printed by T. Cordeux, 1818; in which performance a considerable part of his confession of faith is omitted, or misstated. The following explanation of the liberty thus taken is indeed given; "It is but an act of common justice to acknowledge that *Mr. Henry was,* in theory, a Calvinist, and that he subscribed the doctrine of election, &c. in the Calvinistic sense. The editor, however, has left out that part of the confession, believing the omission will prove no injury to the cause of vital Christianity." p. 36.

How the concluding sentence of the confession could still obtain a place, is submitted to the reader's judgment. — *This is the sum and substance of my faith.*

In attempts of this description, there is, to say the least, a manifest want of candour, and editorial fidelity.

God, to give myself "wholly" to these things; to prayer, reading, meditation, instant preaching, in season and out of season, wherein I shall very gladly spend and be spent, if by any means I may both save myself and them that hear me. And when at any time I fail herein, I desire God, by his Spirit, and my Christian friends, neighbours, and brethren, by seasonable reproof and admonition, to put me in mind of this engagement now made, in the presence of this great congregation.

Question 3. *Do you mean to be zealous and faithful in the defence of truth and unity, against error and schism?*

Answer. I believe what the Spirit hath foretold, that, in the last days, perilous times shall come, wherein men will not endure sound doctrine, but after their own lusts shall heap unto themselves teachers. It is my resolution, by the grace of Christ, to watch in all things; to contend earnestly for the faith, to hold fast the form of sound and wholesome words, even "the words of our Lord Jesus, and the doctrine which is according to godliness;" in meekness, as I am able, instructing those that oppose themselves. And for peace and unity, if my heart deceive me not, I shall rather choose to hazard the loss of any thing that is most dear to me, than be any way knowingly accessary to the disturbance of these in the churches of Christ.

Question 4. *What is your persuasion of the truth of the Reformed Religion?*

Answer. My persuasion is, that the Bishop of Rome is that man of sin, and son of perdition, whom the Lord Jesus will consume with the spirit of his mouth, and whom he will destroy by the brightness of his coming.[d] And the separation which our first Reformers made, I do heartily rejoice in, and bless God for; for had we still continued to partake with him in his sins, we should, in the end, have partaken with him also in his plagues.

Question 5. *What do you intend to do when the Lord shall alter your condition, and bring a family under your charge?*

Answer. When the Lord shall please, in his Providence, to bring me into new relations, I hope he will give me grace to fill them up with duty; it is my purpose to wait upon him, and to keep his way, to endeavour, in the use of means, that all that are mine, may be the Lord's.

Question 6. *Will you, in humility and meekness, submit to admonition and discipline?*

Answer. I believe it to be a duty incumbent upon all that profess the name of Christ, to watch over one another, and that when any is "overtaken in a fault," those that are spiritual are to *set him in joint*[e] again "with the spirit of meekness." It shall be my endeavour, in the strength of Jesus Christ, to walk without rebuke, and when, at any time, I step aside, (for who is there that lives and sins not,) I shall account the smitings of my brethren kindness, and their wounds faithful.

Question 7. *What, if troubles, persecutions, and discouragements, arise, will you hold out to the end notwithstanding?*

Answer. Concerning this I am very jealous over my own heart; and there is cause; I find a great want of that zeal and courage for God, which I know is required in a minister of the gospel; nevertheless, I persuade myself, that "no temptation shall befall me, but such as is common to man; and that God, who is faithful, will not suffer me to be tempted above that which I am able, but that with the temptation he will also make a way to escape, that I may be able to bear it." I promise faithfulness to the death, but I rest not at all in my promise to God, but in his to me; "When thou goest through the fire, and through the water, I will be with thee."

When this was done, Mr. Parsons prayed; and in prayer he and the rest of the Presbyters, Mr. Porter, Mr. Houghton, Mr. Malden, and Mr. Steel, laid their hands upon him, with words to this purpose, "Whom we do thus in thy name set apart to the work and office of the ministry." After him, there were five more,[f] after the like previous examinations and trials, professions and promises, at the same time, in like manner, set apart to the ministry.

Then Mr. Malden, of Newport, closed with an exhortation, directed to the newly ordained ministers, in which, saith Mr. Henry in his diary, this word went near my heart.—As the nurse puts the meat first into her own mouth, and chews it, and then feeds the child with it, so should ministers do by the word, preach it over beforehand to their own hearts; it loses none of the virtue thereby, but rather, probably, gains. As that milk nourisheth most which comes warm from the breast, so that sermon which comes warm from a warm heart. Lord, quicken me to do thy will in this thing.

The classis gave him, and the rest, instruments in parchment, certifying this, which it may satisfy the curiosity of some to read the form of.

"Whereas, Mr. Philip Henry of Worthenbury, in the County of Flint, Master of Arts, hath addressed himself unto us, authorized by an ordinance of both Houses of Parliament, of the 29th of August,

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d 1686. Nov. 28. I was indisposed, yet refreshed with the exposition of Rev. xi. concerning the slaying and reviving of the two witnesses; nay, more than that, my father told us in discourse, at dinner, he believed some of us young ones might live to see the antichrist fall; for he thinks it is not far off. If I may not see that happy day, however, I believe it shall be. Mrs. Savage. Diary. Orig. MS.

e Gal. vi. 1. Vid. Pol. Synop. *in loc.*

f Mr. Jones, of Llanarmon; Mr. Dickins, of Morton Say; Mr. Bradley, of Ness; Mr. Hall, of Newcastle; Mr. Hanmer, of White-

1648, for the ordination of ministers, desiring to be ordained a Presbyter, for that he is chosen and appointed for the work of the ministry at Worthenbury, in the county of Flint, as by a certificate now remaining with us, touching that his election and appointment, appeareth. And he having likewise exhibited a sufficient testimonial of his diligence and proficiency in his studies, and unblamableness of his life and conversation, he hath been examined according to the rules for examination in the said ordinance expressed; and thereupon approved, there being no just exception made, nor put in, against his ordination and admission. These may therefore testify to all whom it may concern, that upon the 16th day of September, 1657, we have proceeded solemnly to set him apart for the office of a Presbyter, and work of the ministry of the gospel, by laying on of our hands with fasting and prayer. By virtue whereof we do declare him to be a lawful and sufficiently authorized minister of Jesus Christ. And having good evidence of his lawful and fair calling, not only to the work of the ministry, but to the exercise thereof at the chapel of Worthenbury, in the county of Flint, we do hereby send him thither, and actually admit him to the said charge, to perform all the offices and duties of a faithful pastor there; exhorting the people, in the name of Jesus Christ, willingly to receive and acknowledge him as the minister of Christ, and to maintain and encourage him in the execution of his office, that he may be able to give up such an account to Christ of their obedience to his ministry, as may be to his joy, and their everlasting comfort. In witness whereof, we the Presbyters of the Fourth Class, in the County of Salop, commonly called Bradford-North Class, have hereunto set our hands, this 16th day of September, in the year of our Lord God, 1657.

Thomas Porter, *Moderator for the time.*
Andrew Parsons, *Minister of Wem.*
Aylmar Haughton, *Minister of Prees.*
John Malden, *Minister of Newport.*
Richard Steel, *Minister of Hanmer.*" [s]

I have heard it said, by those who were present at this solemnity, that Mr. Henry did in his countenance, carriage, and expression, discover such an extraordinary seriousness and gravity, and such deep impressions made upon his spirit, as greatly affected the auditory, and even struck an awe upon them.

Read his reflection upon it in his diary.—" Methoughts I saw much of God in carrying on of the work of this day. Oh, how good is the Lord! he is good, and doth good; the remembrance of it I shall never lose; to him be glory. I made many promises of diligence, faithfulness, &c. but I lay no stress at all on them, but on God's promise to me, that he will be with his ministers always to the end of the world. Amen, Lord, so be it. Make good thy word unto thy servant, wherein thou hast caused me to put my trust." And in another place,—" I did this day receive as much honour and work, as ever I shall be able to know what to do with; Lord Jesus, proportion supplies according." Two Scriptures he desired might be written in his heart, 2 Corinthians vi. 4, 5, &c. and 2 Chronicles xxix. 11.

Two years after, upon occasion of his being present at an ordination at Whitchurch, he thus writes:—" This day my ordination covenants were in a special manner renewed, as to diligence in reading, prayer, meditation, faithfulness in preaching, admonition, catechizing, sacraments, zeal against error and profaneness, care to preserve and promote the unity and purity of the church, notwithstanding opposition and persecution, though to death. Lord, thou hast filled my hands with work, fill my heart with wisdom and grace, that I may discharge my duty to thy glory, and my own salvation, and the salvation of those that hear me." Amen.

Let us now see how he applied himself to his work at Worthenbury. The sphere was narrow, too narrow for such a burning and shining light. There were but forty-one communicants in that parish, when he first set up the ordinance of the Lord's Supper; and they were never doubled. Yet he had such low thoughts of himself, that he not only never sought for a larger sphere, but would never hearken to any overtures of that kind made to him. And withal, he had such high thoughts of his work, and the worth of souls, that he laid out himself with as much diligence and vigour here, as if he had the oversight of the greatest and most considerable parish in the country.

The greatest part of the parish were poor tenants and labouring husbandmen; but the souls of such, he used to say, are as precious as the souls of the rich, and to be looked after accordingly. His prayer for them was,—" Lord, despise not the day of small things in this place, where there is some willingness, but much weakness." And thus he writes upon the Judge's settling a handsome maintenance upon him,

well Chapel. P. Henry. Diary. Orig. MS. As to Mr. Hall, see the Noncon. Mem. v. 3. p. 228.

[s] Mr. Orton, in his edition of the Life, p. 51. has here introduced the following note.

It is remarkable, that Mr. Steel should be likewise engaged in the ordination of his son, Mr. Matthew Henry, almost thirty years after this; viz. May 9, 1687. It was the honour of his younger days to be appointed by the classis of Ministers, *one of those who* should lay hands on Mr. Philip Henry; and it must be the comfort of his advanced years, that he had the opportunity of doing the same office for the son. This circumstance must be very pleasing both to father and son; and it could not be less pleasing to Mr. Steel, that he should be employed, under Christ, in sending out two such ministers into the church; such a father, and such a son. See Tong's Life of Matth. Henry, p. 93. *ut supra.*

—Lord, thou knowest I seek not theirs but them.[h] Give me the souls."[i]

[An edifying instance is preserved in the following letter. It has no date.

My dear Friend;

I am glad to hear by your father, that God hath been, of late, at work with your soul; and, I hope, it will prove the good work, which, where he once begins, he will be sure to perform, until the day of Jesus Christ. Now I send these few lines to you from my affectionate love, and from the true desire which I have of your spiritual and everlasting welfare, to be your remembrancer, that you be sure, by all means, to lay a good foundation, for want of which multitudes miscarry and come to nothing. Now that foundation must be laid in sound convictions of, and hearty contrition for, sin;[k] you must bethink yourself of the error of your way, in how many things you have offended; and who can tell, in how many? You must lay before you the pure, and holy, and spiritual law of God; and if the commandment came to you by the Spirit of God working with it, as it came to Paul, Romans vii. 9. it will make sin to revive; and the reviving of sin, in that manner, will be the death of all your vain hopes and carnal confidences; you will then change your note, and from the Pharisee's, God, I thank thee, I am not as other men are; you will cry out with the poor Publican, *God, be merciful to me a sinner!* Oh, the numberless numbers of vain thoughts, idle words, unprofitable communications, that have past you in any one day, the best of your days! the multitudes of omissions of duty to God, to man in general, in particular relations! the multitudes of commissions, whereby from time to time you have transgressed and turned aside, in the several ages and stages of your life, through which you have passed! Though you are but young, and, therefore, free from much of that guilt which others lie under, yet conclude, I say conclude, you have enough and enough again, if God should enter into judgment with you, to sink you into the bottomless pit of hell; and, therefore, you must enter into judgment with yourself, and condemn yourself, and if you do it aright, you shall not be judged of the Lord, nor condemned with the world. Be free and full in your confessions, and after all you must close with David's, &c. Psalm xix. 12. "Who can understand his errors? Cleanse thou me from secret faults." Let the streams lead you to the Fountain; see a root, a root of bitterness in your nature, bearing gall and wormwood in your life and actions; and be sure lay the axe to that, and bewail that, and see an absolute necessity of a change; for except you be born again and become a new creature, that is, except a contrary principle of grace be wrought in you to work out that naughty principle of corruption by degrees, you cannot enter into the kingdom of God. And here all the creatures in heaven and earth cannot help you; they must each of them say, it is not in me, it is not in me; they have neither a righteousness for you wherein to stand before God for justification, nor the power to give you for the mortifying of one vicious habit, or for the performing of any one act of acceptable obedience; but, blessed be God, help is laid for us upon one that is mighty, able to save to the uttermost those that come unto God by him, the only Mediator between God and Man, the Man Christ Jesus;[l] and, therefore, by him you must go to God. I say must, or you are undone, for there is no other name given under heaven by which we can be saved; you must in the sight and sense of your own lost and undone condition in yourself, by reason of the guilt which lies upon you, resolve to cast yourself upon the free grace of the gospel; making this your only plea at the bar of his offended justice, I have sinned, but Christ Jesus hath died, yea, rather is risen again, and in him mercy is promised to the penitent, and therefore to me. Do not suffer the tempter, nor your own belief, to beat you from this plea. These will tell you, you are a great sinner, it may be a backslider after convictions, and that often, and, therefore, it is to no purpose; but do not hearken to them; say, faithful is he that hath promised, and hold fast there; say, the worse I am, the more need I have of a Saviour, the more his mercy will be magnified in saving me; remember David's argument, Psalm xxv. 11. And when you have in this manner by faith applied Christ crucified to your soul, you are bound to believe that God doth accept of you, that your sins are pardoned, and that you shall not come into condemnation. And then your next work must be to study what you shall render, to love him that hath loved you first, and out of love to him to forsake all sin, and to buckle to all duty; to read, hear, and meditate, in the word of God, that you may know what the will of God is concerning you, and what you ought to do; and when you know it, resolve to do it. You will say, I cannot. I know you cannot, but in this also help is laid up for you in Jesus Christ; if you come to him daily, as you have occasion, in the sense of your own impotency, he will strengthen you with all might by his Spirit in the inner man; he will plant grace, and water his own planting, and make it to grow

h See 2 Cor. xii. 14.

The welfare of his people was very dear to him, and lay near his heart; *he sought not theirs, but them;* nor was his care so much to gather in tithes as soules. The Life of Dr. Thomas Taylor, who died A. D. 1632, prefixed to his Works, fol. 1653.

i See Gen. xiv. 21.

k See P. Henry's Eighteen Sermons, *ut supra*, p. 209. where sin is considered as an abomination; and also, *ib.* 277. where the poor in spirit are proved to be blessed.

l Appendix, No. V.

and bring forth fruit. I can do all things, saith Paul, through Christ strengthening me, and without him we can do nothing. The terms of that blessed covenant that we are under, are, that we endeavour to do as well as we can, aiming at perfection; and wherein we come short, that we may be humbled for it, but not discouraged, as if there were no hope —for *we are not under the law, but under grace.*[m] I am glad to hear you have those servants of the Lord with you, who are better able than I to be the directors of your way in this main matter, and that God hath given you acquaintance with them, and an interest in their love and prayers, which I hope you do prize at a very high rate, and be sure you do upon all occasions make use of them, and be guided by them. If you have not joined in the fellowship of the holy supper, I would you should not by any means delay to do it. It is not privilege only, but duty, commanded duty, and if you love the Lord Jesus, how can you answer for your neglect so long of such a gracious appointment of his, when you have opportunity for it? Behold, he calls you. It is one thing to be unworthy to come, and another thing to come unworthily. He that is not fit to-day, will be less fit to-morrow. I know those that can witness, though there were treaties before between their souls and the Lord Jesus, in order to that blessed match, yet the matter was never consummated, nor the knot fully tied,[n] till they came to that ordinance: it is a sealing ordinance; God is there sealing to us, and we sealing to him in a precious Mediator. You cannot imagine the benefits of it, and, therefore, put not off. So, commending you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance amongst them that are sanctified in Christ Jesus, I rest,

Your truly affectionate and well-wishing friend,

PHILIP HENRY.[o]]

He was in labours more abundant to win souls; besides preaching he expounded the Scriptures in order;[p] catechised, and explained the catechism. At first he took into the number of his catechumens some that were adult, who, he found, wanted instruction; and when he had taken what pains he thought needful with them, he dismissed them from further attendance, with commendation of their proficiency, and counsel, "to hold fast the form of sound words;" to be watchful against the sins of their age, and to apply themselves to the ordinance of the Lord's Supper, and make ready for it; afterwards he catechised none above seventeen or eighteen years of age.

He set up a monthly lecture there of two sermons, one he himself preached, and the other his friend Mr. Ambrose Lewis, of Wrexham, for some years. He also kept up a monthly conference,[q] in private, from house to house, in which he met with the more knowing and judicious of the parish; and they discoursed familiarly together of the things of God, to their mutual edification, according to the example of the apostles, who, though they had the liberty of public places, yet *taught also from house to house*, Acts v. 42; xx. 20. That which induced him to set and keep up this exercise as long as he durst, which was till August, 1660, was, that by this means he came better to understand the state of his flock, and so knew the better how to preach to them, and pray for them, and they to pray one for another. If they were in doubt about any thing relating to their souls, that was an opportunity of getting satisfaction. It was likewise a means of increasing knowledge,[r] and love, and other graces; and thus it abounded to a good account.[s]

He was very industrious in visiting the sick, instructing them, and praying with them; and in this he would say, he aimed at the good, not only of those that were sick, but also of their friends and relations that were about them.

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[m] Rom. vi. 4. My soul hath oft been refreshed with that sweet word,—"We are not under the law, but under grace;"—and, I may say concerning it,—It is "all my salvation, and all my desire, although he should not make my house to grow." P. Henry. Orig. MS.

A believer, says Mr. Mead, is under the law for conduct, but not for judgment; it is the guide of his path, but not the judge of his state. The good of early obedience. p. 307. duod. 1683.

[n] See ante, p. 14.

[o] Orig. MS.

[p] Appendix, No. VI.

[q] For a full account of the conduct of such interviews, and a summary of their advantages, see Clark's Lives of Eminent Divines, *ut supra*. Pref. pp. 4, 5.

[r] On one occasion the question being proposed, What means are we to use that we may get knowledge, particularly that which is divine? Mr. Henry gave the following answer, which furnishes a corroboration of many statements in the volume, and will be a directory to others who are seeking instruction:

Be convinced that knowledge is not a matter of indifference. See John xvii. 3; 2 Thess. i. 7, 8. Hos. iv. 6. Isa. xxvi. 11. Without knowledge there is no faith; ignorant believing is but presumption, Isa. liii. 11. Labour to see thy want of knowledge, Prov. xxvi. 12. 1 Cor. viii. 2. Isa. xxviii. 9. It is certain you can never know too much.—Be diligent and constant in the use of ordinances. *Public;*—Hear the word preached. In hearing, be sure observe the doctrine, which, for the most part, is very short; and, for the help of such whose memories are weak, given usually in the very words of Scripture, which is taken for the text. If you can carry away nothing else, fail not to carry away that. But should I be speaking to you an hour about any worldly business, you would remember a great deal more than one sentence. Turn to proof afterwards. *Private;*—Read the scriptures, or get others to read them to you, in your families. Read those that are most for edification. Regard not so much how many chapters you read, as how many truths you can make up to yourselves from what you read. Unless where continuance of story requires, let, ordinarily, one or two chapters at a time suffice; and let them be read once and again. Also, get some good books, catechisms, &c. that contain the principles of religion. If thou canst not buy, borrow.—Keep knowing company; and, when you are with such, be inquiring,—What means this?—not out of curiosity, but for edification. You, who have knowledge, be willing to communicate. You will lose nothing by it. Pray much; especially before hearing, reading, &c. See James i. 5. Prov. ii. 3, &c. Use some short ejaculation. Psalm cxix. is full of such. P. Henry. Orig. MS.

[s] Appendix, No. VII.

He preached funeral sermons for all that were buried there, rich and poor, old or young, or little children; for he looked upon it as an opportunity of doing good. He called it,—setting in the plow of the word, when the Providence had softened and prepared the ground. He never took any money for that or any other ministerial performance, besides his stated salary, for which he thought himself obliged to do his whole duty to them as a minister.

When he first set up the ordinance of the Lord's Supper there, he did it with very great solemnity. After he had endeavoured to instruct them in his public preaching, touching the nature of that ordinance, he discoursed personally with all that gave up their names to the Lord in it, touching their knowledge, experience, and conversation, obliged them to observe the law of Christ, touching brotherly admonition in case of scandal; and gave notice to the congregation who they were that were admitted; adding this: "Concerning these, and myself, I have two things to say. 1. As to what is past, we have sinned. If we should say, we have not, we should deceive ourselves, and the truth were not in us; and yet this withal we can say, and have said it, some of us with tears,—We are grieved that we have sinned. 2. For time to come we are resolved by God's grace to walk in new obedience; and yet seeing we are not angels, but men and women, compassed about with infirmities and temptations, it is possible we may fall; but if we do, it is our declared resolution to submit to admonition and censure, according to the rule of the gospel." And all along he took care so to manage his admissions to that ordinance, as that the weak might not be discouraged, and yet the ordinance might not be profaned.[t] He would tell those whom he was necessitated to debar from the ordinance for ignorance, that he would undertake, if they were but truly willing, they might in a week's time, by the blessing of God upon their diligent use of means, reading, prayer, and conference, get such a competent measure of knowledge, as to be able to discern the Lord's body. And those that had been scandalous, if they would but come in and declare their repentance, and resolutions of new obedience, they should no longer be excluded.

To give a specimen of his lively administrations of that ordinance, let me transcribe the notes of his exhortation at the first sacrament that ever he administered, November 27, 1659.[u] I suppose they are but the hints of what he enlarged more upon, for he had always a great fluency upon such occasions.

"Dearly beloved in our Lord and Saviour Jesus Christ, we are met together this day about the most solemn, weighty service under heaven; we are come to a feast, where the feast-maker is God the Father, the provision, God the Son, whose flesh is meat indeed, and whose blood is drink indeed; the guests, a company of poor sinners, unworthy such an honour; the crumbs under the table were too good for us, and yet we are admitted to taste of the provision upon the table; and that which makes the feast is hearty welcome. God the Father bids you welcome; and ten thousand welcomes this day, to the flesh and blood of his Son. Think you hear him saying it to you, O believing souls, Cant. v. 1.—*Eat, O friends, drink, yea, drink abundantly, O beloved.* The end of this feast is to keep in remembrance the death of Christ, and our deliverance by it, and thereby to convey spiritual nourishment and refreshment to our souls. But withal, give me leave to ask you one question,—What appetite have you to this feast? Are you come hungering and thirsting? Such as have the promise, they shall be filled. *He filleth the hungry with good things, but the rich are sent empty away;* a honey-comb to a full soul is no honey-comb. Canst thou say as Christ said,—*With desire I have desired to eat this?* In this ordinance here is Christ and all his benefits exhibited to thee. Art thou weak? here is bread to strengthen thee. Art thou sad? here is wine to comfort thee. What is it thou standest in need of? a pardon? here it is, sealed in blood, take it by faith, as I offer it to you in the name of the Lord Jesus; *though thy sins have been as scarlet, they shall be as wool, if thou be willing and obedient.* It may be, here are some that have been drunkards, swearers, scoffers at godliness, sabbath-breakers, and what not;—and God hath put it into your hearts to humble yourselves, to mourn for and turn from all your abominations. Oh, come hither, here is forgiveness for thee. What else is it thou wantest? Oh, saith the poor soul, I would have more of the spirit of grace, more power against sin, especially my own iniquity. Why, here it is for thee: 'from the fulness that is in Jesus Christ, we receive, and grace for grace.' John i. 16. We may say as David did, Psalm cviii. 7, 8. *God hath spoken in his holiness, and then Gilead is mine, and Manasseh is mine.* So God hath spoken in his word sealed in his sacrament, and then Christ is mine, pardon is mine, grace is mine, comfort mine, glory mine; here I have his bond to show for it. This is to those among you, that have engaged their hearts to approach unto God this day.

"But if there be any come hither with a false, unbelieving, filthy, hard heart, I do warn you seriously, and with authority, in the name of Jesus Christ, presume not to come any nearer to this sacred ordinance.[v] You that live in the practice of any sin,

[t] Some important observations on this subject, in connexion with the Test Act, occur in the Hist. of Dissenters, v. 4. p. 181—186.

[u] Is it not probable, this was 1657? Mr. Henry's ordination was September 16, in that year.

[v] The one great cause of the great flourishing of religion in the

or the omission of any duty against your knowledge and conscience; you that have any malice or grudge to any of your neighbours, leave your gift and go your ways; be reconciled to God, be reconciled to your brother, and then come——! Better shame thyself for coming so near, than damn thyself by coming nearer. I testify to those, who say they shall have peace, though they go on still in their trespasses, that there is poison in the bread; take it and eat it at your own peril; there is poison in the cup too, you drink your own damnation. I wash my hands from the guilt of your blood. Look you to it, on the other hand, you poor penitent souls that are lost in yourselves, here is a Christ to save you. Come, O *come, ye that are weary and heavy laden*,"&c.

It may not be amiss to transcribe also some hints of preparation for the administering of the ordinance of baptism,[v] which I find under his hand, at his first setting out in the ministry, as follows:

"It is a real manifestation of the goodness and love of God to believers, that he hath not only taken them into covenant with himself, but their seed also; saying, *I will be thy God, and the God of thy seed.* Though to be born of such, does not necessarily entitle infants to the spiritual mercies of the covenant, for grace doth not run in the blood. We see the contrary many times, even godly parents have wicked children; Abraham had his Ishmael, and Isaac his Esau; yet, questionless, it doth entitle them to the external privileges of the covenant. *The like figure unto Noah's ark, even baptism doth also now save us.* Noah, and all that were his, entered into the ark, though we have cause to doubt whether they all entered into heaven. While our Lord Jesus was here upon the earth, they *brought little children* to him, and he *laid his hands on them, and blessed them*; and said, moreover, *Suffer little children to come unto me, and forbid them not*, (there are many at this day, that forbid little children to come to Christ,) he adds the reason,—for *of such is the kingdom of heaven.* Whether it be meant of the visible church, often so called in the gospel, or of the state of glory in another world; either way it affords an argument for proof of infant baptism. When either parent is in covenant with God, their children also are in covenant with him; and being in covenant, they have an undoubted right and title to this ordinance of baptism, which is the seal of the covenant. So that in the administration of this ordinance, this day, according to the institution of Jesus Christ, we look upon you who are the father of this child, as a person in covenant with God. How far you have dealt unfaithfully in the covenant, is known to God and your own conscience; but this we know, the vows of God are upon you; and *let every one that nameth the name of Christ depart from iniquity.* But before we baptize your child, I am to acquaint you, in a few words, what we expect from you.

"Q. (1.) Do you avouch God in Jesus Christ this day to be your God?——See to it that this be done in truth, and with a perfect heart. You may tell us you do so, and you may deceive us, but God is not mocked. Q. (2.) And is it your desire, that your children also may be received into covenant with the Lord, and that the Lord's broad-seal of baptism may be set to it? Q. (3.) And do you promise in the presence of God, and of this congregation, that you will do your endeavour towards the training of it up in the way of godliness, that as it is by you, through mercy, that it lives the life of nature, so it may by you also, through the same mercy, live the life of grace? Else I must tell you, if you be wanting herein, there will be a sad appearance one day, when you shall meet together before the judgment-seat of Christ, and this solemn engagement of yours will be brought in to witness against you."

These were but the first instances of his skilfulness in dispensing the mysteries of the kingdom of God. He declined the private administration of the Lord's Supper to sick persons, as judging it not consonant to the rule and intention of the ordinance. He very rarely, if ever, baptized in private; but would have children brought to the solemn assembly upon the Lord's day, that the parent's engagement might have the more witnesses to it, and the child the more prayers put up for it, and that the congregation might be edified. And yet he would say, there was some inconvenience in it too, unless people would agree to put off the feasting part of the solemnity to some other time, which he very much persuaded his friends to; and observed, that Abraham made a great feast the same day that *Isaac was weaned*, (Genesis xxi. 8.) not the same day that he was circumcised.

His carriage towards the people of his parish was very exemplary; condescending to the meanest, and conversing familiarly with them: bearing with the infirmities of the weak, and becoming all things to all men.

[Weak Christians, he remarks, have infirmities: but infirmity supposes life, and all who are alive to God have an inward sense of sin, and their own lost condition, by reason of it,—they heartily close with Christ upon gospel terms for pardon and peace,—

primitive times, was, certainly, the strictness used by them in their admission of members into church societies, which is fully described by Origen, against Celsus; who tells us, they did inquire into their lives and carriages, to discern their seriousness in the profession of Christianity during their being catechumens; who after tells us, they did require true repentance and reformation of life, then we admit them to the *participation of our mysteries.*

Irenicum, by Edward Stillingfleet, afterwards Bishop of Worcester. 4to. 1661. pp. 134, 135.

v Mr. Matthew Henry left in manuscript a Treatise on Baptism. It was abridged and published by the Rev. Thomas Robins in 1783. The reader will find many extracts from it in "Antipædobaptism Examined," by the late Dr. Edward Williams, vol. ii. ch. vi. ed. 1789. See also Orton's Letters to Dissenting Ministers, v. ii. p. 67.

and have unfeigned desires and endeavours to walk in the way of God's commandments. But such are, oftentimes, very dull of apprehension in spiritual things, Matthew xv. 16. Hebrews v. 11, 12. They are often peevish and froward, inexpert, unskilful in duty, and apt to envy, and judge, and censure, being unacquainted with the extent of Christian liberty in indifferent things. They are often fainting in adversity, much taken with earthly things, easily disquieted and cast down, and frequently questioning the love of God. We must not, however, despise them, Romans xiv. 3. Zechariah iv. 10.—not in heart, word, or carriage. We must rather deny ourselves than offend them. Romans xiv. 21. Romans xv. 1, 2. 1 Corinthians viii. 9, 13. We must *support* them,—bear them as pillars,—bear the house as the shoulders a burthen, as the wall the vine, as parents their children, as the oak the ivy. And this, because they are *brethren*. Are they not of the same body? Shall the hand cut off the little finger because it is not as large as the thumb? Do men throw away their corn, because it comes into the barn with chaff? They are weak. Bear with them out of pity. In a family, if one of the little ones be sick, all the larger children are ready to attend it, which they need not do if it were well. It should be done, likewise, because Jesus Christ does so. *Bear ye one another's burthens, and so fulfil the law of Christ*, the law of his command, and the law of his example. He takes special care of his lambs, will not quench the smoking flax, and is touched with the feeling of our infirmities, Hebrews iv. 15.[x]

To return,] he was exceeding tender of giving offence, or occasion of grief, to any body, minding himself in his diary upon such occasions, that the wisdom that is from above, is *pure, and peaceable, and gentle*, &c. Yet he plainly and faithfully reproved what he saw amiss in any, and would not suffer sin upon them; mourning also for that which he could not mend. There were some untractable people in the parish, who sometimes caused grief to him, and exercised his boldness and zeal in reproving. Once hearing of a merry meeting at an alehouse, on a Saturday night, he went himself and broke it up, and scattered them. At another time, he publicly witnessed against a frolic of some vain people, that on a Saturday night came to the church with a fiddler before them, and dressed it up with flowers and garlands, making it, as he told them, more like a play-house; and was this their preparation for the Lord's day, and the duties of it? &c. He minded them of Ecclesiastes xi. 9. *Rejoice, O young man, in thy youth, but know thou*——.

Many out of the neighbouring parishes attended upon his ministry, and some came from far, though sometimes he signified his dislike of their so doing, so far was he from glorying in it. But they who had *spiritual senses exercised to discern things that differ*, would attend upon that ministry which they found to be most edifying.

He was about eight years, from first to last, labouring in the word and doctrine at Worthenbury, and his labour was not altogether in vain. He saw in many of the travail of his own soul to the rejoicing of his heart, but with this particular dispensation, which I have heard him sometimes speak of, that most or all of those in that parish, whom he was, through grace, instrumental of good to, died before he left the parish, or quickly after; so that within a few years after his removal thence, there were very few of the visible fruits of his ministry there; and a new generation sprung up there, who knew not Joseph. Yet the opportunity he found there was of doing the more good, by having those that were his charge near about him, made him all his days bear his testimony to parish order, where it may be had upon good terms, as much more eligible, and more likely to answer the end, than the congregational way of gathering churches from places far distant, which could not ordinarily meet to worship God together.[y] From this experience here, though he would say, we must do what we can, when we cannot do what we would,[z] he often wished and prayed for the opening of a door, by which to return to that order again.

He had not been long at Worthenbury, but he began to be taken notice of by the neighbouring ministers, as likely to be a considerable man. Though his extraordinary modesty and humility, which even in his youth he was remarkable for, made him to sit down with silence in the lowest room, and to say, as Elihu, *Days shall speak;* yet his eminent gifts and graces could not long be hid; the ointment of the right hand will betray itself, and a person of his merits could not but meet with those quickly, who said, *Friend, go up higher;* and so that Scripture was fulfilled, Luke xiv. 10. He was often called upon to preach the week-day lectures,

x P. Henry. Orig. MS.

y This statement is now inapplicable to congregational assemblies. Considering the aspect of the times, educational predilections, and official custom, it cannot be surprising that such a man as Mr. Henry should have felt sensibly on the subject. The sentiment was, indeed, common, and for similar reasons, to the body of Presbyterian Ministers. The experience, however, which resulted from the Act of Uniformity in 1662, and other subsequent statutes, evidently lessened their objections, and showed that the difficulties were rather imaginary than real.

z Ut quimus, aiunt; quando, ut volumus, non licet. Terence. Andria, Act. IV. Sc. VI.

In a valuable little Treatise, "Of the Power of Godlinesse," by Thomas White, duod. 1658. The author states, that one great impediment "whereby wee are hindered in the wayes of God,"—"not to do what wee can, because we cannot do what wee would, or should." *Ib.* p. 139.

So, Mr. Bereman,—"If you cannot do the good you would, then do the good you can." Farewell Sermons, p. 394. 4to. 1663.

which were set up plentifully, and diligently attended upon in those parts, and his labours were generally very acceptable and successful. The *vox populi* fastened upon him the epithet of Heavenly Henry,[a] by which title he was commonly known all the country over; and his advice was sought for by many neighbouring ministers and Christians, for he was one of those that found favour and good understanding in the sight of God and man. He was noted at his first setting out, (as I have been told by one who was then intimately acquainted with him, and with his character and conversation,) for three things: 1. Great piety and devotion, and a mighty savour of godliness in all his converse. 2. Great industry in the pursuit of useful knowledge; he was particularly observed to be very inquisitive when he was among the aged and intelligent, hearing them, and asking them questions; a good example to young men, especially young ministers. 3. Great self-denial, self-diffidence, and self-abasement; this eminent humility put a lustre upon all his other graces. This character of him reminds me of a passage I have sometimes heard him tell, as a check to the forwardness and confidence of young men, that once at a meeting of ministers, a question of moment was started, to be debated among them; upon the first proposal of it, a confident young man shoots his bolt[b] presently, "Truly," saith he, "I hold it so;" "You hold, Sir," saith a grave minister, "it becomes you to hold your peace."

Besides his frequent preaching of the lectures about him, he was a constant and diligent attendant upon those within his reach, as a hearer; and not only wrote the sermons he heard, but afterwards recorded in his diary, what, in each sermon, reached his heart, affected him, and did him good; adding some proper, pious ejaculations, which were the breathings of his heart, when he meditated upon and prayed over the sermons.

[The following instances will illustrate the foregoing statement, and preserve, at the same time, some pleasing specimens of the pulpit excellences of various of Mr. Henry's friends and fellow-labourers.

1657, January 7. I heard two sermons at Bangor; the one from Acts xvii. 31. *He hath appointed a day wherein he will judge the world.* My heart was very dead in hearing; the Lord in mercy forgive it; but the truth made up to myself is this,—I would fain be certified,—Am I ready for that day? It will be terrible to sinners; it will be comfortable to the godly; it is not long to it. Where shall I then appear? O Lord, let me be found in Christ!—At his right, not at his left, hand;—among the sheep, not among the goats! I have been a wandering sheep, if yet a sheep. Oh, save me for thy mercies' sake!

The other from Acts xxiv. 25. *Felix trembled.* Much was spoken that reached my heart and present condition, as if the Lord had sent the minister to preach purposely to me. Blessed be God! It is a dreadful thing to sin against conviction; and that I have done many a time. Father, forgive me! A convinced person finds a great deal less pleasure in sin than others do. I can set my seal to that truth, and acknowledge myself, therefore, so much the more a fool to transgress without a cause. Sure, my sin is the greater. Sins against conviction border upon the sin against the Holy Ghost. Oh, how near then have I been to ruin! There hath been but a step between me and death; but God hath had mercy.

Saving convictions melt the heart, set the soul a praying, subdue the will to live according to them. Mine, this day, produced the two former effects, with hearty unfeigned resolutions touching the latter. Lord, undertake for me!

I was told that I must not stay till some remarkable time from which to date my conversion to God, as many do, but I must make this day remarkable by doing it now. After dangerous backsliding, lo, I come to Thee, for thou art the Lord my God!—My God in Christ!

April 1. I heard two sermons at Bangor. The one from Psalm cxix. 37. *Quicken thou me in thy way.* In the prayer before sermon, this confession was put up, which my heart closed with; *Lord, we want wisdom to carry ourselves as we ought in the world, by reason whereof the work of the gospel in our hands is much hindered!* Oh, my God, bestow upon me a wise and an understanding heart. The doctrine was,—that God's people often want quickening in God's *way*. I am sure I do. Oh, when had I cause to complain, my heart is dead to the world, creatures, pleasures, sin? But to duty, praying, preaching, when, almost, is it otherwise? Lord, thou gavest life at first; give more life!

May 6. At Thistleworth. From Matt. vi. 10. *Thy will be done.* In this petition we pray that the secret will of God, which is always wise, may be done upon us, and that the revealed will of God, which is always righteous, may be done by us; the will of his purpose, and the will of his command. *In earth as in heaven*—A true Christian hath perfection in his eye, though he cannot reach it; (Phil. iii.) that, if possible, he *might attain the resurrection of the dead.* O Lord, when shall I be perfect; when shall that that is in part be done away?

[a] The authors of the Biographie Universelle Ancienne et Moderne, Tome Vingtieme, oct. 1817. tit. Henry Mathieu, say,—that he published a Life "de M. Philippe Henry, (père de l'auteur,) l'un des premiers nonconformistes, en 1696, et appelé par ses admirateurs, *le bon, le celeste M. Henry.*"

[b] An allusion, probably, to the old proverb, *A rash man's bolt is soon shot.* "The hypocrite will rashly and suddenly *shoot the bolt* of his censure against any that comes in his way." Divine Characters, by Samuel Crook, B. D. p. 126. fol. 1658. See Clark's Lives annexed to the Martyrologie, p. 214. *ut supra.*

May 10. At Thistleworth. From Matt. xii. 36. The doctrine was,—Idle words must be accounted for. Words that are unprofitable bring no glory to God, no real good to ourselves or others, are very sinful,—because they are an abuse of our best member, our tongue, which is our glory. We are guilty of very many, every day, in every company. From hence was inferred what need there is for us to reckon with ourselves every night for the idle words and other failings of the day before. It is no wisdom to defer. If we reflect not quickly, we shall forget. My heart accuses me of much guilt in this respect. I have formerly been very talkative, and in multitude of words there wants not sin. Lord, cleanse my soul in the blood of Christ, and mortify that corruption for me, by thy Spirit, every day, more and more!

From 1 Pet. iv. 18. it was urged that it is no easy matter to be saved. It was difficult work to Jesus Christ to work redemption for us. It is difficult work to the Spirit to work grace in us, and to carry it on against corruptions, temptations, distractions. I was exhorted to inquire, 1. Can I choose to undergo the greatest suffering rather than commit the least sin? 2. Can I embrace Christ with his cross? 3. Can I work for God though there were no wages? 4. Can I swim against the stream; be good in bad times, and places? 5. Can I pull out right eyes for Christ, and cut off right hands, &c.? I can do all this, and much more, through Christ's strengthening me.

June 3. At Bangor, from Phil. i. 27. The doctrine was,—It is the great duty of Christians to have their conversation as becomes the gospel; that is, clothed with the graces of the gospel, faith, love, humility, meekness, self-denial, patience; and in these to abound, and grow. It is an uncomely sight to see an old professor a young saint. We discredit our keeping. Lord, water me every moment; keep me night and day, that I may thrive to thy praise, having my conversation, not only as becomes the gospel, but, which is more, as becomes a minister of the gospel.

June 10. At Ellesmere. From Matt. v. 6. The doctrine was,—Hungry, thirsty souls shall be filled, partly here, perfectly hereafter, with grace, comfort, glory. Such put a great value upon Christ. Men will part with any thing for food; they will go far for it; take pains to get it. Lord, evermore fill my soul with thyself! Creatures will not satisfy.

July 1. At Bangor. From Matt. xiii. 44. The observation was,—Those who have found Christ ought to hide him;—not from others, but within themselves in the safest, inmost room of their hearts. This is done by faith, love, humility, obedience, entertainment. There is all the reason in the world for it; he is treasure worth hiding; there are great endeavours to rob us of him; if once lost, he is not easily found again; till he can be found again, there can be no true peace. Some lodge Christ, as they do beggars, in their out-houses, by making a visible profession, but sin dwells in the heart. The Lord grant that I be not one of those!

From Eccles. i. 2. it was stated,—That there is nothing under the sun but what is full of the vainest vanity,—unsatisfying, unprofitable, unsuitable, uncertain, not worthy our affections when we have them, nor our afflicting ourselves when we want them. The saints have always thought so; dying men will not fail to tell us so. Oh, what cause have we to bless God, who hath revealed this unto us, to take us from things here below, which otherwise we might have ventured our souls for, and so have perished for ever! I bless God, it is as if a friend had stopt me from giving all I have for a counterfeit pearl,—Oh, do not venture; it is but counterfeit!

From James v. 9. the solemn truth was enforced, *Behold, the Judge standeth before the door;* that is, very near. There is but a hair's breadth of time between us and our account. This we ought to behold with an eye of faith, thereby to bring it near to us, and make it as present. We must not think, in the mean time, that forbearance is payment. Patience doth not take away sin; only the pardoning grace of God doth that. The time to come will be as swift as that which hath been, and concerning which we usually say, It was but the other day, &c. though it may be it was thirty or forty years ago. This should quicken us to ply time.[c] The Lord write this truth in my heart, and help me to see the Judge,—not sitting, but *standing*, before the door, in a moving posture, that I may study, and preach, and pray, and live, accordingly. Amen, for Christ's sake!

Oct. 5. At Welsh-Hampton,[d] from Col. iii. 8. The doctrine was,—It is the great duty of all Christians to put off anger. It unfits for duty. A little jogging puts a clock or watch out of frame, so a little passion the heart. A man cannot wrestle with God and wrangle with his neighbour at the same time. Short sins often cost us long and sad sorrows. An angry man is like one in a crowd who hath a sore boil, every one thrusts him, and troubles him. *With the froward thou wilt show thyself froward;*—a dreadful Scripture to a peevish, froward man. Those who are too merry when pleased, are commonly too angry when crossed. Blessed Lord, subdue this lust in my heart! I am very weak there. Turn the stream of my anger against self, and sin![e]

What a wonderful degree of piety and humility

c Mr. Pomfret "would exhort people from the pulpit, that, next to the blood of Christ, they would prize *time* and thoughts." Life, by Thomas Reynolds, p. 72. oct. 1722.

d A parish in Salop, about three miles from Ellesmere.

e P. Henry. Diary, Orig. MS.

doth it evidence, for one of so great acquaintance with the things of God to write,—This I learnt out of such a sermon, and This was the truth I made up to myself out of such a sermon! And, indeed, something out of every sermon. His diligent improvement of the word preached contributed, more than any one thing, as a means to his great attainments in knowledge and grace. He would say sometimes, that one great use of week-day lectures was, that it gave ministers an opportunity of hearing one another preach, by which they are likely to profit, when they hear not as masters, but as scholars; not as censors, but as learners.

His great friend and companion, and fellow-labourer in the work of the Lord, was the worthy Mr. Richard Steel,[f] Minister of Hanmer,[g] one of the next parishes to Worthenbury, whose praise is in the churches of Christ, for his excellent and useful treatises, "The Husbandman's Calling,"[h] "An Antidote against Distractions,"[i] and several others. He was Mr. Henry's *alter idem*, the man of his counsel; with him he joined frequently at Hanmer and elsewhere in Christian conference, and in days of humiliation and prayer: besides their meetings with other ministers at public lectures; after which it was usual for them to spend some time among themselves in set disputations in Latin. This was the work that in those days was carried on among ministers, who made it their business, as iron sharpens iron, to provoke one another to love and good works. What was done of this kind in Worcestershire, Mr. Baxter tells us in his Life.[k]

In the beginning of his days he often laboured under bodily distempers; it was feared that he was in a consumption; and some blamed him for taking so much pains in his ministerial work, suggesting to him, Master, spare thyself. One of his friends told him, he lighted up all his pound of candles together;[l] and that he could not hold out long at that rate; and wished him to be a better husband of his strength. But he often reflected upon it with comfort afterwards, that he was not influenced by such suggestions.—The more we do, the more we may do, so he would sometimes say, in the service of God. When his work was sometimes more than ordinary, and bore hard upon him, he thus appealed to God;—Thou knowest, Lord, how well contented I am to spend and to be spent in thy service; and if the outward man decay, O let the inward man be renewed! Upon the returns of his indisposition he expresseth a great concern how to get spiritual good by it,—to come out of the furnace, and leave some dross behind; for it is a great loss to lose an affliction. He mentions it as that which he hoped did him good, that he was ready to look upon every return of distemper as a summons to the grave; thus he learned to die daily.—I find, saith he, my earthly tabernacle tottering, and when it is taken down I shall have a building in heaven, that shall never fail. Blessed be God the Father, and my Lord Jesus Christ, and the good Spirit of grace. Even so, *Amen*. This was both his strength and his song, under his bodily infirmities.

While he was at Worthenbury he constantly laid by the tenth of his income for the poor, which he carefully and faithfully disposed of, in the liberal things which he devised, especially the teaching of poor children. And he would recommend it as a good rule to lay by for charity in some proportion, according as the circumstances are, and then it will be the easier to lay out in charity. We shall be the more apt to seek for opportunities of doing good, when we have money lying by us, of which we have said,—This is not our own, but the poor's. To encourage himself and others to works of charity, he would say,—He is no fool who parts with that which he cannot keep, when he is sure to be recompensed with that which he cannot lose. And yet to prove alms to be righteousness, and to exclude all boasting of them, he often expressed himself in those words of David,—*Of thine own, Lord, have we given thee.*[m]

In the year 1658, the ministers of that neighbourhood began to enlarge their correspondence with the ministers of North Wales; and several meetings they had at Ruthin and other places that year, for the settling of a correspondence, and the promoting of unity and love, and good understanding among themselves, by entering into an Association, like those some years before of Worcestershire[n] and Cumberland,[o] to which, as their pattern, those two having been published, they did refer themselves. They appointed particular Associations; and, notwithstanding the differences of apprehension that were among them, (some being in their judgments episcopal, others congregational, and others classical,) they agreed to lay aside the thoughts of matters in variance, and to give to each other the right hand of fellowship; that with one shoulder, and with one

[f] Nat. 10th May, 1629: Ob. 16th Nov. 1692. See Wilson's Hist. of Dissenting Churches, v. 2. p. 448.

[g] See Leland, *ut supra*, v. 5. pp. 30, 31.

[h] 8vo. 1668.

[i] 8vo. 1672.

[k] Reliq. Baxter. Lib. I. Part I. p. 90. *ut supra*.

[l] In Siderfin's Reports, the phrase is thus used; "Et si terme soit devise al un pur vie remainder al auter pur vie remainder al tierce pur vie, &c. Et issint al 20 l'un apres l'auter que ces est bone devise al ceux touts nient obstant les objections de possibilities sur possibilities si touts les psons fuer in esse al temps del devise quia touts *les candels are lighted at once*." p. 451. fol. 1683.

[m] 1 Chron. xxix. 14. Mr. Fairclough would often say,—that we read not of any good man in all the history of Scripture, or of the primitive times, that was covetous. Clark's Lives of Eminent Persons, p. 182. *ut supra*.

[n] See Christian Concord; or, The Agreement of the Associated Pastors and Churches of Worcestershire, with its Explication and Defence, by R. Baxter, 4to. 1653

[o] See the Agreement of the Associated Ministers and Churches

consent, they might study, each in their places, to promote the common interests of Christ's kingdom, and common salvation of precious souls. He observed that this year, after the death of Oliver Cromwell,[p] there was generally, throughout the nation, a great change[q] in the temper of God's people, and a mighty tendency towards peace and unity, as if they were, by consent, weary of their long clashings; which, in his diary, he expresseth his great rejoicing in, and his hopes that the time was at hand, when *Judah should no longer vex Ephraim, nor Ephraim envy Judah, neither should they learn war any more.*[r] And though these hopes were soon disappointed by the change of the scene, yet he would often speak of the experience of that and the following year in those parts, as a specimen of what may yet be expected, and, therefore, in faith prayed for, when the Spirit shall be poured out upon us from on high. But, alas! *Who shall live when God doth this?* From this experience he likewise gathered this observation,—that it is not so much our difference of opinion that doth us the mischief; (for we may as soon expect all the clocks in the town to strike together, as to see all good people of a mind in every thing on this side heaven;) but the mismanagement of that difference.

In the Association of the Ministers it was referred to Mr. Henry to draw up that part of their agreement which concerned the worship of God, which task he performed to their satisfaction. His preface to what he drew up begins thus:—"Though the main of our desires and endeavours be after unity in the greater things of God; yet we judge uniformity in the circumstances of worship, a thing not to be altogether neglected by us, not only in regard of that influence, which external visible order hath upon the beauty and comeliness of the churches of Christ; but also as it hath a direct tendency to the strengthening of our hands in ministerial services, and withal to the removing of those prejudices which many people have conceived, even against religion and worship itself. We bless God, from our very souls, for that whereunto we have already attained; and yet we hope some further thing may be done, in reference to our closer walking by the same rule, and minding the same things. The word of God is the rule which we desire and resolve to walk by in the administration of ordinances; and for those things wherein the word is silent, we think we may, and ought to, have recourse to Christian prudence, and the practice of the reformed churches, agreeing with the general rules of the word: and, therefore, we have had, as we think we ought, in our present agreement, a special eye to the Directory," &c.

These agreements of theirs were the more likely to be for good, for that here, as in Worcestershire, when they were in agitation, the ministers set apart a day of fasting and prayer among themselves, to bewail ministerial neglects, and to seek to God for direction and success in their ministerial work. They met sometimes for this purpose at Mr. Henry's house at Worthenbury.

One passage may not improperly be inserted here, that once at a meeting of the ministers, being desired to subscribe a certificate concerning one whom he had not sufficient acquaintance with; he refused, giving this reason,—that he preferred the peace of his conscience before the friendship of all the men in the world.[s]

Sept. 29, 1658, the Lady Puleston died.—She was, saith he, the best friend I had on earth, but my Friend in heaven is still where he was, and he will never leave me nor forsake me. He preached her funeral sermon from Isaiah iii. last verse; *Cease from man, whose breath is in his nostrils.* He hath noted this expression of hers not long before she died: "My soul leans to Jesus Christ; lean to me, sweet Saviour." About this time he writes,—A dark cloud is over my concernments in this family, but my desire is, that, whatever becomes of me and my interest, the interest of Christ may still be kept on foot in this place. Amen, so be it. But he adds soon after, that saying of Athanasius, which he was used often to quote and take comfort from; *Nubecula est et cito pertransibit.* It is a little cloud, and will soon blow over.

About a year after, Sept. 5, 1659, Judge Puleston died, and all Mr. Henry's interest in the Emeral family was buried in his grave. He preached the Judge's funeral sermon, from Nehemiah xiii. 14. *Wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.* The design of which sermon was not to applaud his deceased friend. I find not a word in the sermon to that purpose. But he took occasion from the instance of so great a benefactor to the ministry as the Judge was, to show that deeds done for the house of God, and the offices thereof, are good deeds: and to press people, according as their ability and opportunity was, to do such deeds.

[Thus he enlarged,—They are acts of piety. Such acts as have immediate relation to God. That which is given to the poor members of Jesus Christ to feed the hungry, clothe the naked, is charity.—

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of the Counties of Cumberland and Westmoreland, with something for Explication and Exhortation annexed, 4to. 1656.

p Sept. 3, 1658.

q Reliq. Baxter. Lib. Part I. p. 100, &c. *ut supra.*

r Isa. xi. 13. transposed; and Isa. ii. 4.

s One of the doctors who visited Huss, said to him,—"If the Council (of Constance, A. D. 1414) should tell you, that you have but one eye, though you have really two, you would be obliged to agree with the Council." "While God keeps me in my senses, replied Huss, "I would not say such a thing against my conscience, on the entreaty or command of the whole world." Milner's Church Hist. v. 4. p. 344.

That which is given to, or done for, the house of our God, is piety.

They are acts of justice. Alms in Hebrew are called justice. When bestowed upon the house of God, they are as a rent-penny for what we enjoy.

They have a tendency to the good of souls. The minister's success will further the patron's account. To be an instrument to bring and keep the means of grace among a people, is indeed a good deed.

They tend very much to the credit of religion. It is often cast in our teeth by the Papists, What good deeds are done among you for the house of the Lord since the Reformation? *Pater noster* built churches, and our Father pulls them down; whereas, probably, most of their good deeds were mulcts improved for penance.

Wipe them not out. This implies that God notes them as in a table-book; as every sin, so every good deed. Allusion to Esther vi. 1. And it is in order to a requital, Malachi i. 10.

Indeed the work itself is its own wages. Church-work is honourable work: it is an honour to be permitted to do any good deed for the house of God.

Let us be ashamed of our barrenness in good deeds for the house of our God. Especially those that have wherewithal; estates, opportunities. How much of our rent are we behind with God! We can be liberal and bountiful upon other occasions, in housekeeping, but what is done for the Lord's house? Are we not as an almanack, on one side full of red and black letters and figures, on the other side blank? God takes it very unkindly, Haggai i. 4.

Let the subject stir us up to do what good we can for the house of our God: where much is given, much will be required. It is not building of churches that I am persuading you to, but to do something to promote religion. Sit down and consider,—Can I do nothing for the house of my God?

And what you do, do quickly, Eccles. ix. 10. Do self-denyingly, 1 Chron. xxix. 14. Do believingly, Heb. xi. 6. Sprinkle it with faith.[t]

Another] passage I find in that sermon which ought to be recorded; that it had been for several years the practice of a worthy gentleman in the neighbouring county, in renewing his leases, instead of making it a condition that his tenants should keep a hawk or a dog for him, to oblige them that they should keep a Bible in their houses for themselves, and should bring up their children to learn to read, and to be catechized. This, saith he, would be no charge to you, and it might oblige them to that which otherwise they would neglect.—Some wished, saith he, in his diary, that I had chosen some other subject for that sermon, but I approved myself to God, and if I please men, I am not the servant of Christ.[u]

What personal affronts he received from some of the branches of that family at that time, need not be mentioned, but with what exemplary patience he bore them, ought not to be forgotten.

In March, 1658-9, he was very much solicited to leave Worthenbury, and to accept of the Vicarage of Wrexham,[v] which was a place that he had both a great interest in, and a great kindness for, but he could not see his call clear from Worthenbury, so he declined it. The same year he had an offer made him of a considerable living near London; but he was not of them that are given to change, nor did he consult with flesh and blood, nor seek great things to himself.[w]

That year he had some disturbance from the Quakers,[x] who were set on by some others who wished ill to his ministry. They challenged him to dispute with them; and that which he was to prove against them, was, that the God he worshipped was not an idol; that John Baddely (a blacksmith in Malpas, and the ringleader of the Quakers in that country) was not infallible, nor without sin; that baptism with water and the Lord's supper are gospel-ordinances; that the Scriptures are the word of God; and that Jesus Christ will come to judge the world at the last day. But he never had any public disputes with them, nor so much disturbance from them in public worship, as some other ministers had elsewhere about that time. He had some apprehensions at that time, that God would make the Quakers a scourge to this nation; but had comfort in this assurance, that God would in due time vindicate his own honour, and the honour of his ordinances, and those of them who will not repent to give him glory, will be cast into the fire.

One passage I cannot omit, because it discovers what kind of spirit the Quakers were of. A debauched gentleman being in his revels at Malpas, drinking and swearing, was, after a sort, reproved for it by Baddely the Quaker, who was in his company. "Why," saith the gentleman, "I'll ask thee one question, Whether is it better for me to follow drinking and swearing, or to go and hear Henry?" He answered, "Of the two, rather follow thy drinking and swearing."

The Cheshire rising this year, in opposition to the irregular powers that then were uppermost, under Sir George Booth, afterwards Lord Delamere, and that of North Wales under Sir Thomas Middleton,[y] could not affect Worthenbury, and the

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[t] P. Henry. Orig. MS.

[u] See 2 Tim. ii. 15. Gal. i. 10.

[v] In the gift of the Bishop of St. Asaph. Ecton's Thesaur. by Dr. Willis, p. 491. That See was then vacant. Le Neve, p. 22.

[w] See Prov. xxiv. 21. Gal. i. 10. Jer. xlv. 5.

[x] See Reliq. Baxter. Lib. I. Part I. p. 77. *ut supra*, and Mather's Hist. of New England, Book VII. p. 21, &c. fol. 1702. It would be manifestly unjust to class with their forefathers the societies now so designated.

[y] See the Declaration of Sir Thomas Middleton, Serjeant-Major-

country thereabouts. Mr Henry's prayer for them in his Diary, the day of their first appearing, is,—Lord, own them, if they truly own thee! He notes, that Lambert's[a] forces which came down to suppress them, did in that neighbourhood espouse the Quakers' cause, and offer injury to some ministers; and, therefore, saith he, unless God intend the ruin of the nation by them, they cannot prosper. Nor did they long, though in that expedition they had success. In their return, some of Lambert's soldiers were at Worthenbury Church, hearing Mr. Henry, upon a Lord's day; and one of them sat with his hat on, while they were singing psalms, for which he publicly admonished him: and there being many Anabaptists among them, he hath recorded it as a good providence, that those questions in the catechism, which are concerning baptism, came in course to be expounded that day. The first rising of the Cheshire forces was August 1, 1659, and the 19th following they were worsted and scattered by Lambert's forces, near Northwich; a strange spirit of fear being upon them, which quite took off their chariot-wheels.[a] The country called it not the Cheshire Rising, but the Cheshire Race. Some blamed him that he did not give God thanks publicly for the defeat of Sir George Booth; to whom he answered, with his usual mildness, that his apprehensions concerning that affair were not the same with theirs. We are now, saith he, much in the dark, never more. He preached the lecture at Chester soon after, just at the time when Mr. Cook, an eminent minister in Chester, and several others, were carried prisoners to London, for their agency in the late attempt; and the city was threatened to have their charter taken away, &c. The text in course that day, (for they preached over the latter part of that epistle, if not the whole, at that lecture,) happened to be Hebrews xiii. 14. *We have here no continuing city*, which he thought a word upon the wheels at that time. He notes in his Diary, that when, after that, the army ruled, disturbed the Parliament, and carried all before them with a high hand, there were great grounds to fear sad times approaching; and his prayer is,—Lord, fit thy people for the fiery trial.

He was a hearty well-wisher[b] to the return of the King, the spring following, April, 1660, and was much affected with the mercy of it.—While others rejoice carnally, saith he, Lord, help thy people to rejoice spiritually, in our public national mercies. It was upon that occasion that Mr. Baxter preached his sermon of right rejoicing,[c] on Luke x. 20. But he and others soon saw cause to rejoice with trembling, and to sing both of mercy and judgment; for about that time he hath this melancholy remark,—Religion loses ground exceedingly, and profaneness gets it. Help, Lord! However, he was very industrious to quiet the minds of some who were uneasy at that great revolution; and that scripture yielded him much satisfaction, John iii. 35. *The Father loveth the Son, and hath given all things into his hands.* If Christ be not only the Head of the church, but *Head over all things* to the church, we may be assured, that all things shall be made to work together for good to it.[d] The text also which the Lord put into his heart to preach upon on the day of public thanksgiving for the King's restoration, was very comfortable to him, Proverbs xxi. 1. *The King's heart is in the hand of the Lord.*[e] His sense of that great mercy of God to the nation, in the unbloody, peaceable, and legal settlement of King Charles II. upon the throne, was the same with that of multitudes besides, both ministers and others, that were of the *quiet in the land*, who yet, not long after, suffered very hard things under him. Soon after the return of the King, he notes how industrious some were to remove him from Worthenbury, on which he writes this as the breathing of his soul towards God; Lord, if it please thee, fasten me here *as a nail in a sure place*; if otherwise, I will take nothing ill which thou dost with me. And when pressed by his friends more earnestly than before, to accept of some other place,—Lord, saith he, mine eye is up unto thee; I am wholly at thy disposal; make my way plain before my face, because of mine enemies; my resolution is, to deny myself if thou callest me. Here, or any where, it is no great matter where, I am. Many years after the King's return, he dated a letter, May 29. Τῇ ἡμέρᾳ αὐτῇ τῇ γλυκυπικρᾷ.

There are two things further which I think it may be of use to give some account of in the close of this chapter. 1. Of the course of his ministry at Worthenbury; and, 2. of the state of his soul, and the communion he had with God, in those years.

As to the subjects he preached upon, he did not use to dwell long upon a text.—Better one sermon upon many texts, *viz.* many scriptures opened and applied, than many sermons upon one text. To that purpose he would sometimes speak.[f]

General and Vice-Admiral for the Six Counties of North Wales, 1645. 4to.

a John Lambert, one of the Parliamentarian Generals. See Aikin's General Biography, v. 6. p. 100. There are several curious letters concerning him in Lord Clarendon's State Papers, v. 3. pp. 329, &c.

a See Exod. xiv. 25.

b "The King himself told the Ministers of London, on the day of his happy return, when the Rev. Mr. A. Jackson presented him with a Bible in their behalf, as he passed through St. Paul's Church-yard, to this effect;—*That he must attribute his restauration, under God, to their prayers and endeavours.*" The Conformists' Fourth Plea for the Nonconformists, 4to. 1683. p. 69.

c Quarto, 1660.

d See Eph. v. 23. Col. i. 18. Ephes. i. 22. Rom. viii. 28.

e See the plan of the Sermon in the Evan. Mag. v. xxvii. p. 399.

f The Synod of St. Foy, in France, A. D. 1578, witnesseth against ministers dwelling long upon a text, and would have them expound

He used to preach in a fixed method, and linked his subjects in a sort of chain.[g] He adapted his method and style to the capacity of his hearers, fetching his similitudes for illustration from those things which were familiar to them. He did not shoot the arrow of the word over their heads in high notions, or the flourishes of affected rhetoric, nor under their feet, by blunt and homely expressions, as many do[h] under pretence of plainness, but to their hearts, in close and lively applications. His delivery was very graceful and agreeable, far from being either noisy and precipitate on the one hand, or dull and slow on the other. His doctrine did drop as the dew, and distil as the soaking rain, and came with a charming, pleasing power, such as many will bear witness to, that have wondered at the gracious words which proceeded out of his mouth.[i]

He wrote the notes of his sermons pretty large for the most part, and always very legible. But even when he had put his last hand to them, he commonly left many imperfect hints, which gave room for enlargement in preaching, wherein he had a great felicity. And he would often advise ministers not to tie themselves too strictly to their notes, but, having well digested the matter before, to allow themselves a liberty of expression, such as a man's affections, if they be well raised, will be apt to furnish him with. But for this no certain rule can be given, there are diversities of gifts, and each to profit withal.

He kept his sermon-notes in very neat and exact order; sermons in course, according to the order of the subject; and occasional sermons according to the scripture-order of the texts; so that he could readily turn to any of them. And yet, though afterwards he was removed to a place far enough distant from any of that auditory, yet, though some have desired it, he seldom preached any of those hundreds of sermons which he had preached at Worthenbury; no not when he preached never so privately, but to the last he studied new sermons, and wrote them as elaborately as ever; for he thought a sermon best preached when it was newly meditated. Nay, if sometimes he had occasion to preach upon the same text, yet he would make and write the sermon anew; and he never offered that to God which cost him nothing.[k]

When he went to Oxford, and preached there before the University in Christ-church, as he did several times, his labours were not only very acceptable, but successful too; particularly one sermon which he preached there, on Proverbs xiv. 9. *Fools make a mock at sin;* for which sermon a young Master of Arts came to his chamber afterwards to return him thanks, and to acknowledge the good impressions which divine grace, by that sermon, had made upon his soul, which he hoped he should never forget.

In his Diary he frequently records the frame of his spirit in studying and preaching. Sometimes blessing God for signal help vouchsafed, and owning him the Lord God of all his enlargements; at other times, complaining of great deadness and straitness. —It is a wonder, saith he, that I can speak of eternal things with so little sense of the reality of them. Lord, strengthen that which remains, which is ready to die! And he once writes thus, upon a studying day,—I forgot explicitly, and expressly, when I began, to crave help from God,[l] and the chariot-wheels drove[m] accordingly. Lord, forgive my omissions, and keep me in the way of duty.

[In June, 1657, he writes,—This month I had the remembrance of much guilt set home upon my conscience in reference to the sabbath day. I used to lie longer in bed than I ought, which hath been occasioned by sitting up over late the night before, and that by neglecting to make preparations for preaching sooner in the week.[n] I am often put to it to hurry over truths. So that two sermons were provided, I have not cared how poorly. Lord, I confess it to thee with shame, and beg thy grace that it may be so no more.[o]]

As to the state of his soul in these years, it should seem by his Diary, that he was exercised with some doubts and fears respecting it.—I think, saith he, never did any poor creature pass through such a mixture of hope and fear, joy and sadness, assurance and doubting, down and up, as I have done these years past ———. The notice of this may be of use to poor drooping Christians, that they may know their case is not singular; and that, if God for a small moment hide his face from them, he deals with them no otherwise than as he useth sometimes to deal with the dearest of his servants. It would

and treat of as many in their ministry as they can, fleeing all ostentation and long digressions. Quick's Synodic. v. 1. p. 117. Life of P. Henry by Matthew Henry. Orig. MS.

g Appendix, No. VIII.

h A like testimony is borne of another contemporary.—"He did not soar aloft in high expressions, shooting over his hearers, but did condescend to the capacities of the meanest, which is an excellence in any." Works of Mr. John Murcot, 4to. 1657. Ep. Ded. by Dr. Samuel Winter, p. 3. See also Clark's Lives annexed to the Martyrologie, p. 176. *ut supra.*

i See Deut. xxxii. 2. Luke iv. 22.

k See the Lives of Dr. Staunton, p. 36. duod. 1673. and Dr. Rob. Harris, p. 88. *ut supra.* Also the Life of Demosthenes, Plutarch, v. 5. p. 273. *ut supra.*

l He that prays most will preach best. Spiritual beggars are special preachers. Mr. Porter; from a MS. in P. Henry's handwriting.

m See Exod. xiv. 25.

n Mr. Shephard, of New England, usually had his sermons finished upon Friday night. "He hath sometimes exprest himself thus in publicke:—God will curse that man's labours that lumbers up and down in the world all the week, and then upon Saturday, in the afternoon, goes to his study, when, as God knows, that time were little enough to pray and weep in, and to get his heart in frame." Address to the Reader, signed William Greenhill and Samuel Mather, and prefixed to Mr. Shephard's Subjection to Christ in all his Ordinances and Appointments, duod. 1652.

o P. Henry. Diary, Orig. MS.

affect one, to hear one that lived a life of communion with God, complaining of great straitness in prayer.—No life at all in the duty, many wanderings; if my prayers were written down, and my vain thoughts interlined, what incoherent nonsense would there be! I am ashamed, Lord, I am ashamed! Oh, pity, and pardon!

[I find in nothing more of the deceitfulness of my heart than in secret worship. Oh, how hardly am I brought to it, and how little sweetness and delight do I for the most part find in it! I blush, and am ashamed. Lord, pity, and pardon, and help; for, *with my mind, I serve the law of God, though, with my flesh, the law of sin.*

I have a froward peevish spirit unto this day, impatient of contradiction. Oh, that it were mortified, that the grace of meekness might abound in me more and more.[p]]

To hear him suspecting the workings of pride of heart, when he gave an account to a friend, who inquired of him, touching the success of his ministry, and that he should record this concerning himself, with this ejaculation annexed,—The Lord pardon and subdue! It was a sign that he kept a very watchful eye upon the motions of his own heart.

[At another time he writes;—These following sins were set home with power upon my conscience:

1. Omissions innumerable. I fall short of duty in every relation.

2. Much frowardness upon every occasion, which fills my way with thorns and snares.

3. Pride; a vein of it runs through all my conversation.

4. Self-seeking. Corrupt ends in all I do. Applause of men oftentimes regarded more than the glory of God.

5. My own iniquity. Many bubblings up of heart-corruption, and breakings forth too. O Lord, shame hath covered my face. Pardon, and purge for Jesu's sake![q]]

To hear him charging it upon himself, that he was present at such a duty in the midst of many distractions, not tasting sweetness in it, &c. When a fire is first kindled, saith he, there is a deal of smoke and smother, that afterwards wear away; so, in young converts, much peevishness, frowardness, darkness; so it hath been with my soul, and so it is yet in a great measure. Lord, pity, and do not quench the smoking flax; though as yet it doth but smoke, let these sparks be blown up into a flame!

Great mercies, but poor returns; signal opportunities, but small improvements; such are his complaints frequently concerning himself. And though few or none excelled him in profitable discourse, yet in that he often bewails his barrenness and unprofitableness.—Little good done or gotten such a day, for want of a heart; it is my sin and shame. *O that I had wings like a dove!* [Lord, cleanse me from my omissions. The world thinks better of me than I do of myself, God knows. At another time he writes,—Nothing troubles me so much as that I am so unprofitable in my generation. Lord, give me wisdom, that I may preach in all my discourses![r]]

Yet when he wanted a faith of assurance, he lived by a faith of adherence.—Such a day, saith he, a full resignation was made of all my concernments into the hands of my Heavenly Father; let him deal with me as seemeth good in his eyes. I am learning and labouring to live by faith. Lord, help my unbelief![s] Another time he notes that many perplexing fears being upon his spirit, they were all silenced with that sweet word, which was seasonably brought to his remembrance,—*Fear none of those things which thou shalt suffer.*

[There is no living by a dead faith, he observes; no, nor by a living faith, unless lively. Help, Lord, thy poor servant, that my faith fail not! I do not know that I ever saw my way clearer. Then, *Why art thou cast down, O my soul?*[t]

At the commencement of a new year he thus writes, and it is only a specimen of his usual devotion at such seasons:—

1671. January 1. Covenants of new obedience solemnly renewed with God, and sealed, this new year's day, in the blood of Jesus Christ. *Amen!* Lord, be Surety for thy servant for good! I yield myself, and all my concerns, to be at thy disposal; and I am heartily glad that my times are in thy hand, and not my own. Do with me, and mine, this year, as seemeth good in thine eyes! So be it![u]

Again, he says,—I met with a friendly, seasonable admonition. Blessed be God! My heart was then somewhat in a better frame than ordinary for the receiving of it, and I hope it hath done me good. The Lord is very gracious, in that he follows me thus from time to time.

The eyes of many are upon me; some for one end, some for another; some for good, some for evil. I had need to be watchful. Lord, *hold up my goings in thy path, that my footsteps slip not!* Thou tellest all my wanderings. For Jesu's sake, let them be forgotten![v]]

He very frequently kept days of fasting and humiliation in secret, which he calls his days of atonement. Sometimes he observed these monthly, and sometimes only upon special occasions; but the memorandums in his Diary, not only while he was at Worthenbury, but often after, show what sweet

p P. Henry. Diary, Orig. MS.

q Palmer's Noncon. Mem. v. 3. p. 489. stated to be from Mr. Henry's Diary.

r P. Henry. Diary, Orig. MS.

s Appendix, No. IX.

t P. Henry. Diary, Orig. MS

u Ibid.

v Ibid.

union he had with God in those solemn duties, no eye was witness to, but his who *seeth in* and will *reward openly*. Remember, O my such a day, as a day of more than ordinary ements entered into, and strong resolutions up of closer walking, and more watchfulness! God, undertake for me! And upon another e days of secret prayer and humiliation, he —If sowing in tears be so sweet, what then e harvest be, when I shall reap in joy. Bless rd, O my soul, who forgiveth all thine iniqui- d will, in due time, heal all thy diseases. s good for me to draw near to God. The and the nearer the better. How sweet is indeed, if heaven upon earth has so much ess in it!"]

CHAPTER IV.

RIAGE. FAMILY, FAMILY RELIGION, AND THE EDUCATION OF HIS CHILDREN.

moved from Emeral, to the house in Worthen- which the Judge had built for him, in Febru- 58-9; and then had one of his sisters with him p his house. No sooner had he a tent, but ad an altar in it, and that a smoking altar. he set up repetition on sabbath evenings, and med his neighbours to it.

Christian friends often, and sometimes his en in the ministry, kept days of fasting and r at his house. He used to tell people when ad built new houses, they must dedicate them, ring to Deuteronomy xx. 5. and Psalm xxx. hat is, they must invite God to their houses, evote them to his service.

vidence having thus brought him into a house own, soon after provided him a help-meet for After long agitation, and some discouragement pposition from the father, he married Kathe- he only daughter and heir of Mr. Daniel Mat- , of Broad Oak, in the township of Iscoyd,[a] ntshire, but in the parish of Malpas, which is eshire, and about two miles distant from Whit- h, a considerable market-town in Shropshire. [atthews[b] was a gentleman of a very competent ; such an one as King James the First used was the happiest lot of all others, which set a elow the office of a Justice of Peace, and above f a petty Constable. This was his only child: fair and honourable overtures had been made er disposal; but it pleased God so to order s, and to overrule the spirits of those concerned, he was reserved to be a blessing to this good man, in things pertaining both to life and godliness.

[The following anecdote is traditionary. After Mr. Philip Henry, who came to Worthenbury a stranger, had been in the country for some time, his attachment to Miss Matthews, afterwards his wife, became manifest; and it was mutual. Among the other objections urged by her friends against the connexion was this,—that, although Mr. Henry was a gentleman, and a scholar, and an excellent preacher, he was quite a stranger, and they did not even know where he came from. "True," replied Miss Matthews, "but I know where he is going, and I should like to go with him."

The opposition of Mr. Matthews to the marriage, and the imposition of inequitable terms, with a view to breaking off the acquaintance, was, for a considerable time, a severe trial, to the faith and patience of Mr. Henry. In this affair the influence of the holy religion he professed was exceedingly conspicuous. Nor will the reader disapprove of a momentary interruption of the narrative by the introduction of the following letters.

To Mr. Matthews.

Sir,

I have received, by my friend, your answer to what I proposed in my last, concerning your lands at Brunnington, with which I am satisfied. I understand from him, also, that for your other lands, which are at Broad-Oke, your demand is £800. which sum being, as I am informed, according to the present rate of lands, near their full value, makes it, in effect, no portion, but a purchase. I do therefore hope, Sir, it is but your demand, and that room is left for some abatement, so far, at least, that there may be equality, and, withal, that provision may be made for my just security in case your daughter should die without issue. Concerning both which I shall desire the interposure of no other arbitrator than your own self, to whom I would refer it. I have had many occasions for laying out of monies this last year in furnishing my house and other ways; nevertheless I have £200, or thereabouts, which I am willing to disburse to you for the present, and shall give you sufficient bond for more to be paid within reasonable time, on the considerations before mentioned. Or, if you please to give your consent that I may match with your daughter, I shall be as willing to dispose of those monies elsewhere to her use, and you may do with your own as you think good. I assure you, Sir, though you will not believe me, the Lord knows, I eye it not, having learned,

Henry. Diary, Orig. MS.
: Ormerod's Hist. of Cheshire, v. 2. p. 347.
scended, as is the tradition of the family, from Matthew , (from whom came the name of Matthews,) a noted Commander in the wars of France, under Henry V. and killed upon London bridge, in Henry the Sixth's time, in the suppressing of Wat Tyler's Rebellion. Life of P. Henry by Matthew Henry. Orig. MS.

in that estate wherein I am, to be content. Sir, I beseech you, have some respect in this matter to honest, innocent affections; though not to mine, who am but a stranger; yet, however, to hers who is your own flesh; and be pleased to consider, the same God, who bids your child obey you, bids you also, in the same breath, not to provoke her, lest she be discouraged. I should much rejoice if I might hear that you are inclined, yet, at last, to entertain more charitable, favourable thoughts concerning me, who do really desire to approve myself,

Sir,

Your servant in the Lord,

Worthenbury, 16, 1659. PHILIP HENRY.[c]

To Mr. Matthews.

Sir,

It hath been all along my desire and care, as far as I have known myself, to walk in the highway in this affair concerning your daughter. I can truly say your dislike of it, hitherto, hath been one of the greatest afflictions that hath befallen me; as, on the other hand, your approbation would be one of my greatest outward mercies. And I do bless the Lord, who hath been pleased thus far to incline your heart towards me, hoping he will finish what he hath begun. It falls out, Sir, that I am engaged upon the service of my calling to-morrow in the work of the Lord; but, upon Wednesday morning, at nine o'clock, God willing, I shall not fail to be at your tenant's house, if your occasions will permit your presence there, at that time, or when else you shall appoint. This, with my service to yourself, and love unfeigned to your daughter, is all at present from him who is, and desires to be thought to be,

Sir,

Worthenbury, Yours, to serve you,

Feb. 27, 1659. PHILIP HENRY.[d]

The Articles[e] preliminary to the marriage bear date March 20, 1659, and stipulate for the solemnization "at or before the first day of May next ensuing." Circumstances, however, arose which seemed to render procrastination expedient,[f] and a fresh difficulty having presented itself to the mind of Mr. Matthews, it is, in a letter dated Worthenbury, June 13, 1659, thus amiably referred to. "Far be it from me to blame your due paternal care; but truly, Sir, my condition being such as, blessed be God, it is, and my desires and expectations being proportioned accordingly, and no way exceeding, I am apt to think it might be an easy matter to remove that obstruction. For my own part I am willing to refer it to yourself. You may deal in it as you see cause, and I shall acquiesce in your pleasure,—only favour me in her towards whom my affections are, which is the great request and sole ambition, in this present address, of, Sir, your friend and servant in the Lord, Philip Henry."[g]]

His purpose of marriage was published[h] in the church three Lord's days before; a laudable practice, which he greatly approved, and persuaded others to.

The day before his marriage, [which took place April 26, 1660,] he kept as a day of secret prayer and fasting.[i]

He used to say, those who would have comfort in that change of their condition, must see to it, that they bring none of the guilt of the sins of their single state with them into the married state. And, —the presence of Christ at a wedding will turn the water into wine; and he will come if he be invited by prayer.

[The first letter I find addressed to Mrs. Henry after their marriage, is dated London. It well exhibits the affection, the happiness, and the piety of the writer.

London, Oct. 9, 1660.

Dear heart;

I bless God, I am safe and well at London. I came from Oxford yesterday morning alone, but the Lord was with me; it was a long journey, but I was stirring betimes. I was nine miles on my way before eight o'clock, and came an hour or two before sun-set to Thistleworth. Towards the end of my journey, for three or four miles, where was most danger, it pleased God I had company, which was a great mercy. I met many soldiers upon the way, going homewards upon their disbanding, towards their several countries, and I was sometimes afraid of them. They were by two and three in a company, but the Lord preserved me. This morning I came to Chelsea, where I saw my sisters, in health, blessed be God, and overjoyed to see me; from thence, this afternoon, to London. I have been with cousin Thomas Hotchkis, from whom I received a letter to Sir Orlando Bridgman[k] from Mr. Eddow; and, to-morrow I purpose, God willing, to wait upon his lordship, expecting a charge from him, in the first place, about conformity, wherein yet I shall do as I see cause, in case I should be continued at Worthenbury. The ministers here are generally unan-

c Orig. MS.
d Ibid.
e Original, in Mr. Henry's hand-writing. Penes me.
f P. Henry. Orig. MS.
g Orig. MS.
h See Gibson's Codex. v. 1. p. 424. fol. 1761.
i Appendix, No. X.
k Sir O. Bridgman, made Lord Keeper in 1667. See Granger's Biog. Hist. of England, v. 3. p. 361. ed. 1779; and Mr. Chalmers's Biog. Dict. v. 6. p. 509. Mr. Henry styles him, "His lordship," he being then Chief Baron of the Exchequer.

imous, and resolved. Dr. Sheldon was installed Bishop of London to-day. The King is gone into the country for a fortnight, during the trial of his father's judges, to prevent petitions. I sleep to-night at Mrs. Kingston's, who desires to be remembered to you, and to Mr. Puleston, and his wife. I wrote to you, by the last post, from Oxford. Commend me to sister Mary, and all that ask of me. Dear heart, make much of thyself, and love me; and the Lord everlasting be thy Sun and Shield! So prayeth,

Thine, in all affection,

PHILIP HENRY.[1]]

He took all occasions while he lived, to express his thankfulness to God for the great comfort he had in this relation. A day of mercy, so he writes on his marriage day, never to be forgotten. God had given him one, as he writes afterwards, every way his helper, in whom he had much comfort, and for whom he thanked God with all his heart. He writes in his Diary, April 26, 1680, This day we have been married twenty years, in which time we have received of the Lord more than twenty thousand mercies; to God be glory. Sometimes he writes,—We have been so long married, and never reconciled; that is, there never was any occasion for it.[m] His usual prayer for his friends in the married state, was according to his own practice in that state;—that they might be mutually serviceable to each other's faith and holiness, and jointly serviceable to God's honour and glory.

Her father, though he put some hardships upon him in the terms, and had been somewhat averse to the match, yet, by Mr. Henry's great prudence, and God's good providence, was influenced to give a free consent to it; and he himself, with his own hand, gave her in marriage. From this, as from other experiences, Mr. Henry had learned to say with assurance,—It is not in vain to wait upon God, and to keep his way. Mr. Matthews settled part of his estate before marriage upon them and theirs; he lived about seven years after; and when he died, the remainder of it came to them. This competent estate, which the divine Providence brought into his hand, was not only a comfortable support to him when he was turned out of his living, and when many faithful ministers of Christ were reduced to great poverty and straits; but it enabled him likewise, as he had opportunity, to preach the gospel freely, which he did to his dying day; and not only so, but to give for the relief of others that were in want, in which he sowed plentifully to a very large proportion of his income: and often blessed God that he had wherewithal, remembering the words of the Lord, how he said,—*It is more blessed to give than to receive.*

Such was his house, and such the vine which God graciously planted by the side of his house. By her God gave him six children, all born within less than eight years; the two eldest,—sons, John and Matthew; the other four,—daughters, Sarah, Katharine, Eleanor, and Ann. His eldest son John died of the measles in the sixth year of his age; and the rest were in mercy continued to him.

The Lord having built him up into a family, he was careful and faithful in making good his solemn vow at his ordination, that *he and his house would serve the Lord.* He would often say,—That we are really, which we are relatively.[n] It is not so much what we are at church, as what we are in our families. Religion in the power of it will be family religion. In this his practice was very exemplary; he was one that walked before his house in a perfect way, with a perfect heart, and therein behaved himself wisely. His constant care and prudent endeavour, was not only to put away iniquity far from his tabernacle, but that where he dwelt the word of Christ might dwell richly. If he might have no other church, yet he had a *church in his house.*[o]

He made conscience of closet worship, and did abound in it, not making his family worship to excuse for that. He hath this affecting note in his Diary, upon the removing of his closet but from one room in the house to another;—This day, saith he, my new closet was consecrated, if I may so say, with this prayer,—That all the prayers that ever should be made in it according to the will of God, morning, evening, and at noon-day, ordinary or extraordinary, might be accepted of God, and obtain a gracious answer. *Amen* and *Amen.* It was the caution and advice which he frequently gave to his children and friends,—be sure you look to your secret duty; keep that up whatever you do. The soul cannot prosper in the neglect of it. He observed, that apostasy generally begins at the closet door. Secret prayer is first neglected, and carelessly performed, then frequently omitted, and after a while wholly cast off; and then farewell God, and Christ, and all religion.[p]

[In reference to this duty, the following important observations occur.

Besides the deadness, and coldness, the distrac-

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1 Orig MS.

m Pomponius Atticus, making the funeral oration at the death of his mother, did protest, that, living with her threescore and seven years, he was never reconciled unto her. Se nunquam cum matre in gratiam redisse; because there never happened between them the least jar which needed reconciliation. Cited in Fuller's Holy State, p. 15. fol. 1663.

n Exalt godliness in thy family. That thou art really, which thou art relatively. Swinnock's Heaven and Hell Epitomized, &c. 4to. 1663. Ep. to the Reader.

o 1 Cor. xvi. 19.

p Be much in secret fellowship with God in duty. It is secret trading that enriches a Christian. P. Henry. Orig. MS. See the Life of Mr. Tapper. Noncon. Mem. v. I. p. 359. *ut supra.*

Judge yourselves by secret acts; follow yourselves into your closets and retiring places, and observe your diligence, endevour,

tions, and wanderings, which the people of God often find cause to complain of, there is, also, a kind of weariness which many times seizes their spirits. Something from within calls upon them to have done,—'enough for this time,—you may conclude now,'—before a quarter, or, perhaps, half a quarter, of an hour be fully spent. Against this we have great need to watch. If the devil cannot keep us *from* God, he will try to work a lothness to *tarry* with him. We are to look upon it as a cursed member of that body of death which we carry about with us; one of the Canaanites left behind, to be a thorn in our eyes, and a goad in our sides. We are to be really and deeply sensible of it, and affected with it, and to mourn under it as our burthen. A few formal, customary complaints to one another, that so it is with us, will not serve. We should be humbled in secret before the Lord, and take shame to ourselves. It is a sign we are very unfit for heaven. We should consider that prayer is not only our duty but our privilege. We should get our hearts filled with love to God, and look up to the Spirit, and put that sweet promise in suit, Isa. xl. 29, &c. *He giveth power to the faint, &c.* We should go on against the temptation. When we think we shall be heard the sooner for long praying, we are like the heathen, Matthew vi. 7. When we use long praying for a pretence, we are like the Pharisees, Matthew xxiii. 14. Yet neither instance condemns a long prayer as in itself a sin; see Luke vi. 12. One being oppressed with this corruption, and drooping under it, a godly friend, who was acquainted with his condition, meeting him suddenly, said, 'I will tell you good news, the best that ever you heard. As soon as you are in heaven, you shall serve the Lord Jesus, without being weary,' which much revived him.[q]

In continuation of the same subject, Mr. Henry thus writes;—The spirit deals not with us as stocks and stones, but as rational creatures, Hosea xi. 4. He expects, and requires, that we should put forth ourselves to the utmost towards the working our hearts into a fervent frame, and where we are weak, and wanting, he comes with help. Thus much seems to be implied in that expression,—*the Spirit helpeth our infirmities,—particula σὺν ad nos laborantes refertur. Beza.* It is an allusion to a man who has a great burthen, suppose a heavy log of wood, to carry, and he cannot manage it unless some one will come, and lay a shoulder under one end.[r] But if that help be offered, he is not altogether excused. He must lay his shoulder under the other end. If we find our hearts dead, and dull, and indisposed to prayer, we are ready, presently, to cast the blame upon the Spirit,—All our life is from him. That is true; but he conveys life in the use of the means. And, commonly, the fault, that we do not receive more life and quickening from him, is in ourselves. We are wanting in stirring up our affections, in labouring with our hearts, by meditation, which is a special means. The Spirit *meeteth* him that rejoiceth and worketh righteousness. Sometimes, however, a cause of deadness may be overmuch confidence in ourselves; when we set about duties in our own strength, and have no eye to the Spirit, but rely altogether upon self, Philippians iii. 3. This is as bad as the other. The true mean between both is this;—so to labour with our hearts as if we were to expect no assistance from the Spirit, and yet so to rely upon his aid, as if with our own hearts we had laboured nothing.[s]

Again: In reply to the inquiry, When we are called to duty, may we be sure it is always from the Spirit? Is it not possible that Satan may have a hand in the stirring of us up to prayer?[t] Mr. Henry writes as follows:—

It is possible he may. The devil transforms himself into *an angel of light*. This is one of his extraordinary devices. Where he moves us once to prayer, he moves ten thousand times to sin; where he moves once to perform duty, he moves ten thousand times to neglect it. When he doth so, it is always with a *design*. You may be sure it is neither out of love to us, nor out of love to prayer, for there is no duty he is so much an enemy to. His object is ever some advantage *against* us; and usually this;—he observes a time when the soul is most dead, and heavy, and unfit for prayer, and then he spurs on to it with as much eagerness as if it were the very spirit of grace. Now when deadness and distraction mark our performance, he takes occasion to trouble and disquiet us. Thus he often tires out young converts. This is one of *the depths of Satan*, which believers ought to know and study, that they may be armed against it. Besides, in general, when the *Spirit* calls, he helps and enlarges; so doth not Satan.[u]

Further, he remarks;—If we find ourselves at any time indisposed and unfit for prayer, is it not best to let it quite alone?[v] We are not to choose rather to omit a duty than not to perform it in a right manner. It is incumbent on Christians, ordinarily, to set apart that time for prayer, both by themselves and in their families, wherein they are most likely to be at liberty from diversions and distractions. And, when duty is required of us, and we find ourselves unfit for it, we are to take pains beforehand, with our own hearts, to see if it may not be possible,

and spirit, in your hidden wayes, and secret duties; for what you are in them, that you are indeed. The Case and Cure of a Deserted Soule, by Jos. Symonds, p. 55. duod. 1641.

q P. Henry. Orig. MS.

r *See Bishop Wilkin's Disc.* concerning the Gift of Prayer, p. 8. *duod. 1690.*

s P. Henry. Orig. MS.

t Ibid.

u Ibid.

v When thou feelest thyself most indisposed to prayer, yield not to it, but strive and endeavour to pray, even when thou thinkest thou canst not pray. Hildersam's Lect. on Ps. li. p. 64. fol. 1642.

in the use of means, to shake it off. So that if, after all our pains taken with ourselves, we yet continue unfit, we are, notwithstanding, to perform the duty, though with grief of heart at our unpreparedness for it.[w]

To return.] He advised,—That secret duty be performed secretly; which was the admonition he gave sometimes to those who caused their voice to be heard on high in that duty.

[There are two doors, he would say, to be shut when we go to prayer; the door of our closet, that we may be secret; the door of our hearts, that we may be serious.[x]]

Besides this, he and his wife constantly prayed together morning and evening; and never, if they were together, at home or abroad, was it intermitted: and from his own experience of the benefit of this practice, he would take all opportunities to recommend it to those in that relation, as conducing very much to the comfort of it, and to their furtherance in that which, he would often say, is the great duty of yoke-fellows; and that is, to do all they can to help one another to heaven. He would say, that this duty of husbands and wives praying together, is intimated in that of the apostle, 1 Peter iii. 7. where they are exhorted to *live as heirs together of the grace of life, that their prayers*, especially their prayers together, *be not hindered:* that nothing may be done to hinder them from praying together, nor to hinder them in it, nor to spoil the success of those prayers. This sanctifies the relation, and fetcheth in a blessing upon it, makes the comforts of it the more sweet, and the cares and crosses of it the more easy, and is an excellent means of preserving and increasing love in the relation. Many to whom he hath recommended the practice of this duty, have blessed God for him, and for his advice concerning it. When he was abroad, and lay with any of his friends, he would mind them of his rule,—That they who lie together, must pray together. In the performance of this part of his daily worship he was usually short, but often much affected.

[He recommended it to others, that the wife should be sometimes called upon to pray with the husband, that she might learn to perform duty in the family in the husband's absence, or in case he be removed by death, which he hath sometimes pressed upon his friends, who have had much comfort in taking his counsel. It is comfortable if the moon rises when the sun sets.[y]

Besides these, he made conscience, and made a business, of family worship, in all the parts of it; and in it he was uniform, steady, and constant, from the time that he was first called to the charge of a family to his dying day; and, according to his own practice, he took all occasions to press it upon others. His doctrine once, from Joshua xxiv. 15. was,—That family worship is family duty. He would say, sometimes, if the worship of God be not in the house, write,—Lord, have mercy upon us, on the door; for there is a plague, a curse, in it. It is the judgment of Archbishop Tillotson,[z] in that excellent book,[a] which he published a little before his death, upon this subject,—That constant family worship is so necessary to keep alive a sense of God and religion in the minds of men, that he sees not how any family that neglects it can in reason be esteemed a family of Christians, or indeed to have any religion at all. How earnestly would Mr. Henry reason with people sometimes about this matter, and tell them what a blessing it would bring upon them and their houses, and all that they had! He that makes his house a little church, shall find that God will make it a little sanctuary. It may be of use to give a particular account of his practice in this matter, because it was very exemplary. As to the time of it, his rule was, commonly, the earlier the better, both morning and evening; in the morning, before worldly business crowded in,—*Early will I seek thee.* He that is the first, should have the first. Nor is it fit that the worship of God should stand by and wait while the world's turn is served. And early in the evening, before the children and servants began to be sleepy; and therefore, if it might be, he would have prayer at night before supper, that the body might be the more fit to serve the soul in that service of God. And indeed he did industriously contrive all the circumstances of his family worship, so as to make it most solemn, and most likely to answer the end. He always made it the business of every day, and not, as too many make it, a bye-business. This being his fixed principle, all other affairs must be sure to give way to this.[b] And he would tell those who objected against family-worship, that they could not

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[w] P Henry. Orig MS.

[x] P. Henry. Orig. MS. "Pray alone. Let prayer be the key of the morning, and the bolt of the night." P. Henry. See Memoirs of Mrs. Savage, 3d ed. p. 8. Bishop Taylor says, that, "with them that are not stark irreligious, prayer *is* the key to open the day, and the bolt to shut in the night" Works, v. 1. p. 145. oct. ed. *ut supra.* And of Bishop Ridley it is affirmed, that "he used to make his religious addresses unto God, both as a key to open the door in the morning to his daily employments, and as a bolt, to shut and close them up all at evening again." Fuller's Abel Redivivus, p. 195. 4to. 1652.

[y] Life. Orig. MS. *ut supra*

[z] Nat. A. D 1630. ob. Nov. 23, 1694. Life by Dr. Birch, oct. 1753. An interesting occurrence between the Archbishop, when Dean of St. Paul's, and his father, is recorded by Dr. Fawcett, in the Life of Oliver Heywood, p. 139. A similar anecdote is also related of Sir Thomas More, when Lord Chancellor. See his Life by Cayley, v. 1. p. 112.

[a] Archbishop Tillotson's Works, v. 3. p. 422. oct. 1742.

[b] It was the observation of an excellent man, that, when he did hasten over holy duties, out of an over eager desire to follow his worldly business, he did many times meet with a cross in his business; but, when he did take his ordinary time, God did make his other business to succeed the better, or else his mind was brought to submit to the will of God. The Life of Mr. John Rowe, duod. 1673. p. 44.

get time for it; that, if they would but put on Christian resolution at first, they would not find the difficulty so great as they imagined; but, after a while, their other affairs would fall in easily and naturally with this, especially where there is that *wisdom* which is *profitable to direct*. Nay, they would find it to be a great preserver of order and decency in a family, and it would be like a hem to all their other business, to keep it from ravelling. He was ever careful to have all his family present at family-worship; though sometimes, living in the country, he had a great household; yet he would have not only his children and sojourners, if he had any, and domestic servants, but his workmen and day-labourers, and all that were employed for him, if they were within call, to be present, to join with him in this service; and, as it was an act of his charity many times to set them to work for him, so to that he added this act of piety, to set them to work for God. And usually, when he paid his workmen their wages, he gave them some good counsel about their souls. Yet, if any that should come to family worship, were at a distance, and must be stayed for long, he would rather want them, than put the duty much out of time; and would sometimes say, at night,—Better one away, than all sleepy.

The performances of his family worship[c] were the same morning and evening. He observed that, under the law, the morning and the evening lamb had the same meat-offering and drink-offering, Exodus xxix. 38—41. He always began with a short, but very solemn, prayer, imploring the divine presence and grace, assistance and acceptance; particularly begging a blessing upon the word to be read, in reference to which he often put up this petition,—That the same Spirit that indited the Scripture, would enable us to understand the Scripture, and to make up something to ourselves out of it that may do us good. And, esteeming the word of God as his necessary food, he would sometimes pray in a morning, that our souls might have a good meal out of it. He commonly concluded even this short prayer, as he did also his blessings before and after meat,[d] with a doxology, as Paul, upon all occasions, —To him be glory, &c. which is properly adoration, and is an essential part of prayer.

He next sung a psalm, and commonly he sung David's Psalms in order, throughout; sometimes using the old translation, but generally Mr. Barton's:[e] and his usual way was to sing a whole psalm throughout, though perhaps a long one, and to sing quick, yet with a good variety of proper and pleasant tunes; and, that he might do so, usually the psalm was sung without reading the line betwixt, every one in the family having a book, which he preferred much before the common way of singing, where it might conveniently be done, as more agreeable to the practice of the primitive church, and the reformed churches abroad; and by this means he thought the duty more likely to be performed *in the spirit, and with the understanding;* the sense being not so broken, nor the affections interrupted, as in reading the line betwixt. He would say, that a scripture ground for singing psalms in families, might be taken from Psalm cxviii. 15;—*The voice of rejoicing and of salvation is in the tabernacles of the righteous;* and that it is a way to hold forth godliness, like Rahab's scarlet thread, Joshua ii. 17. to such as pass by our windows.

He next read a portion of Scripture, taking the Bible in order; he would sometimes blame those who only pray in their families, and do not read the Scripture. In prayer, we speak to God; by the word, he speaks to us;—and is there any reason, saith he, that we should speak all? In the tabernacle the priests were every day to *burn incense*, and to *light the lamps;* the former, figuring the duty of prayer, the latter the duty of reading the word. Sometimes he would say,—Those do well that pray morning and evening in their families; those do better that pray and read the Scriptures; but those do best of all that pray, and read, and sing psalms; and Christians should *covet earnestly the best gifts*.

He advised the reading of the Scripture in order; for, though one star in the firmament of the Scripture differ from another star in glory, yet, wherever God hath a mouth to speak, we should have an ear to hear; and the diligent searcher[f] may find much excellent matter in those parts of Scripture, which we are sometimes tempted to think might have been spared. How affectionately would he sometimes bless God for every book, and chapter, and verse, and line, in the Bible!

[*Every word of God*, he would say, is *good*, but especially *God*, the *Word*. How sweet is it to a lost, undone sinner, to be acquainted with a Saviour![g]]

What he read in his family, he always expounded;

c See Tong's Life of Matt. Henry, *ut supra*, p. 124. &c. Mr. Wesley, recommending P Henry's Life, pointed out his mode of performing family worship as a pattern. Minutes of Conference, v. 1. p. 76.

d Bishop Butler, after pressing the habitual exercise of secret prayer, observes, that "A duty of the like kind, and serving to the same purpose, is the particular acknowledgment of God when we are partaking of his bounty at our meals. The neglect of this is said to have been scandalous to a proverb in the heathen world; but it is without shame laid aside at the tables of the highest and the lowest rank among us." Charge to the Clergy of Durham, 1751. Works, v. 2. p. 48. See the Spectator, No. 458.

e See Wood's Ath. Oxon. *ut supra*, vol. 3. p. 303. The Psalms and Hymns were first printed by act of Parliament, Oct. 1645. Ibid.

f Beloved, if you doe but take any piece of this word, and stay upon it, as the bee doth upon the flower, and will not off till you have got somewhat out of it; if you be still digging in this mine, this would make you rich in knowledge; and, if you be rich in knowledge, it will make you rich in grace likewise. The New Covenant, by Dr. Preston, pp. 454, 455. 4to. 1630.

g P. Henry. Orig. MS.

and exhorted all ministers to do so, as an excellent means of increasing their acquaintance with the Scripture. His expositions were not so much critical as plain, and practical, and useful; and such as tended to edification, and to answer the end for which the Scriptures were written, which is to make us wise to salvation. And herein he had a peculiar excellence, performing that daily exercise with so much judgment, and at the same time with such facility and clearness, as if every exposition had been premeditated; and very instructive they were, as well as affecting to the auditors. His observations were many times very pretty and surprising, and such as one shall not ordinarily meet with. Commonly, in his expositions, he reduced the matter of the chapter or psalm read to some heads; not by a logical analysis, which often minceth it too small, and confounds the sense with the terms; but by such a distribution as the matter did most easily and unforcedly fall into. He often mentioned that saying of Tertullian's, "I adore the fulness of the Scriptures;" and sometimes that,—*Scriptura semper habet aliquid relegentibus.* When sometimes he had hit upon some useful observation that was new to him, he would say afterwards to those about him,—How often have I read this chapter, and never before now took notice of such a thing in it![h] He put his children, while they were with him, to write these expositions; and when they were gone from him, the strangers that sojourned with him did the same. What collections his children had, though but broken and very imperfect hints, yet, when afterwards they were disposed of in the world, were of good use to them and their families. Some expositions of this nature, that is, plain and practical, and helping to raise the affections and guide the conversation by the word, he often wished were published by some good hand for the benefit of families; but such was his great modesty and self-diffidence, though few more able for it, that he would never be persuaded to attempt any thing of that kind himself. As an evidence how much his heart was upon it, to have the word of God read and understood in families, take this passage out of his last will and testament;—I give and bequeath to each of my four daughters, Mr. Poole's[i] English Annotations upon the Bible, in two volumes, of the last and best edition that shall be to be had at the time of my decease, together with Mr. Barton's last and best translation of the Singing Psalms, one to each of them; requiring and requesting them to make daily use of the same, for the instruction, edification, and comfort of themselves and their families.

But it is time we proceed to the method of his family worship.

The chapter or psalm being read and expounded, he required from his children some account of what they could remember of it; and sometimes would discourse with them plainly and familiarly about it, that he might lead them into an acquaintance with it; and, if it might be, impress something of it upon their hearts.

He then prayed, and always kneeling, which he looked upon as the fittest and most proper gesture for prayer; and he took care that his family should address themselves to the duty, with the outward expressions of reverence and composedness. He usually fetched his matter and expressions in prayer, from the chapter that was read, and the psalm that was sung, which was often very affecting, and helped much to stir up and excite praying graces.[k] He sometimes observed in those Psalms, where reference is had to the Scripture stories, as Psalm lxxxiii. and many others, that those who are well acquainted with the Scriptures, would not need to make use of the help of prescribed forms, which are very necessary for those that cannot do the duty without them, but unbecoming those that can; as a go-cart is needful to a child, or crutches to one that is lame,[l] but neither of them agreeable to one that needs them not. It was the comparison he commonly used in this matter.

[In recommending the use of free prayer, he would sometimes say,—Consider, whether it be possible to draw up a form that shall reach to all a man's particular occasions; that shall serve in adversity, as well as prosperity; when sick, as when in health. We are to pray always, in every thing. The Lord's Prayer is the most complete, and perfect, and comprehensive, that can be, yet we never find either Christ himself, or his apostles, making use of it, but still varying, according to their present occasion. True, all petitions may be reduced to it; see John xvii. and Acts iv. But, what folly were it, if a man

[h] See a like testimony of the Rev. Geo. Philips. Mathers Hist. of New England, Book III. p. 83.

[i] The author of the Synopsis Criticorum. Nat. 1624, ob. 1679. Of that elaborate work the following notices appear in Mr. Henry's diary:—

1669, Dec. 18. I sent 20*s.* to Mr. Talents, with Mr. Down's acquittance for the 30*s.* formerly paid upon Mr. Poole's propositions, and am now to receive the first volume, and the second hereafter, when finished. Orig. MS.

1676, Oct. 31. I have received the five volumes of Mr. Poole's Synopsis, and do acknowledge myself therewith superabundantly satisfied, returning hearty thanks to him for his worthy pains, and hearty praise to God for his gracious assistance, without which it could not have been brought to pass. P. H. Orig. MS. See Mr. Chalmers's Biog. Dict. v. 25. p. 154, &c. There the particulars relative to the publication of the Synopsis are preserved.

[k] See a like statement as to Mr. Wheatley. Fuller's Abel Redivivus, p. 594. *ut supra.*

[l] A Christian, in the want of gifts, may lawfully use a set forme of prayer, as a man that hath a weake backe, or a lame legge, may lean upon a *crutch*. Perkins's Works, v. 2. p. 67. fol. 1617.

A prescribed forme, eyther conned by heart, or read out of a booke, is very helpefull; as a *crutch*, for one that is lame in his limbes. Yet let me give this caution,—that wee doe not alwaies tye ourselves to a forme of words. An Expos. on the Parable of the Prodigal Son, by Nehemiah Rogers, pp. 165, 166. 4to. 1632.

should get a petition drawn up, and then resolve, whatever be his straits, to deliver only that petition. —Consider, whether you do not find forms deadening things. If a preacher should preach the same sermon over, in the same congregation, twenty times, or oftener, in a year, would it not quite weary and tire out his hearers? Were it not the ready way to preach them all asleep? It is one considerable prejudice that is in the hearts of some against praying by the Spirit,[m] that many times the same thing is repeated. Supposing it to be so, yet, whether is worse,—always to repeat the same prayer, or, now and then, to repeat one and the same expression in prayer?—Consider, whether forms do not pervert the very nature of prayer. In prayer there should be, first, desires, and then words to express those desires. But in forms, first, words are prescribed, and then desires are to be stirred up to answer to those words.

It may be objected;—'I am not learned, as others are; neither have I such parts as others have; therefore, it is best for me to pray out of a book.' This is grounded upon a mistake; it is not learning and parts, but grace, that doth it;—it is the Spirit of *grace* and supplication; not of *learning* and supplication. I deny not, but where grace and natural abilities are together in the same person, there, ordinarily, a man is the more powerful in prayer; I mean, in affecting others who join; and yet, another, who wants those abilities, and is truly godly, may pray as acceptably, and speed as well in prayer, as he.

But it is said,—'I distrust myself, I dare not go to God with a prayer of my own inditing; it is, therefore, best for me to borrow one that may have some method and elegance in it.' This also is grounded upon a mistake. God regards not elegancy in prayer.[n] He cares not how little there is of the head in the duty, so there be a great deal of the *heart*. We must be well acquainted with that boldness of access which we have to God, upon all occasions, by Jesus Christ, else we shall never do any thing this way. Hebrews iv. 14—16. We must approach God in prayer as children to a father. Ignorance of this causes formality and ceremony. Is not a tender-hearted father far more delighted with the lispings and stammerings of his little child, when it first begins to speak, than with the neatest, finest speech that he can hear from another? And what is the reason? Why, it is his *child*. Take a nobleman's child, and what doth he do when he wants clothes, or other necessaries? Go to a scrivener and get a petition drawn, to present it to his father! No; he comes with boldness,—'Father, I want clothes; will you please to give me them?' Whereas, another must observe ceremonies, and circumstances, or else have no hopes of success.[o]]

In family prayer he was usually most full in giving thanks for family mercies, confessing family sins, and begging family blessings. Very particular he would sometimes be in prayer for his family; if any were absent, they were sure to have an express petition put up for them. He used to observe, concerning Job i. 5. that he offered burnt-offerings for his children, *according to the number of them all*, an offering for each child; and so would he sometimes in praying for his children, put up a petition for each child. He always observed, at the annual return of the birth-day of each of his children, to bless God for his mercy to him and his wife in that child; the giving of it, the continuance of it, the comfort they had in it, &c. with some special request to God for that child. Every servant and sojourner, at their coming into his family, and their going out, besides the daily remembrances of them, had a particular petition put up for them, according as their circumstances were. The strangers, that were at any time within his gates, he was wont particularly to recommend to God in prayer, with much affection and Christian concern for them and their concernments. He was daily mindful of those that desired his prayers[p] for them, and would say, sometimes,—It is a great comfort that God knows who we mean in prayer, though we do not name them. Particularly providences concerning the country, as to health or sickness, good or bad weather, or the like, he commonly took notice of in prayer, as there was occasion; and would often beg of God to fit us for the next providence, whatever it might be. Nor did he ever forget to pray for the *peace of Jerusalem*.

[He maintained, that supplication must be made for all saints; for those you do not know, as well as for those you do; for those that differ from you, as well as for those with whom you agree; for those who are in prosperity, as well as in adversity. For *all saints*, because all are alike related to Jesus Christ; because all are alike related to you, as fellow-members; and it will be an evidence you love them, as brethren, when you love them all, and pray for them all. When you have nearest communion with God, then remember me, said Bernard[q] to a friend; then speak, say I, for the church.[r]]

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m They, says Bishop Hopkins, who use prescribed and set forms of prayer, *pray by the Spirit*, when their petitions are accompanied with fervent affections, stirred in them by the Holy Ghost. Works, vol. 1. p. 257. oct. ed.

n Though it be the duty of every person to labour for fit words of prayer, yet God doth not hear prayer for the elegancy of phrase, but for the heavenliness, and spiritualness, and brokenness of heart of him that prayes. The Christian compleatly Armed, by Mr. Ralph Robinson, p. 172. duod. 1656.

o P. Henry. Orig. MS. See Dr. Owen's Works, vol. 4. p. 1, &c. oct. 1823. Treatise on the Work of the Holy Spirit in Prayer.

p Not to care for the prayers of others is pride: not to put up prayers for others is uncharitableness. P. Henry. Orig. MS.

q See Flavel's Seaman's Farewell. Works, vol. 6. p. 395. oct. 1770; and Milner's Church Hist. v. 3. p. 330, &c. *ut supra*. Bernard died, A. D. 1153. æt. about 63.

r P. Henry. Orig. MS.

He always concluded family prayer, both morning and evening, with a solemn benediction, after the doxology;—The blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with us, &c. Thus did he daily *bless his household.*

Immediately after the prayer was ended, his children together, with bended knee, asked blessing of him and their mother; that is, desired of them to pray to God to bless them: which blessing[s] was given with great solemnity and affection; and if any of them were absent, they were remembered,—The Lord bless you and your brother, or,—you and your sister, that is absent.

This was his daily worship, which he never altered, unless, as is after mentioned, nor ever omitted any part of, though he went from home never so early, or returned never so late, or had never so much business for his servants to do. He would say, that sometimes he saw cause to shorten them; but he would never omit any of them; for, if an excuse be once admitted for an omission, it will be often returning. He was not willing, unless the necessity were urgent, that any should go from his house in a morning before family worship; but, upon such an occasion, would mind his friends, that,—prayer and provender never hinder a journey.[t]

He managed his daily family worship so as to make it a pleasure, and not a task, to his children and servants; for he was seldom long, and never tedious in the service; the variety of the duties made it the more pleasant; so that none who joined with him had ever any reason to say, *Behold, what a weariness is it!* Such an excellent faculty he had of rendering religion the most sweet and amiable employment in the world; and so careful was he, like Jacob, *to drive as the children could go*, not putting *new wine into old bottles.* If some good people, that mean well, would do likewise, it might prevent many of those prejudices which young persons are apt to conceive against religion, when the services of it are made a toil and a terror to them.

On Thursday evenings, instead of reading, he catechized his children and servants in the Assembly's Catechism, with the Proofs; or, sometimes, in a little Catechism, concerning the matter of prayer, published in the year 1674, and said to be written by Dr. Collins,[u] which they learned for their help in the gift of prayer, and he explained it to them. Or else they read, and he examined them, in some other useful book, as Mr. Poole's Dialogues against the Papists,[v] the Assembly's Confession of Faith with the Scriptures, or the like.

On Saturday evenings, his children and servants gave him an account what they could remember of the chapters that had been expounded all the week before, in order, each a several part, helping one another's memories for the recollecting of it. This he called,—*gathering up the fragments which remained, that nothing might be lost.* He would say to them sometimes, as Christ to his disciples,—*Have ye understood all these things?* If not, he took that occasion to explain them more fully. This exercise, which he constantly kept up all along, was both delightful and profitable, and, being managed by him with so much prudence and sweetness, helped to instil into those about him betimes the knowledge and love of the Holy Scriptures.

When he had sojourners in his family, who were able to bear a part in such a service, he had commonly in the winter time, set weekly conferences, on questions proposed, for their mutual edification and comfort in the fear of God; the substance of what was said, be himself took, and kept an account of, in writing.[w]

But the Lord's day[x] he called and counted the queen of days, the pearl of the week,[y] and observed it accordingly. The Fourth Commandment intimates a special regard to be had to the sabbath in families; *Thou, and thy son, and thy daughter, &c. it is the sabbath of the Lord in all your dwellings.* In this, therefore, he was very exact, and abounded in the work of the Lord in his family on that day. Whatever were the circumstances of his public opportunities, which varied, as we shall find afterwards, his family religion on that day was the same. Extraordinary sacrifices must never supersede the

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[s] See the Eccl. Biog. v. 5. p. 165. n. Also the Supplement to the Morning Exercise, p. 179. 4to. 1674.

[t] It is a true proverb,—Prayer and provender hinder no man. The Suppl to the Morn. Exerc. *ut supra.* p. 287.

[u] Mr. Alexander Chalmers suggests that Collins may be a misspelling for Collinges. Dr. Collinges was a voluminous writer; see the Noncon. Mem. v. 3. p. 9. No Catechism, however, appears in the list of his Works; and every effort to obtain further information on the subject has been ineffectual. It may be observed, that it is "*said to be written* by Dr. Collins."

The supposition, as to Dr. Collinges being the author, is the more likely, inasmuch as he was usually styled Collins, or rather Collinges. Thus, on his Portrait, by White, 4to. 1678, we read,—Vera Effigies Johannis *Collings*, S. T. P. Anno Dom. 1678. ætatis 55.

[v] 8vo. 1667.

[w] Appendix, No. XI.

[x] 1660. Sab. Apr. 30th. I have long since *been taught the sabbath* is a sign; [a] the institution a sign of God's love to us; the sanctification, a sign of our love to him. Mrs. Savage. Diary, Orig. MS.

The opinion of Sir Edward Turner, Speaker of the House of Commons, at the Prorogation, July 27, 1663, is worth preserving:—"He that remembers not to keep the Christian Sabbath, at the beginning of the week, will be in danger to forget, before the end of the week, that he is a Christian." P. Henry. Diary, Orig. MS.

A statement, like the one last mentioned, is the more observable, because early associations were then generally of another cast, and repugnant alike to good taste and devotional feeling. See Alleine's Vindiciæ Pietatis, p. 129. duod. 1663.

[y] The Jews were wont to call it the *queen of days.* One of ours, now translated into his glorious rest, honours it thus, calling it,—The map of heaven, the *golden spot of the week*, the market day of the soul, the *queen of days*, &c. Mr. Geo. Swinnock, in his Good

[a] See Exod. xxxi. 13, 17. Ezek. xx. 12, 20.

continual burnt-offering and his meat-offering, Numb. xxviii. 15. His common salutation of his family or friends, on the Lord's day in the morning, was that of the primitive Christians;—*The Lord is risen; he is risen indeed;* making it his chief business on that day to celebrate the memory of Christ's resurrection; and he would say, sometimes,—Every Lord's day is a true Christian's Easter day. He took care to have his family ready early on that day, and was larger in exposition and prayer on sabbath mornings than on other days. He would often remember, that, under the law, the daily sacrifice was doubled on sabbath days; two lambs in the morning, and two in the evening. He had always a particular subject for his expositions on sabbath mornings; the harmony of the evangelists several times over, the Scripture prayers, Old-Testament prophecies of Christ;—Christ, the true Treasure, so he entitled that subject, sought and found in the field of the Old Testament. He constantly sung a psalm after dinner, and another after supper, on the Lord's days. And in the evening of the day his children and servants were catechized and examined in the sense and meaning of the answers in the Catechism; that they might not say it, as he used to tell them, like a parrot,—by rote. Then the day's sermons were repeated, commonly by one of his children, when they were grown up, and while they were with him; and the family gave an account of what they could remember of the word of the day, which he endeavoured to fasten upon them, *as a nail in a sure place*. In his prayers on the evening of the sabbath, he was often more than ordinarily enlarged; as one that found not only God's service *perfect freedom*, but his work its own wages, and a *great reward*, not only after keeping, but, as he used to observe, from Psalm xix. 11. *in keeping, God's commandments*. A present reward of obedience *in* obedience. In that prayer he was usually very particular, in praying for his family, and all that belonged to it. It was a prayer he often put up,—That we might have grace to carry it as a minister, and a minister's wife, and a minister's children, and a minister's servants, should carry it, *that the ministry might in nothing be blamed*. He would sometimes be a particular intercessor for the towns and parishes adjacent. How have I heard him, when he hath been in the mount with God, in a sabbath-evening prayer, wrestle with the Lord for Chester, and Shrewsbury, and Nantwich, and Wrexham, and Whitchurch, &c. those nests of souls, wherein there are so many, that cannot discern between their right hand and their left in spiritual things, &c. He closed his sabbath work in his family with singing Psalm cxxxiv. and, after it, a solemn blessing of his family.

[He frequently observed days of humiliation in his family. Some of those occasions are noted in his Diary. The following are instances:

1661. July 10. A day of family humiliation. The Lord was sweetly seen in the midst of us, and I trust it was a day of atonement. Sin pardoned, requests made, covenants renewed, in Jesus Christ.

October 10. We kept a day of private prayer, and humiliation, in the family, and the Lord was with us. This confession much affected me, that things are not so among us as they should be among those who are the relations of a minister of Jesus Christ. Lord, pardon, and grant for time to come it may be better![a]]

Thus was he prophet and priest in his own house; and he was king there too, ruling in the fear of God, and not suffering sin upon any under his roof.

He had many years ago a man servant, that was once overtaken in drink abroad; for which, the next morning, at family worship, he solemnly reproved him, admonished him, and prayed for him, with a spirit of meekness, and soon after parted with him. But there were many that were his servants, who, by the blessing of God upon his endeavours, got those good impressions upon their souls which they retained ever after; and blessed God, with all their hearts, that ever they came under his roof. Few went from his service till they were married, and went to families of their own; and some, after they had been married, and had buried their yoke-fellows, returned to his service again, saying,—*Master, it is good to be here.*

He brought up his children in the fear of God, with a great deal of care and tenderness, and did, by his practice, as well as upon all occasions in discourses, condemn the indiscretion of those parents who are partial in their affections to their children, making a difference between them, which he observed did often prove of ill consequence in families; and lay a foundation of envy, contempt, and discord, which turns to their shame and ruin. His carriage towards his children was with great mildness and gentleness, as one who desired rather to be loved than feared by them. He was as careful not to *provoke them to wrath*, nor to *discourage them*, as he was to *bring them up in the nurture and admonition of the Lord.* He ruled indeed, and kept up his authority, but it was with wisdom and love, and not with a high hand. He allowed his children a great degree of freedom with him, which gave him the opportunity of reasoning them, not frightening them, into that which is good. He did much towards the instruction of his children in the way of familiar discourse, according to that excellent directory for religious education, Deuteronomy vi. 7.—*Thou shalt whet these*

Wish to the Lord's Day. Supplement to the Morning Exercise at Cripplegate, p. 141, *ut supra*. Serm. 6.

[a] P. Henry. Diary, Orig. MS.

things (so the word is, which, he said, noted *frequent repetition* of the same things) *upon thy children, and shalt talk of them when thou sittest in thy house, &c.* which made them love home, and delight in his company, and greatly endeared religion to them.

[He would observe, sometimes, that there are five good lessons, which they are blessed who learn in the days of their youth.

1. To *remember their Creator*. Not only remember that you have a Creator, but remember him to love him, and fear him, and serve him.

2. To come to Jesus Christ. *Every man that hath heard, and hath learned of the Father, cometh unto me.* Behold, he calls you; he encourages you to come to him. He *will in no wise cast* you *out*.

3. To bear the yoke in youth. The yoke is that which young ones cannot endure. But it is good for them to bear it.[a] The yoke of the cross. If God lay affliction on you when young, do not murmur, but bear that cross. It is good to be trained up in the school of affliction. The yoke of Christ. *Take* MY *yoke*. It is an easy yoke; *his commandments are not grievous*.

4. To *flee youthful lusts*. Those who are taught of God have learned this. See that you do not love your pleasures more than the sanctifying of the sabbath. *This man is not of God, because he keepeth not the sabbath day*.

5. To *cleanse their way*. How? *By taking heed thereto according to thy word*. Love your Bibles. Meditate in them day and night. And, if you do thus, you are taught of God.[b]]

He did not burthen his children's memories by imposing upon them the getting of chapters and psalms without book; but endeavoured to make the whole word of God familiar to them, especially the scripture stories, and to bring them to understand it and love it, and then they would easily remember it. He used to observe, from Psalm cxix. 93.—*I will never forget thy precepts, for with them thou hast quickened me*;—that we are then likely to remember the word of God when it doth us good.[c]

He taught all his children to write himself, and set them betimes to write sermons, and other things that might be of use to them. He taught his eldest daughter the Hebrew tongue when she was about six or seven years old, by an English Hebrew Grammar, which he made on purpose for her; and she went so far in it, as to be able readily to read and construe a Hebrew Psalm.

He drew up a short form of the baptismal covenant for the use of his children. It was this;—

I take God the Father to be my chiefest good and highest end.
I take God the Son to be my Prince and Saviour.[d]
I take God the Holy Ghost to be my Sanctifier, Teacher, Guide, and Comforter.
I take the word of God to be my rule in all my actions.[e]
And the people of God to be my people in all conditions.
I do likewise devote and dedicate unto the Lord, my whole self, all I am, all I have, and all I can do.
And this I do deliberately, sincerely, freely, and for ever.

This he taught his children; and they each of them solemnly repeated it every Lord's day in the evening, after they were catechised, he putting his *Amen* to it, and sometimes adding,—So say, and so do, and you are made for ever.

He also took pains with them to lead them into the understanding of it, and to persuade them to a free and cheerful consent to it. And, when they grew up, he made them all write it over severally with their own hands, and very solemnly set their names to it, which he told them he would keep by him, and it should be produced as a testimony against them, in case they should afterwards depart from God, and turn from following after him.

He was careful to bring his children betimes (when they were about sixteen years of age) to the ordinance of the Lord's supper, to take the covenant of God upon themselves, and to make their dedication to God their own act and deed; and a great deal of pains he took with them, to prepare them for that great ordinance, and so to translate them into the state of adult church-membership. And he would often blame parents, who would think themselves undone if they had not their children baptized, and yet took no care when they grew up and made a profession of the Christian religion, to persuade them to the Lord's supper.—It is true, he would say, buds and blossoms are not fruit, but they give hopes of fruit; and parents may, and should, take hold of the good beginnings of grace which they see in their children, by those to bind them so much the closer to, and lead them so much the faster in, the *way* that is *called holy*. By this solemn engagement, the door, which stood half open before, and invited the thief, is shut and bolted against temptation. And, to those who pleaded that they were not fit, he would say,—

[a] Those that have not been inured to the yoke of obedience will never endure the yoke of suffering. P. Henry. Com. Place Book. Orig. MS.

[b] P. Henry. From a MS. in the hand-writing of Mrs. Savage.

[c] "Those that have received comfort, life, and quickening, by the word of God, find themselves obliged to remember it for ever." Dr. Manton. Works, vol. i. p. 397. Fol. 1681.

[d] To choose Christ, is, freely and *deliberately, upon advice and consultation* with ourselves, being thoroughly convinced of his excellency, and our own need of him, to accept him as our only Portion, our Lord and Saviour, renouncing every thing else, be what it will, that may stand in competition with him. P. Henry. Orig. MS.

[e] It is our principle, that we must make the word the rule of all our *actions*. Burrough's Moses's Choice, p. 212. 4to. 1656.

That the further they went into the world, the less fit they would be. *Qui non est hodie cras minus aptus erit.* Not that children should be compelled to it, nor those that are wilfully ignorant, untoward, and perverse, admitted to it, but those children that are hopeful and well inclined to the things of God, and appear to be concerned in other duties of religion, when they begin to put away childish things, should be incited, and encouraged, and persuaded to this, that the matter may be brought to an issue, —*Nay, but we will serve the Lord;* fast bind, fast find. Abundant thanksgivings have been rendered to God by many of his friends for his advice and assistance herein.

In dealing with his children about their spiritual state, he took hold of them very much by the handle of their infant baptism, and frequently inculcated that upon them, that they were born in God's house, and were betimes dedicated and given up to him, and, therefore, were obliged to be his servants. Psalm cxvi. 16. *I am thy servant*, because *the son of thine handmaid.* This he was wont to illustrate to them by the comparison of taking a lease of a fair estate for a child in the cradle, and putting his life into it. The child then knows nothing of the matter, nor is he capable of consenting; however, then he is maintained out of it, and hath an interest in it; and when he grows up, and becomes able to choose, and refuse, for himself, if he go to his landlord, and claim the benefit of the lease, and promise to pay the rent, and do the services, well and good, he hath the benefit of it, if otherwise it is at his peril. Now, children, he would say, our great Landlord was willing that our lives should be put into the lease of heaven and happiness, and it was done accordingly, by your baptism, which is *the seal of the righteousness that is by faith;* and by that it was assured to you, that if you would pay the rent and do the service, that is, live a life of faith and repentance, and sincere obedience, you shall never be turned off the tenement; but if now you dislike the terms, and refuse to pay this rent, (this chief rent, so he would call it, for it is no rack,) you forfeit the lease. However, you cannot but say, that you had a kindness done you, to have your lives put into it. Thus did he frequently deal with his children, and even travail in birth again to see Christ formed in them, and from this topic he generally argued; and he would often say,—If infant baptism were more improved, it would be less disputed.

He not only taught his children betimes to pray, (which he did especially by his own pattern, his method and expressions in prayer being very easy and plain,) but when they were young he put them upon it, to pray together, and appointed them on Saturdays in the afternoon[f] to spend some time together,—none but they, and such of their age as might occasionally be with them,—in reading good books, especially those for children, and in singing and praying; and would sometimes tell them for their encouragement, that the God with whom we have to do, understands broken language. And, if we do as well as we can in the sincerity of our hearts, we shall not only be accepted, but taught to do better. *To him that hath shall be given.*

He sometimes set his children, in their own reading of the Scriptures, to gather out such passages as they took most notice of, and thought most considerable, and write them down. Though this performance was very small, yet the endeavour was of good use. He also directed them to insert in a paper book, which each of them had for the purpose, remarkable sayings and stories, which they met with in reading such other good books as he put into their hands.

He took a pleasure in relating to them the remarkable providences of God, both in *his own time*, and *in the days of old*, which, he said, parents were taught to do by that appointment, Exodus xii. 26, 27.—*Your children shall ask you in time to come, What mean you by this service, and you shall* tell them so and so.

What his pious care was concerning his children, and with what a godly jealousy he was jealous over them, take in one instance. When they had been for a week or a fortnight kindly entertained at B———,[g] as they were often, he thus writes in his Diary upon their return home;—My care and fear is, lest converse with such so far above them, though of the best, should have influence upon them to lift them up, when I had rather they should be kept low. For, as he did not himself, so he was very solicitous to teach his children, not to mind *high things;* not to desire them, not to expect them in this world.[h]

We shall conclude this chapter with another passage out of his Diary:—

April 12, 1681. This day fourteen years the Lord took my first-born son from me, the beginning of my strength with a stroke. In the remembrance whereof my heart melted this evening. I begged pardon for the Jonah that raised the storm. I blessed the Lord, that hath spared the rest. I begged mercy,—mercy for every one of them; and absolutely and unreservedly devoted and dedicated them, myself, my whole self, estate, interest, life, to the will and service of that God from whom I received all. *Father, hallowed be thy name. Thy kingdom come, &c.*

f See Tong's Life of Matt. Henry, p. 18, *ut supra.*

g Boreatton, near Baschurch, in Shropshire. See Letters to a *Young Clergyman, v.* i. pp. 145, 146.

h Appendix, No. XII.

CHAPTER V.

EJECTMENT FROM WORTHENBURY; HIS NONCONFORMITY; HIS REMOVES TO BROAD OAK; AND THE PROVIDENCES THAT WERE CONCERNING HIM TO THE YEAR 1672.

HAVING thus laid together the instances of his mily religion, we must now return to the history events that were concerning him, and are obliged look back to the first year after his marriage, hich was the year that king Charles the Second me in; a year of great changes and struggles in e land, which Mr. Baxter, in his Life,[a] gives a ll, and clear, and impartial idea of; by which it ay easily be guessed how it went with Mr. Henry his low and narrow sphere, whose sentiments in ose things were very much the same with Mr. axter's.

Many of his best friends in Worthenbury parish ere lately removed by death; Emeral family conary to what it had been; and the same spirit, hich that year revived all the nation over, was orking violently in that country, *viz.* a spirit of eat enmity to such men as Mr. Henry was. Worthenbury, upon the King's coming in, returned to its former relation to Bangor, and was looked on as a chapelry dependent upon that. Mr. obert Fogg had, for many years, held the sequesred Rectory of Bangor, which now Dr. Henry ridgman,[b] (son to John, Bishop of Chester,[c] and other to the Lord Keeper Bridgman,[d]) returned to e possession of. By which Mr. Henry was soon prehensive that his interest at Worthenbury was aken; but thus he writes:—The will of the Lord done. Lord, if my work be done here, provide me other for this people, that may be more ilful, and more successful, and cut out work for e elsewhere; however, I will take nothing ill hich God doth with me.

He laboured what he could to make Dr. Bridgan his friend,[e] who gave him good words, and was ry civil to him, and assured him that he would ver remove him till the law did. But he must ok upon himself as the Doctor's Curate, and pending upon his will, which kept him in conual expectations of a removal; however, he conued in his liberty there above a year, though in ry fickle and precarious circumstances.

The grand question now on foot was, whether to nform, or no. He used all means possible to tisfy himself concerning it, by reading and discourse, particularly at Oxford, with Dr. Fell, afterwards Bishop of Oxford, but in vain; his dissatisfaction remained;—however, saith he, I dare not judge those that do conform; for, who am I, that I should judge my brother?

[Addressing Dr. Bridgman about this period, his views are thus expressed:—

I think I am none of those who are in the extremes; nevertheless, my resolution is, if those things be indispensably imposed which I cannot practise without sinning against my conscience, I shall choose rather to lose all, yet not violating, by my good will, the public peace of the church. And herein, I presume, you will not blame me. But, if moderation be used, wherein it will be your honour to be instrumental, if my poor talent may contribute any thing to the glory of God, and the salvation of souls, I trust I shall never be found guilty of wilfully burying it, lest I fall under the *woe, if I preach not the gospel.* God, of his infinite mercy, direct you, and all who are called to consult in the affairs of religion, that you may do nothing *against* the truth and peace, but *for* it, which is the hearty prayer of,

Sir,

Your servant in the gospel,

P. HENRY.[f]]

He hath noted, that being at Chester, in discourse with the Dean and Chancellor and others, about this time, the great argument they used with him to persuade him to conform was, that else he would lose his preferment; and what, said they, you are a young man, and are you wiser than the King and Bishops?[g] But this is his reflection upon it afterwards;—God grant that I may never be left to consult with flesh and blood in such matters!

In September, 1660, Mr. Fogg, and Mr. Steel, and Mr. Henry, were presented at Flint Assizes, for not reading the Common Prayer, though as yet it was not enjoined, but there were some busy people that would outrun the law. They entered their appearance, and it fell; for, soon after the King's Declaration,[h] touching Ecclesiastical Affairs, came out, which promised liberty, and gave hopes of settlement; but the spring assizes afterwards, Mr. Steel and Mr. Henry were presented again. On this he writes,—Be merciful to me, O God, for man would swallow me up! The Lord show me what he would have me to do, for I am afraid of nothing but sin.[i]

It appears by the hints of his Diary, that he had

[a] See Reliq. Baxter. Lib. I. Part. II. p. 229, &c. *ut supra.*

[b] Ob. 15th May, 1682. Wood's Ath. Oxon. *ut supra.* v. 4. p. 863. He died at Morton, near Oswestry, in Shropshire, and was ried at Kinnerley. He was the author of the "Leger," now depoed in the Episcopal Registry. Ormerod's Hist. of Cheshire, v. i. 6. See also Prince's Worthies of Devon. p. 133. 4to ed. 1810.

[c] See p. 42. *ante.*

[d] Appendix, No. XIII.

[e] Orig MS.

[f] See Dr. Ames's Fresh Suit. 4to. 1633. Preface, p. 10.

[g] See it in Tracts selected from Lord Somers's Collections. 4to. 1795. p. 349, &c.

[h] When Chrysostom had offended the Empress Eudoxia, and she thereupon sent him a threatening message, he answered,—Go, tell her, *Nil nisi peccatum timeo;* I fear nothing but sin. The Marrow of Eccl. Hist by Samuel Clark, p. 145. *ut supra.*

melancholy apprehensions at this time about public affairs, seeing and hearing of so many faithful ministers disturbed, silenced, and insnared; the ways of Sion mourning, and the quiet in the land treated as the troublers of it; his soul wept in secret for it. [What to think, I know not, concerning the affairs of the nation; a cloud rises; but, Lord, mine eyes are unto thee![k]] And yet he joined in the annual commemoration of the King's Restoration, and preached, on Mark xii. 17. *Render to Cæsar the things that are Cæsar's;* considering, saith he, that this was his right; also, the sad posture of the civil government, through usurpers, and the manner of his coming in without bloodshed. This he would all his days speak of as a national mercy, but what he rejoiced in with a great deal of trembling for *the ark of God;* and he would sometimes say,—That, during those years between forty and sixty, though on civil accounts there were great disorders, and *the foundations were out of course*, yet, in the matters of God's worship, things went well; there was freedom,[l] and reformation, and a face of godliness was upon the nation, though there were those that made but a mask of it. Ordinances were administered in power and purity; and, though there was much amiss, yet religion, at least in the profession of it, did prevail. This, saith he, we know very well, let men say what they will of those times.

In November, 1660, he took the oath of allegiance at Orton,[m] before Sir Thomas Hanmer,[n] and two other Justices, of which he hath left a memorandum in his Diary, with this added;—God so help me, as I purpose in my heart, to do accordingly. Nor could any more conscientiously observe that oath of God than he did, nor more sincerely promote the ends of it.

That year, according to an agreement with some of his brethren in the ministry, who hoped thereby to oblige some people, he preached upon Christmas day. The sabbath before, it happened, that the twenty-third chapter of Leviticus, which treats entirely of the Jewish feasts, called there the *feasts of the Lord*, came in course to be expounded, which gave him occasion to distinguish of feasts into divine and ecclesiastical; the divine feasts that the Jews had were those there appointed; their ecclesiastical feasts were those of Purim[o] and of Dedication.[p] And, in the application of it, he said,—He knew no divine feast we have under the gospel but the Lord's day, intended for the commemoration of the whole mercy of our redemption. And the most that could be said for Christmas was, that it is an ecclesiastical feast; and it is questionable with some, whether church or state, though they might make a good day, Esther ix. 19. could make a holy day. Nevertheless, forasmuch as we find our Lord Jesus, John x. 22. so far complying with the church feast of dedication, as to take occasion from the people's coming together, to preach to them, he purposed to preach upon Christmas day, knowing it to be his duty, in season and out of season. He preached on 1 John iii. 8.—*For this purpose was the Son of God manifested, that he might destroy the works of the devil.* And he minded his people, that it is double dishonour to Jesus Christ, to practise the works of the devil then, when we keep a feast in memory of his manifestation.

His annuity from Emeral was now withheld, because he did not read the Common Prayer, though, as yet, there was no law for reading of it: hereby he was disabled to do what he had been wont for the help and relief of others; and this he has recorded as that which troubled him most under that disappointment. But he blessed God,—That he had a heart to do good, even when his hand was empty.

When the Emeral family was unkind to him, he reckoned it a great mercy, which he gave God thanks for, (who makes every creature to be that to us that it is,) that Mr. Broughton and his family, which is of considerable figure in the parish,[q] continued their kindness and respects to him, and their countenance of his ministry, which he makes a grateful mention of more than once in his Diary.

Many attempts were made in the year 1661 to disturb and insnare him, and it was still expected that he would have been hindered.—Methinks, saith he, sabbaths were never so sweet as they are, now we are kept at such uncertainties; now, *a day in thy courts is better than a thousand;* such a day as this, saith he of a sacrament-day that year, better than ten thousand. Oh, that we might yet see many such days!

[Some extracts from his Diary, at this period, clearly evince the elevated piety and holy meekness of the writer, and should excite gratitude for present privileges, civil and religious.

1661. January, 24, 25. A time of trouble in the nation. Many good men imprisoned and restrained:

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k P. Henry. Orig. MS.

l Let it not be imagined that this superior religious freedom was a privilege at all peculiar to the Commonwealth, or to the Protectorship; for, the most perfect religious emancipation may be equally guaranteed and enjoyed under a King, Lords, and Commons, as under any other form of government in the world. Brook's Hist. of Rel. Lib. v. i. p. 536.

m Overton. Orton is a corruption. See Camden's Brit. Gough's *ed. v. 2. p. 155.*

n *See Pennant's Tours in Wales, v. 1. p. 292.*

o The Feast of Lots, in commemoration of the providential deliverance of the Jews from the cruel machinations of Haman. See Horne's Introd. to the Critical Study and Knowledge of the Holy Scriptures, v. 3. p. 314. 4th ed.

p A grateful memorial of the cleansing of the second temple and altar, after they had been profaned by Antiochus Epiphanes. Horne's Introd. v. 3. p. 315. *ut supra.*

q John Broughton dwelleth yn Worthembre Paroche, at Broughton. Leland, *ut supra*, p. 31.

some with, some without, cause. I am yet in peace, blessed be God, but expect suffering. Lord, prepare me for it, and grant that I may never suffer as an evil-doer, but as a Christian!

31. Things are low with me in the world; but three-pence[r] left. My hope is yet in the Lord, that in due time he will supply me. *Amen.*

April 3. Hanmer exercise.[s] Mr. Porter and Mr. Steel taught. I was designed to it, but it was much better as it was. Sir Thomas Hanmer signified his dislike of it, which made it doubtful whether we should have any more, but at parting I never saw such a face of sadness as was upon those who were present. Sure, God hears the sighs, and sees the tears, of his poor people.

June 16. Common-Prayer Book tendered again; why, I know not. Lord, they devise devices against me, but in thee do I put my trust. *Father, forgive them!* My hands are yet clean from the pollutions of the times. Lord, keep them, and *let no iniquity prevail against me.*

23. Strong reports I should not be suffered to preach to-day; but I did; and no disturbance. Blessed be God, who hath my enemies in a chain.

July 4. News from London of speedy severity intended against nonconformists. The Lord can yet, if he will, break the snare. If not, welcome the will of God.

7. In despite of enemies, the Lord hath granted the liberty of one sabbath more. To him be praise.

8. I received a letter from Dr. Bridgman, wherein he informed me, if I did not speedily conform, his power would no longer protect me; to which I wrote a dilatory answer, hoping, yet, my God may find out some way to break the snare. However, I had rather lose all, and save my conscience, than *contra.*

9. I advised with friends; R. B. told me, though he desired my stay above any outward thing in the world, yet he could wish rather I would be gone, than conform. I was with Mr. Steel, with whom I spent two or three hours in discourse about it, and returned home strengthened.

24. Great expectation of a severe act about imposing the Common-Prayer and ceremonies. It passed both Houses of Parliament, but is not signed by the King. Lord, his heart is in thy hand; if it be thy will, turn it; if otherwise, fit thy people to suffer, and cut short the work in righteousness!

August 11. One sabbath's liberty more. Oh, how good is the Lord! Many hearers from Wrexham are forced to wander for bread. Lord, pity them, and provide for them!

22. Mr. Steel came to see us. We are in doubt what to do in point of conformity. Lord, say unto us, This, or that, is the way, and we will walk in it!

25. Common-Prayer tendered. God knows how loth I am to go off my station; but I must not sin against my conscience.

27. I went to Wrexham, and thence to Ash,[t] where I stayed all night, and was much made of. Offence taken at Mr. Hanmer saying more than needed about conformity. He shall be Lot's wife[u] to me.

September 1. The Lord hath been good this day, in giving liberty for public ordinances; on which score we are indebted to him for ever; we of this place, above many other places.

8. This morning I verily thought I should have been hindered from preaching, but was not. The Lord heard prayers. Dr. Bridgman sent me a Prohibition from the Chancellor to peruse, upon complaint from Sir Thomas Hanmer. It was not published. Mr. Taylor[v] hindered at Holt. Mr. Adams at Penley. Lord, think of thy vineyard! They took the cushion from me, but the pulpit was left. Blessed be God.

29. Liberty yet continued; an order was brought to me to be published, prohibiting strangers from coming hither to church, but I published it not. Lord, provide for poor congregations, that are as sheep without a shepherd!

October 17. I was cited to appear at the Bishop's Court, as upon this day, but went not. My fault was, —hindering the publishing of the Dean's Order as to strangers. If I had hindered it, it *had* been a *small* fault; but I did not; I only refused to publish it *myself.*

19. Day of preparation for the sacrament. I preached from 2 Chronicles xxx. 18, &c. The good Lord pardon! Full of fears lest we be hindered, and lest something fall between the cup and the lip, for our adversaries bite the lip at us.

20. Through the good hand of our God upon us,

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[r] See the Life of Thomas Perkins. Palmer's Noncon. Mem. v. 3. p. 133.

[s] In the year 1576 Archbishop Grindal "encouraged a practice which was taken up in divers places of the nation: the manner whereof was, that the ministers of such a division, at a set time, met together in some church; and there, each in their order, explained, according to their ability, some particular portion of scripture allotted them before, &c. At these assemblies there were great confluxes of people to hear and learn." These were commonly called *Exercises*, or Prophesyings. However, the Queen (Elizabeth) "liked not of them," nor would she have them continued. "The Archbishop being at court, she required him to abridge the number of preachers, and to put down the religious exercises." "This did not a little afflict the grave man." "He thought the Queen made some infringement upon his office, nor could he in conscience comply with her commands." He, therefore, wrote to Her Majesty, and the whole of his "excellent and memorable letter" is preserved in the Appendix to his Life and Acts, by Strype, Book II. No. IX. Her Majesty, however, was immovable, and sent her own commandment, May, 1577, to the "Bishops throughout England for suppressing" these Exercises, they being an "offence" to her quiet subjects, who desired "to live and to serve God according to the uniform orders established in the church." Nor was this all: the venerable Archbishop was both confined and sequestered. Life, *ut supra*, B. II. ch. viii. ix. See also, Dr. M'Crie's Life of Knox, v. 2. p. 285. 4th ed.

[t] Near Prees.

[u] A saying of Bishop Latimer's. See his Sermons, p. 83. *ut supra.*

[v] See the Noncon. Mem. v. 3. p. 478.

we have this day enjoyed one sweet sacrament more. They did us all the hinderance they could, but, notwithstanding, afterwards, we proceeded."

He was advised by Mr. Ratcliff[x] of Chester, and others of his friends, to enter an action against Mr. P. for his annuity, and did so;—but, concerning the success of it, saith he, I am not over solicitous; for, though it be my due, (Luke x. 7.) yet it was not that which I preached for; and, God knows, I would much rather preach for nothing, than not at all; and besides, I know assuredly, if I should be cast, God would make it up to me some other way. After some proceedings he not only moved, but solicited, Mr. P. to refer it;—having learned, saith he, that it is no disparagement, but an honour, for the party wronged to be first in seeking reconciliation. The Lord, if it be his will, incline his heart to peace. I have now, saith he, two great concerns upon the wheel, one in reference to my maintenance for time past; the other, as to my continuance for the future; the Lord be my friend in both; but, of the two, rather in the latter. But, saith he, many of greater gifts and graces than I are laid aside already, and when my turn comes, I know not; the will of God be done. He can do his work without us.

[The process by which he arrived at the conclusion stated, is apparent from the following document. As an instance of cautious deliberation and foresight, it is worth preserving. It exhibits a fine specimen of a well-disciplined mind, and is a practical illustration of self-cultivation and Christian prudence:—

Reasons,

Why I should not yield to a Composition with Mr. P.	*Why I should.*	*Why Mr. P. should yield to a Composition with me.*
1. Because I have so much probability to recover, by law, that which is my due for the time past: and not only so, but also for time to come, whilst I continue unpreferred; which, as the case stands, may be long enough. I have Mr. Ratcliff's and Sir Orl. Bridgman's opinion upon my deed.	1. Law is chargeable and troublesome, and the issue tedious, and uncertain.	1. In point of equity: the labourer being worthy of his hire; especially, considering the labourer's wages detained cries loud in heaven, and brings a curse.
2. Now is a bad time to treat with Mr. P. for composition, because those about him, come what will, care not for parting with any thing.	2. Besides, the times favour me not; judges and juries may be partial.	2. In point of advantage. If I should recover, as there is hope I may, it will be bad for him, especially having parted with the tithes which he might have kept.
3. Lest it should hinder my return hither again, if the door should yet be open; and who knows but it may?[y]]	3. I have a potent adversary in respect of purse and greatness.	3. In point of honour. I came hither upon the invitation of his family; left my place in the University, where, he knows, I had encouragement to have stayed. Also the relation wherein I stood to him as Tutor. Also, his promise. If there was any occasion of his anger given, it was when he was a child, and under my tuition, and it was my duty to complain; though, he knows, how sparing I was that way. And for persuading his father to disinherit him, he hath acknowledged he did believe it was not so; and I know it was not.[y]]
	4. If I should have a trial this next Assize, which yet is doubtful, and should have a verdict, which yet is more doubtful, he, being plaintiff, may, for ought I know, remove it: and so, from time to time, to the Court of Exchequer, which, of all other, is most chargeable and tedious.	
	5. My present occasions for money to discharge my debt to my father. Considering, withal, besides the misery of debt, how hard it is to procure it; as, upon trial, I have found.	
	6. He being taken off, I may be in the less danger of confinements, and other troubles, upon public accounts.[y]]	

The issue of this affair was, that, there having been some disputes between Mr. P. and Dr. Bridgman, about the tithe of Worthenbury, wherein Mr. P. had clearly the better claim to make, yea, by the mediation of Sir Thomas Hanmer, they came to this agreement, September 11, 1661, that Dr. Bridgman and his successors, Parsons of Bangor, should have and receive all the tithe corn and hay of Worthenbury, without the disturbance of the said Mr. P. or his heirs, except the tithe hay of Emeral demesne, upon condition that Dr. Bridgman should, before the first of November following, avoid and discharge the present minister or curate, Philip Henry, from the chapel of Worthenbury, and not hereafter, at any time, re-admit the said minister, Philip Henry, to officiate in the said cure. This is the substance of the Articles agreed upon between them, pursuant to which Dr. Bridgman soon after dismissed Mr.

w P. Henry. Diary, Orig. MS.

x Probably of the same family as the husband of Mrs. Ratcliff, whose life is recorded in the Memoirs of Eminently Pious Women, v. i. p. 280. ed. 1815.

y P. Henry. Orig. MS.

Henry;[a] and, by a writing under his hand, which was published in the church of Worthenbury, by one of Mr. Puleston's servants, October the 27th following, notice was given to the parish of that dismission. That day, he preached his farewell[a] sermon on Philippians i. 27.—*Only let your conversation be as becomes the gospel of Christ.* In which, as he saith in his Diary, his desire and design was rather to *profit* than to *affect.*—It matters not what becomes of *me,—whether I come unto you, or else be absent,*—but *let your conversation be as becomes the gospel.* His parting prayer for them was,—*The Lord, the God of the spirits of all flesh, set a man over the congregation.* Thus he ceased to preach to his people there, but he ceased not to love them, and pray for them; and could not but think there remained some dormant relation betwixt him and them.[b]

As to the arrears of his annuity with Mr. P. when he was displaced, after some time Mr. P. was willing to give him £100, which was a good deal less than what was due, upon condition that he would surrender his deed of annuity, and his lease of the house, which he, for peace sake, was willing to do; and so he lost all the benefit of Judge Puleston's great kindness to him. This was not completed till September, 1662, until which time he continued in the house at Worthenbury, but never preached so much as once in the church, though there were vacancies several times.

Mr. Richard Hilton was immediately put into the curacy of Worthenbury, by Dr. Bridgman. Mr. Henry went to hear him while he was at Worthenbury, and joined in all the parts of the public worship, particularly attending upon the sacrament of baptism;—not daring, saith he, to turn my back upon God's ordinance, while the essentials of it are retained, though corrupted, circumstantially, in the administration of it, which, God amend! Once, being allowed the liberty of his gesture, he joined in the Lord's supper. He kept up his correspondence with Mr. Hilton, and, as he saith in his Diary, endeavoured to possess him with right thoughts of his work, and advised him the best he could in the soul affairs of that people;—which, saith he, he seemed to take well. I am sure I meant it so; and the Lord make him faithful!

Immediately after he was removed and silenced at Worthenbury, he was solicited to preach at Bangor, and Dr. Bridgman was willing to permit it, occasionally; and intimated to his curate there, that he should never hinder it; but Mr. Henry declined it. Though his silence was his great grief, yet, such was his tenderness, that he was not willing so far to discourage Mr. Hilton at Worthenbury, nor to draw so many of the people from him, as would certainly have followed him to Bangor.—But, saith he, I cannot get my heart into such a spiritual frame on sabbath days now, as formerly; which is both my sin and my affliction. Lord, quicken me with quickening grace!

When the King came in first, and showed so good a temper, as many thought, some of his friends were very earnest with him to revive his acquaintance and interest at court, which it was thought he might easily do. It was reported in the country, that the Duke of York[c] had inquired after him; but he heeded not the report, nor would he be persuaded to make any addresses that way.—For, saith he, my friends do not know, so well as I, the strength of temptation, and my own inability to deal with it. *Qui bene latuit, bene vixit.* Lord, lead me not into temptation!

He was greatly affected with the temptations and afflictions of many faithful ministers of Christ at this time, by the pressing of conformity; and kept many private days of fasting and prayer in his own house at Worthenbury, seeking to turn away the wrath of God from the land. He greatly pitied some, who, by the urgency of friends, and the fear of want, were over-persuaded to put a force upon themselves in their conformity.—The Lord keep me, saith he, in the critical time!

He preached sometimes occasionally in divers neighbouring places, till Bartholomew day,[d] 1662;—the day, saith he, which our sins have made one of the saddest days to England, since the death of Edward the Sixth;[e] but, even this for good, though we know not how, nor which way. He was invited to preach at Bangor on the black[f] Bartholomew day, and prepared a sermon on John vii. 37.—*In the last day, that great day of the feast, &c.* but was prevented from preaching it; and was loth to strive against so strong a stream.

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[a] 1661, October 24. Dr. Bridgman came to Worthenbury, and before a rabble there, again repeated and read over my discharge. The circumstances whereof, place, manner, witnesses, somewhat grieved me. He called it peevishness. I justify not myself! Lord, lay not my sin to my charge, nor his sin to his! P. Henry. Diary, Orig. MS.

[a] See a Complete Collection of Farewell Sermons by many Eminent Divines who were ejected by the Act of Uniformity, 4to. 1662.

[b] 1663, January 5. In the afternoon I went to Captain Heneage, where was Mr. Tallents, Mr. Lawrence, Mr. Parsons, Mr. Steel; we discoursed all night, especially upon this query,—Whether our relation do yet remain to our people? In the close, we were, divided in our opinions about it. P. Henry. Diary, Orig. MS.

[c] Afterwards King James the Second. See Dr. D'Oyley's Life of Archbishop Sancroft, v. I. p. 162, &c.

[d] August 24. It was a day famous for two remarkable events happening upon it, and both fatal. The one, that day three-score years before, fatal to the Church of France in the massacre of many thousands of Protestants at Paris. The other, fatal to the Dissenting Ministers of England, near upon two thousand, (whereof myself an unworthy one,) who were put to silence on that day, and forbidden to preach the gospel under severe penalties, because they would not, they durst not, sin against God. P. Henry. Orig. MS.

[e] July 6, 1553.

[f] My dear father used to call it "the Black Bartholomew." Mrs. Savage. Diary, Orig. MS. See the Farewell Sermons, p. 400. *ut supra.*

As to his nonconformity, which some of his worst enemies have said was his only fault, it may not be amiss here to give some account of it.

1. His reasons for his nonconformity were very considerable. It was no rash act, but deliberate, and well weighed in the balances of the sanctuary. He could by no means submit to be re-ordained; so well satisfied was he in his call to the ministry, and his solemn ordination to it, by the laying on of the hands of the presbytery, which God had graciously owned him in, that he durst not do that which looked like a renunciation of it, as null and sinful, and would be at least a tacit invalidating and condemning of all his administrations. Nor could he truly say, that he thought himself *moved by the Holy Ghost to take upon him the office of a deacon.* He was the more confirmed in this objection, because the then Bishop of Chester, Dr. Hall,[g] in whose diocese he was, besides all that was required by law, exacted from those that came to him to be re-ordained, a subscription to this form;—*Ego A. B. prætensas meas ordinationis literas, a quibusdam presbyteris olim obtentas jam penitus renuncio, et dimitto pro vanis;*[h] *humiliter supplicans quatenus Rev. in Christo Pater et Dominus Dominus Georgius permissione divinâ Cestr. Episc. me ad sacrum Diaconatûs ordinem juxta morem et ritus Ecclesiæ Anglicanæ dignaretur admittere.* This, of re-ordination, was the first and great bar to his conformity, and which he mostly insisted on. He would sometimes say,—that, for a presbyter to be ordained a deacon, is at best *suscipere gradum Simeonis.*

Besides this, he was not at all satisfied to give his unfeigned "assent and consent to all and every thing contained in the book of Common Prayer," &c. for he thought that thereby he should receive the book itself, and every part thereof, rubrics and all, both as *true* and *good;* whereas there were several things which he could not think to be so. The exceptions which the ministers made against the Liturgy, at the Savoy Conference, he thought very considerable; and could by no means *submit* to, much less *approve* of, the *impositions* of the *ceremonies.*[i] He often said, that, when Christ came to free us from the yoke of one ceremonial law, he did not leave it in the power of any man, or company of men, in the world, to lay another upon our necks.

Kneeling at the Lord's supper he was much dissatisfied about; and it was for many years his great grief, and which, in his Diary, he doth often most pathetically lament; that, by it, he was debarred from partaking of that ordinance in the solemn assembly. For, to submit to that *imposition,* he thought, whatever it was to others, whom he was far from judging, would be sin to him.

[Take his own statement of the case, as follows:

The reasons why I do not communicate in the public administration of the Lord's supper, are;—

1. I am not satisfied to kneel in the act of receiving.
   (1.) Because it hath no warrant (not in the least) from Scripture, neither by precept nor precedent; whereas, sitting hath: at least by precedent; clearly, in the practice of Christ himself, and the apostles; and, probably, in the practice of the first churches; for it seems the Agapæ, or love feasts, were used together with the Eucharist. See 1 Corinthians xi.
   (2.) Because it doth no way suit with the nature of the ordinance, which is a supper; an ordinance wherein the blessed Jesus calls us to the nearest familiarity and fellowship with himself,—to eat with him; and therefore to sit, not to kneel, with him, at his table.
   (3.) Because it hath been grossly abused, even to idolatry, by the papists, in worshipping the consecrated host, which, in all probability, brought it first into the church; and, moreover, gives them advantage to argue, as Bellarmin[k] expressly states, "We do no more in kneeling before an image than the Protestants do in kneeling at the sacrament; —*ergo,* if we are idolaters, so are they."
   (4.) Because, having made trial myself of both gestures,—kneeling heretofore, and sitting of late,—I dare not sin against my conscience, which tells me, I ought not to quit the liberty wherewith Christ hath made me free.

   I know that which is said, for it is the command of my superiors; to which I oppose the command of my Supreme, saying,—*Be not ye servants of men;* and, *Call no man master;*— which I then do, when I give a blind obedience to their injunctions, for the authority-sake of the enjoiners, rendering me no reason why, or wherefore, but only,—*Sic volo, sic jubeo.*[l] And to do this in the things of God's worship, I conceive to be sinful.

2. If I were satisfied to kneel, yet I should not at the rails,[m] which are used in our parish church of Malpas, because it is an innovation warranted by no law,

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g Dr. George Hall, son of the venerable Bishop of Norwich, was born in 1612; ob. 1668. Mr. Chalmers's Biog. Dict. v. 17. p. 57.

h Mr. Cook, of Chester, told the Bishop, that though his ordination by presbyters was not legal yet it was evangelical. P. Henry. Diary, Orig. MS.

i We see the primitive Christians did not make so much of any uniformity in rites and ceremonies; nay, I scarce think any churches in the primitive times can be produced that did exactly, in all things, observe the same customs; which might, especially, be an argument of moderation in all as to these things. Bishop Stillingfleet's Irenicum, *ut supra,* pp. 66, 67.

k Robert Bellarmin, an Italian Jesuit, and a celebrated controversial writer, was born in 1542. Ob. 1621. Mr. Chalmers's Biog. Dict. v. 4. p. 383, &c.

l See these words singularly associated in the Life of Lord Chief Justice Dyer, prefixed to Mr. Vaillant's edition of his Reports, oct 1794.

m In the British Museum, fol. 4275, Plut. III. E. Bibl. Birch. is

neither divine nor human, civil nor canonical. And, also, it smells rank of popish superstition, yea, of Judaism itself. By Jesus Christ the vail is rent, and all such like walls of partition are broken down.

3. Though, before God, I am the chiefest of sinners, and dare not say to any, *Stand off, for I am holier than thou;* yet, since the Scripture enjoins me with such and such not to eat, and saith withal, that *a little leaven leavens the whole lump*,—while so many are admitted grossly profane, yea, none indeed excluded that will receive, I am afraid, as, on the one hand, of defiling myself; so, on the other hand, of hardening them, by eating and drinking into the same body with them.[n]]

He never took the covenant, nor ever expressed any fondness for it; and yet he could not *think*, and therefore durst not *declare*, that, however unlawfully imposed, it was in itself an unlawful oath, and that no person that took it was under the obligation of it: for, sometimes, *quod fieri non debuit factum valet*. In short, it cannot be wondered at, that he was a nonconformist, when the terms of conformity were so industriously contrived to keep out of the church such men as he; which is manifested by the full account which Mr. Baxter hath left to posterity, of that affair;[o] and it is a passage worth noticing here, which Dr. Bates, in his funeral sermon on Mr. Baxter, relates;[p] that when the Lord Chamberlain Manchester told the King, while the Act of Uniformity was under debate, that he was afraid that the terms were so hard, that many of the ministers would not comply with them. Bishop Sheldon,[q] being present, replied, "I am afraid they will." And it is well known how many of the most sober, pious, and laborious ministers, in all parts of the nation, conformists as well as nonconformists, did dislike those impositions.

He thought it a mercy, since it must be so, that the case of nonconformity was made so clear as it was, abundantly to satisfy him in his silence and sufferings. I have heard that Mr. Anthony Burges,[r] who hesitated before, when he read the Act, blessed God that the matter was put out of doubt. And yet, to make sure work, the printing and publishing of the new Book of Common Prayer was so deferred, that few of the ministers, except those in London, could possibly get a sight of it,[s] before the time prefixed; which Mr Steel took notice of in his Farewell Sermon at Hanmer, August 17, 1662,—that he was silenced and turned out for not declaring his unfeigned *assent and consent* to a book which he *never saw*, nor *could see*.

One thing which he comforted himself with in his nonconformity was, that as to matters of *doubtful disputation* touching church government, ceremonies, and the like, he was *unsworn*, either on one side or the other, and so was free from those *snares* and *bands* in which so many find themselves *tied up* from what they would do, and *entangled* that they know not what to do. He was one of those that *feared an oath*, Ecclesiastes x. 2. and would often say,—Oaths are edged tools, and not to be played with. One passage I find in his papers, which confirmed him in this satisfaction; it is a letter from no less a clergyman than Dr. F.[t] of Whitchurch to one of his parishioners,[u] who desired him to give way that his child might be baptized by another without the cross and godfathers, if he would not do it so himself; both which he refused: it was in the year 1672-3. "For my part, said the Doctor, I freely profess my thoughts, that the strict urging of indifferent ceremonies hath done more harm than good; and, possibly, had all men been left to their liberty therein, there might have been much more unity, and not much less uniformity. But what power have I to dispense with myself, being now under the obligation of a law and an oath?" And he concludes, "I am much grieved at the unhappy condition of myself, and other ministers, who must either lose their parishioners' love, if they do not comply with them, or else break their solemn obligations to please them."

This, he would say, was the mischief of impositions, which ever were, and ever will be, bones of contention. When he was at Worthenbury, though in the Lord's supper he used the gesture of sitting himself, yet he administered it without scruple to some who chose rather to kneel;[v] and he thought that ministers' hands should not, in such things, be

preserved a MS. containing "Some animadversions on a Letter of the Rev. Dr. M. Fowler, [of Whitchurch,] to Mr. Y[ates, of Danford Hall, near Whitchurch,] concerning kneeling at the rayles in receiving the Lord's Supper." Mr. Yates was the Doctor's parishioner, and had applied for a dispensation to receive the Lord's supper without kneeling at the altar. Dr. Fowler's Letter is copied in the margin; and the animadversions are ably written. It is registered as a MS. of Mr. Henry's,—but it seems doubtful whether it be his hand-writing. Indeed, the editor does not think its internal evidence would justify its introduction as his composition.

This opinion turns out to be correct. The MS. is good old Mr. Steele's. In a letter from Matthew Henry to Ralph Thoresby, Esq. of Leeds, dated Oct. 10, 1698, and in Mr. Upcott's possession, he says,—Meeting among my father's papers with a sheet of his (Mr. Steele's) in answer to Dr. Fowler's *arguments for setting* up rails about the communion table, written with his own hand, I send it you enclosed. J. B. W. Oct. 5, 1827.

n P. Henry. Orig. MS.

o See Reliq. Baxter. Lib. 1. Part. II.

p Dr. Bates's Works, v. 4. p. 330.

q Afterwards Archbishop of Canterbury. Nat. A. D. 1598, ob. Nov. 9, 1677. Mr. Chalmers' Biog. Dict. v. 27. p. 442.

r See Noncon. Mem. v. 3. p. 350.

s A curious anecdote illustrative of this statement is recorded by Dr. Calamy in his Defence of Moderate Nonconformity, v. 2. Part II. p. 357.

t Dr. Matthew Fowler was Rector of Whitchurch, and died there in 1683, æt. 66. Wood's Fasti, *ut supra*. Ath. Oxon. v. 4 p. 55.

u A Mr. Morgan. P. Henry. Diary, Orig. MS.

v See the Life of Mrs. Jane Ratcliffe, by the Rev. John Ley, p. 143, &c. duod. 1640; and *ante*, p. 56.

tied up; but that he ought, in his place, though he suffered for it, to witness against the making of those things the indispensable terms of communion, which Jesus Christ hath not made to be so. *Where the Spirit of the Lord*, and the spirit of the gospel, *is, there is liberty.*

Such as these were the reasons of his nonconformity, which, as long as he lived, he was more and more confirmed in.

2. His *moderation* in his nonconformity was very exemplary and eminent, and had a great influence upon many, to keep them from running into an uncharitable and schismatical separation; which, upon all occasions, he bore his testimony against, and was very industrious to stem the tide of. In church government, that which he desired and wished for, was Archbishop Usher's reduction of episcopacy.[w] He thought it lawful to join in the Common Prayer in public assemblies, and practised accordingly, and endeavoured to satisfy others concerning it. The spirit he was of was such as made him much afraid of extremes, and solicitous for nothing more than to maintain and keep Christian love and charity among professors. We shall meet with several instances of this in the progress of his story, and therefore wave it here. I have been told of an aged minister[x] of his acquaintance, who, being asked upon his death-bed,—What his thoughts were of his nonconformity, replied, he was well satisfied in it,[y] and should not have conformed so far as he did, *viz.* to join in the Liturgy, if it had not been for Mr. Henry. Thus was his *moderation known unto all men.*

[It were a desirable thing, he would sometimes say, that all who fear God in the land, in the neighbourhood, were at peace among themselves; for, as for peace with wicked men, it will never be while the world stands; the seed of the serpent, of the bond-woman, *will* hate, *will* persecute, the seed of the woman, the free-woman. Fire and water will as soon be reconciled as these two seeds. But how happy were it if all *good* people were at peace; if all their enmities were at an end! The Saviour left this blessing as a legacy, John xiv.; pressed it, John xv.; prayed for it, John xvii.[z]]

But to proceed in his story. At Michaelmas, 1662, he quite left Worthenbury, and came with his family to Broad Oak, just nine years from his first coming into the country. Being cast by Divine Providence into this new place and state of life, his care and prayer was,—that he might have grace and wisdom to manage it to the glory of God, which, saith he, is my chief end. Within three weeks after his coming hither, his second son was born, which we mention for the sake of the remark he has upon it.—We have no reason, saith he, to call him Benoni, I wish we had none to call him Ichabod. And, on the day of his family-thanksgiving for that mercy, he writes,—We have reason to *rejoice with trembling*, for it goes ill with the church and people of God, and reason to fear worse because of our own sins, and our enemies' wrath.

At the latter end of this year he hath in his Diary this note:— It is observed of many who have conformed of late, and fallen from what they formerly professed, that, since their so doing, from unblamable, orderly, pious men, they are become exceeding dissolute and profane, and instanceth in some. What need have we every day to pray,—Lord, *lead us not into temptation!*

For several years after he came to live at Broad Oak, he went constantly on Lord's days to public worship, with his family, at Whitewell chapel,[a] which is hard by, if there were any supply there, as sometimes there was from Malpas; and if none, then to Tylstock, where Mr. Zachary Thomas continued for about half a year, and the place was a little sanctuary; and, when that string failed, usually to Whitchurch; and did not preach for a great while, unless occasionally, when he visited his friends, or to his own family, on Lord's days, when the weather hindered them from going abroad. He comforted himself, that sometimes in going to public worship, he had an opportunity of instructing and exhorting those that were in company with him, by the way, according as he saw they had need; and in this his *lips fed many*, and his *tongue was as choice silver*; and he acted according to that rule which he often laid down to himself and others,—That, when we cannot do what we would, we must do what we can,[b] and the Lord will accept us in it. He made the best of the sermons he heard in public.[c]—It is a mercy, saith he, we have bread, though it be not as it hath been, of the finest of the wheat. Those are froward children who throw away the meat they have, if it be wholesome, because they have not what they would have. When he met with preaching that was weak, his note is,—That is a poor sermon indeed, out of which no good lesson may be learned. He had often occasion to remember that verse of Mr. Herbert's:—

The worst speaks something good; if all want sense,
God takes the text, and preacheth patience,[d]

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w See Buck's Theol. Dict. vol. i. Tit. Episcopacy. And Reliq. Baxter. Lib. 1. Part II. p. 238.

x Mr. Robert Fogg, sen. See the Noncon. Mem. v. 3. p. 481.

y See the Sel. Noncon. Rem. pp. 48, 49, 340.

z P. Henry. Orig. MS.

a A very small and antique building; it is yet standing. See Ormerod's History of Cheshire, v. 2. p. 347.

b See *ante*, p. 32.

c Mr. Rowe sometimes said,—"When I meet with a sermon that doth not like me, I first look into myself to see if there were nothing amiss there, and, if there were no fault there, I would then scan it over again. We many times blame the minister when the fault is our own; we have not prayed for him as we should have done." Life. pp. 56, 57, *ut supra.*

d The Temple, Sacred Poems, and Private Ejaculations, by Mr. George Herbert, late Oratour of the University of Cambridge,

Nay, and once he saith, he could not avoid thinking of Eli's sons, who *made the sacrifices of the Lord to be abhorred.* Yet he went, to bear his testimony to public ordinances.—For still, saith he, *the Lord loveth the gates of Zion more than all the dwellings of Jacob;* and so do I. Such, then, were his sentiments of things, expecting that God would yet open a door of return to former public liberty, which he much desired and prayed for; and in hopes of that, was backward to fall into the stated exercise of his ministry otherwise, as were all the sober nonconformists generally in those parts, but it was his grief and burthen that he had not an opportunity of doing more for God. He had scarce one talent of opportunity, but that one he was very diligent and faithful in the improvement of. When he visited his friends, how did he lay out himself to do them good! Being asked once, where he made a visit, to expound and pray, which his friends returned him thanks for, he thus writes upon it;—They cannot thank me so much for my pains, but I thank them more, and my Lord God especially, for the opportunity. Read his conflict with himself at this time;—I own myself a minister of Christ, yet do nothing as a minister. What will excuse me? Is it enough for me to say, *Behold, I stand in the market-place, and no man hath hired me?* And he comforts himself with this appeal;—Lord, thou knowest what will I have to thy work, public or private, if I had a call and opportunity. And shall this willing mind be accepted? Surely this is a melancholy consideration, and lays a great deal of *blame* somewhere, that such a man as Mr. Henry, so well qualified with gifts and graces for ministerial work, and in the prime of his time for usefulness; so sound and orthodox, so humble and modest, so quiet and peaceable,[e] so pious and blameless; should be so industriously thrust out of the vineyard, as a useless and unprofitable servant, and laid aside as a *despised broken vessel, and a vessel in which there was no pleasure.* This is a *lamentation,* and shall be *for a lamentation;* especially, since it was not his case alone, but the lot of so many hundreds of the same character.

In these circumstances of silence and restraint, he took comfort himself, and administered comfort to others, from that scripture, Isaiah xvi. 4. *Let my out-casts dwell with thee, Moab.* God's people may be an out-cast people, cast out of men's love, their synagogues, their country; but God will own his people when men cast them out; they are *out-casts,* but they are *his,* and somewhere or other he will provide a *dwelling* for them.

[On the return of his birth-day, his Diary contains the following affecting record.—1663, August 24. This day thirty-two years I was born; this day twelve-month I died;—that fatal day to the godly, painful, faithful ministers of England, among whom I am not worthy to be numbered. We mourned and prayed before the Lord at W. B.'s house, *if so be there may be hope,* Zechariah vii. 3. compare Jeremiah i. 3. The Jews, in their captivity, fasted in the fifth month, because in the fifth month Jerusalem was carried away captive; and, in the seventh month, Zechariah vii. 5. because in the seventh month Gedaliah was slain, Jeremiah xli. 1.[f]]

There were many worthy able ministers thereabout turned out, both from work and subsistence, that had not such comfortable support for *the life that now is,* as Mr. Henry had, for whom he was most affectionately concerned, and to whom he showed kindness. There were computed, within a few miles round him, so many ministers turned out to the wide world, stripped of all their maintenance, and exposed to continual hardships, as with their wives and children, having most of them numerous families, made up above a hundred, that lived upon Providence; and, though oft reduced to wants and straits, yet were not *forsaken,* but were enabled to *rejoice in the Lord, and to joy in the God of their salvation,* notwithstanding: to whom the promise was fulfilled, Psalm xxxvii. 3.—*So shalt thou dwell in the land, and verily thou shalt be fed.* The world was told long since, by the "Conformist's Plea,"[g] that the worthy Mr. Lawrence,[h] Mr. Henry's intimate friend, when he was turned out of Baschurch,[i] and, if he would have consulted with flesh and blood, having, as was said of one of the martyrs, eleven good arguments against suffering, *viz.* a wife and ten children, was asked how he meant to maintain them all, and cheerfully replied,—They must all live on the sixth of Matthew, *Take no thought for your life, &c.* and he often sung, with his family, Psalm xxxvii. 16. And Mr. Henry hath noted concerning him in his Diary, some time after he was turned out,—That he bore witness to the love and care of our Heavenly Father, providing for him, and his present condition, beyond expectation.

One observation Mr. Henry made not long before he died, when he *had been young and now was old,* That, though many of the ejected ministers were brought very low, had many children, were greatly harassed by persecution, and their friends generally poor and unable to support them; yet, in all his acquaintance, he never knew, nor could remember to

p. 15. ed. 1656. Mr. Herbert was born April 3, 1593, and died in 1635. Lives, by Izaak Walton. Dr. Zouch's ed. v. 2. p. 1. oct.

e Mr. Wesley, after noticing the disputatious temper of some as to opinions and externals, proceeds;—"But I do not include that venerable man, Mr. Philip Henry, nor any that were of his spirit, in this number. I know they abhorred contending about externals. Neither did they separate themselves from the church. They continued therein till they were driven out, whether they would or not." Further Appeal to Men of Reason and Religion. Works. vol. xii. pp. 274, 275.

f P. Henry. Diary, Orig. MS.

g 4to. 1682. See Granger's Hist. v. 3. p. 336. *ut supra.*

h See the Noncon. Mem. v. 3. p. 129.

i A parish in the hund. of Pimhill, Salop, 8 miles from Shrewsbury.

have heard of, any nonconformist minister in prison for debt.

[It is obvious, he writes, to observe at four several times, and upon four several occasions, ministers have been silenced and turned out of their places; and yet still, after a time, more or less restored again.

1. In Queen Mary's days,—because they would not close with popery at the return of it. But that interdict lasted under five years, being taken off upon Queen Elizabeth's coming to the throne.

2. In Queen Elizabeth's, King James's, and King Charles's days,—because they could not conform to the hierarchy and ceremonies; and this interdict lasted long, even till the Long Parliament, A. D. 1640; but it was then taken off.

3. Under the Long Parliament many ministers were sequestered and silenced for malignancy, and not covenanting.

4. Many others, after the King's death, for not engaging to be true to the Commonwealth, as then established; both which restraints, though much remitted before, yet quite ceased at the coming in of the King, A. D. 1660.

And now more ministers are silenced, and with more severity than ever, by the Act of August 24. And who among us can tell for how long? This only I know,—*He who hath delivered, doth deliver.* Script. March 31, 1663.

The Lord is my protection, I shall not fall. What need I fear?

The Lord is my portion, I shall not want. What need I care?[k]]

In October, 1663, Mr. Steel, and Mr. Henry, and some other of their friends,[l] were taken up and brought prisoners to Hanmer,[m] under pretence of some plot said to be on foot against the government: and there they were kept under confinement some days, on which he writes;—It is sweet being in any condition with a clear conscience. *The sting of death is sin*, and so of imprisonment also. It is the first time, saith he, I was ever a prisoner, but perhaps may not be the last. We felt no hardship, but we know not what we may. They were, after some days, examined by the Deputy Lieutenants, charged with they knew not what, and so dismissed, finding verbal security to be forthcoming upon twenty-four hours' notice, whenever they should be called for. Mr. Henry returned to his tabernacle with thanksgivings to God, and a hearty prayer for his enemies, that God would forgive them. The very next day after they were released, a great man in the country, at whose instigation they were brought into that trouble, died, as was said, of a drunken surfeit.[n] *So that a man shall say,—Verily there is a God that judgeth in the earth.*

In the beginning of the year 1665, when the Act for a Royal Aid, to His Majesty, of two millions and a half, came out, the Commissioners for Flintshire were pleased to nominate Mr. Henry sub-collector of the said tax for the township of Iscoyd, and Mr. Steel for the township of Hanmer. They intended thereby to put an affront and disparagement upon their ministry, and to show that they looked upon them but as laymen.[o] His note upon it is,—It is not a sin which they put us upon, but it is a cross, and a cross in our way, and, therefore, to be taken up and borne with patience. When I had better work to do, I was wanting in my duty about it, and now this is put upon me; the Lord is righteous. He procured the gathering of it by others, only took account of it, and saw it duly done; and deserved, as he said he hoped he should, that inscription mentioned in Suetonius, Καλῶς τελωνήσαντι,—To the memory of an honest publican.[p]

In September, the same year, he was again, by warrant from the Deputy Lieutenant, fetched prisoner to Hanmer, as was also Mr. Steel and others. He was examined about *private meetings*. Some such, but private indeed, he owned he had been present at of late, in Shropshire, but the occasion was extraordinary; the plague was at that time raging in London, and he, and several of his friends, having near relations there, thought it time to seek the Lord for them, and this was imputed to him as his *crime*. He was likewise charged with administering the Lord's supper, which he denied, having never administered it since he was disabled by the Act of Uniformity. After some days' confinement, seeing they could prove nothing upon him, he was discharged upon recognizance of £20, with two sureties, to be forthcoming upon notice, and to live *peaceably*.—But, saith he, our restraint was not strict, for we had liberty of prayer and conference together, to our mutual edification. Thus *out of the eater came forth meat, and out of the strong sweetness;* and we found *honey in the carcase of the lion.*

[In reference to his own improvement, his Diary, about this period, contains the following interesting record.—Covenants renewed in these particulars. By the Lord's help, I purpose to be more substantial in secret worship; more sparing of precious time;

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k P. Henry. Orig. MS.

l Luke Lloyd, Esq. was one of the number. P. Henry. Diary, Orig. MS.

m Mr. Steel being removed from Hanmer by the Bartholomew Act, Mr. Hilton was put in there, and left Worthenbury, which continued long after without any stated supply. Life. Orig. MS. *ut supra.*

n *Sir Evan Lloyd, Governor of Chester,* is the person referred to. His death occurred, Oct. 15, 1663. P. Henry. Diary, Orig. MS.

o His excellent son notes, on one occasion,—Fell in company with Mr. D——; he told me he looked upon me as a deceived layman. God give me grace to make this good use of the censure,—to be so much the more diligent to approve myself a *good minister of Jesus Christ.* Matthew Henry. Diary, Orig. MS. March 10, 1708-9.

p Sabinus. See Matt. Henry's Expos. Mar. ii. 13—18.

more constant in reading the Scriptures alone, and meditating in them; more careful to improve all opportunities of doing good to souls; not only taking but seeking them; less fearful about events when in a way of duty. In all which I have lately missed it, but the Lord hath pardoned me in Christ Jesus.[q]]

It was but a little before this, that Mr. Steel, setting out for London, was, by a warrant from the justices, under colour of the report of a plot, stopped and searched, and, finding nothing to accuse him of, they seized his almanack,[r] in which he kept his Diary for that year; and, it not being written very legibly, they made what malicious readings and comments they pleased upon it, to his great wrong and reproach; though, to all sober and sensible people, it discovered him to be a man that kept a strict watch over his own heart, and was a great husband of his time, and many said they got good by it, and should love him the better for it. Psalm xxxvii. 5, 6. This event made Mr. Henry somewhat more cautious and sparing in the records of his Diary, when he saw how *evil men dig up mischief.*

At Lady Day, 1666, the Five-mile Act commenced, by which all nonconformist ministers were forbidden, upon pain of six months imprisonment, to come or be within five miles of any corporation, or of any place where they had been ministers, unless they would take an oath; of which Mr. Baxter saith, it was credibly reported, that the Earl of Southampton, then Lord High Treasurer of England, said, No honest man could take it. Mr. Baxter, in his Life, hath set down at large his reasons against taking this Oxford oath, as it was called, part ii. p. 396, &c. part. iii. p. 4, &c. Mr. Henry set his down in short. It was an oath, not at any time to endeavour any alteration of the government, in the church or state. He had already taken an oath of allegiance to the King, and he looked upon this to amount to an oath of allegiance to the bishops, which he was not free to take. Thus he writes, March 22, 1665-6:

This day methoughts it was made more clear to me than ever, by the hand of God upon me, and I note it down, that I may remember it; (1.) That the government of the church of Christ ought to be managed by the ministers of Christ. It appears, Hebrews xiii. 7. that they are to rule us, that speak to us the word of God. (2.) That under prelacy,[s] ministers have not the management of church-government, not in the least, being only the publishers of the prelates' decrees, as in excommunication, and absolution; which decrees sometimes are given forth by lay-chancellors. (3.) That, therefore, prelacy is an usurpation in the church of God, upon the crown and dignity of Jesus Christ, and upon the gospel-rights of his servants the ministers. And therefore, (4.) I ought not to subscribe to it, nor to swear not to endeavour, in all lawful ways, the alteration of it, viz. by praying and persuading, where there is opportunity. But, (5.) That I may safely venture to suffer in the refusal of such an oath, committing my soul, life, estate, liberty, all, to him who judgeth righteously.

And on March 25, the day when that act took place, he thus writes: A sad day among poor ministers up and down this nation; who, by this act of restraint, are forced to remove from among their friends, acquaintance, and relations, and to sojourn among strangers, as it were *in Mesech and in the tents of Kedar.* But there is a God *who tells their wanderings*, and will put *their tears*, and the tears of their wives and children, *into his bottle.* Are they not in his book? The Lord be a little sanctuary to them, and a place of refuge from the storm, and from the tempest, and pity those places from which they are ejected, and come and dwell where they may not.

He wished their removes might not be figurative of evil to these nations, as Ezekiel's were, Ezekiel xii. 1, 2, 3. This severe dispensation forced Mr. Steel and his family from Hanmer, and so he lost the comfort of his neighbourhood; but withal it drove Mr. Lawrence from Baschurch to Whitchurch parish, where he continued till he was driven thence too.

Mr. Henry's house at Broad Oak was but four reputed miles from the utmost limits of Worthenbury parish, but he got it measured, and accounting 1760 yards to a mile, according to the Statute, 35 Eliz. cap. 6, it was found to be just five miles and three-score yards, which one would think might have been his security. But there were those near him who were ready to stretch such laws to the utmost rigour, under pretence of construing them in favour of the King, and, therefore, would have it to be understood of reputed miles. This obliged him for some time to leave his family, and to sojourn among his friends, to whom he endeavoured, wherever he came, to

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[q] P. Henry. Orig. MS.

[r] Goldsmith's was used by Mr. Henry. He had it interleaved for the purpose of a Diary. In blank leaves, at the beginning and the end, he often made extracts from books, or recorded remarks which occurred in conversation, &c.

[s] Dr. Wordsworth has the following annotation connected with the above sentence;—This reasoning seems hardly worth the noting down and remembering. Do not prelates speak to us the word of God? (are not they, too, ministers of Christ?) and are they not entitled, therefore, (if the citation from the apostle be valid,) to rule over us?" Eccl. Biog. v. 6. p. 238. Mr. Henry's language is, however, evidently to be construed in connexion with the existing state of things, and in contrast with those early days of episcopacy, to which reference is thus made in the Homilies:—"They were then preaching bishops, and more often seen in pulpits than princes' palaces; more often occupied in his legacy, who said,—*Go ye into the whole world, and preach the gospel to all men*, than in embassages and affairs of princes in this world." The Homilies appointed to be read in Churches in the time of Queen Elizabeth. p. 214. 4to. 1766.

impart some spiritual gift. At last he ventured home, presuming, among other things, that the warrant by which he was made collector of the Royal Aid, while that continued, would secure him, according to a proviso in the last clause of the act, which, when the gentlemen perceived, they discharged him from that office, before he had served out the time.

[In a document consisting of reasons on the subject, he thus concludes in favour of measured, rather than reputed, miles.

1. Because measured miles are certain; reputed miles uncertain; one reputing more, another less.

2. Because otherwise some would be punished beyond others; viz. those who live where reputed miles are of extraordinary length.

3. Because in penal laws the interpretation should be such as most favours the offender.

4. Upon other statutes the decision of controversies hath been by measuring; *ergo* in this.

5. He who swears against the delinquent must swear, not that it is reputed, but that it *is* five miles. It is not always from one great town to another that the question is like to be, but from a particular house,—as suppose Broad Oak, to an obscure boundary,—suppose the Sarn.

6. The Scripture speaks of measured miles in a law-case, Deuteronomy xxi. 2.[t]]

He was much affected with it, that the burning of London happened so soon after the nonconformists were banished out of it. He thought it was in mercy to them, that they were removed before that desolating judgment came, but that it spoke aloud to our governors,—*Let my people go that they may serve me; and if ye will not, behold thus and thus will I do unto you.* This was the Lord's voice crying in the city.

In the beginning of the year 1667, he removed with his family to Whitchurch,[u] and dwelt there above a year, except that for one quarter of a year, about harvest, he returned again to Broad Oak. His remove to Whitchurch was partly to quiet his adversaries, who were ready to quarrel with him upon the Five-mile act, and partly for the benefit of the school there for his children.

There, In April following, he buried his eldest son,[v] not quite six years old, a child of extraordinary pregnancy and forwardness in learning, and of a very towardly disposition. His character of this child is,

Præterque ætatem nil puerile fuit.

[He was remarkable for four things.

1. Forwardness in learning, having all the three requisites,—apprehension, judgment, memory,—even beyond his age, and also a great love to it; never seeking, at any time, to stay from school.

2. Tenderness of disposition. He was apt to melt into tears at the least show of displeasure, though but in a frown.

3. Patience under correction; which he had not often, because he did not deserve it; and, when he did, his penitence prevented it, if not altogether, yet in the severity of it.

4. Love to his brother and sisters. When Matthew sickened first, with the measles, (of which John died,) he went to bed with him of his own accord, sooner than ordinary, and wept over him.

He was of a strong, healthy constitution, not smaying[w] for cold in school like other children. He was full of action, stirring, always doing something, and what he did, he did with all his might.[x]]

This child, before he was seized with the sickness whereof he died, was much affected with some verses which he met with in Mr. White's Power of Godliness,[y] said to be found in the pocket of a hopeful young man, who died before he was twenty-four years old. Of his own accord he got them without book, and would be often rehearsing them: they were these;—

Not twice twelve years (he might say,
Not half twelve years) full told, a wearied breath
I have exchanged for a happy death.
Short was my life; the longer is my rest;
God takes them soonest whom he loveth best.
He that is born to-day and dies to-morrow,
Loses some hours of joy, but months of sorrow;
Other diseases often come to grieve us,
Death strikes but once, and that stroke doth relieve us.

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t P. Henry. Orig. MS.

u In some *memoranda* respecting his eldest son, Mr. Henry writes;—In January, 1667, we removed to Whitchurch, partly to satisfy the law, partly to have convenient schooling for him and his brother, in regard Mr. Catheral was appointed by Sir Orlando Bridgman to teach in Wigland, in a house newly built by him for that purpose, which was too far off us. I entered him at the Free School, being yet in coats, which had never been known there before. Orig. MS.

v He was born at Worthenbury, May 3, 1661. His complexion was observed to be sweet and ruddy, his countenance compleat, his eyes lively. He was baptized, May 12, by Mr. George Mainwaring, late of Malpas. He preached in the morning, from Zech. xii. 1. I preached in the afternoon, from Ps. li. 5. On the 14th of May, neighbours dined with us, and rejoiced in God's goodness. The same night my dear wife began to be ill of an ague. There are no comforts but what are mixed and chequered till we come to heaven. 'Tis the evening commends the day; therefore, we should serve the Lord with fear, and rejoice with trembling. In the beginning of 1665, he went to school to Mr. Samuel Catheral, at Whitewell chapel, and by the end of that year, had learned to read English. In the beginning of 1666, he began his accidence, which he despatched in that year, with some of his grammar also. P. Henry. Orig. MS.

w Probably a contraction of *dismaying*.

x P. Henry. Orig. MS.

y See *ante*, p. 32. The copy which belonged to Mr. Henry, containing his hand-writing, and a few words ill written, supposed to be his son John's, is in the editor's possession. See an account of Mr. White, in the Noncon. Mem. v. i. p. 106. *ut supra.*

This was a great affliction to the tender parents. Mr. Henry writes upon it in the reflection,

Quicquid amas cupias non placuisse nimis

Many years after, he said, he thought he did apply to himself at that time, but too sensibly, that scripture, Lamentations, iii. 1.—*I am the man that hath seen affliction.* And he would say to his friends upon such occasions,—"Losers think they may have leave to speak,[a] but they must have a care what they say, lest speaking amiss to God's dishonour, they make work for repentance, and shed tears that must be wept over again."[a] He observed concerning this child, that he had always been very patient under rebukes, The remembrance of which, saith he, teacheth me now how to carry it under the rebukes of my heavenly Father. His prayer under this providence was,—Show me, Lord, show me wherefore thou contendest with me; have I over-boasted, over-loved, over-prized? A Lord's day intervening between the death and burial of the child,—I attended, saith he, on public ordinances, though sad in spirit, as Job, who, after all the evil tidings that were brought him, whereof death of children was the last and heaviest, yet fell down and worshipped. And he would often say upon such occasions, that weeping must not hinder sowing. Upon the interment[b] of the child, he writes,—My dear child, now mine no longer, was laid in the cold earth, not lost, but soon to be raised again a glorious body, and I shall go to him, but he shall not return to me. A few days after, his dear friend, Mr. Lawrence, then living in Whitchurch parish, buried a daughter, that was grown up and very hopeful, and gave good evidence of a work of grace wrought upon her soul. How willing, saith he, may parents be to part with such when the Lord calls; they are not *amissi* but *præmissi*. And he hath this further remark,—The Lord hath made his poor servants, that have been often companions in his work, now companions in tribulation, the very same tribulation; me for my sin, him for his trial.[c]

While he lived at Whitchurch, he attended constantly upon the public ministry, and there, as ever, he was careful to come to the beginning of the service, which he attended upon with reverence and devotion; standing all the time, even while the chapters were read.

[He said,—He that gives to God his soul, and serves him with the inner man, will think no outward expression of reverence too much. He will give his body too.[d] Mr. Henry had high thoughts of the body as well as the soul. He would say, it is the workmanship of God, therefore not to be misused,—it is the house of the soul,—it is the servant to the soul, made use of in honouring God,—it is the purchase of Christ, united to him, 1 Corinthians vi. 15.—it is the temple of the Holy Ghost, 1 Corinthians vi. 19.—it is intended for glorious things in the resurrection, Philippians iii. 21. Job xix. 26. 1 Corinthians xv.[e]]

In the evening of the Lord's day, he spent some time in instructing his family, to which a few of his friends and neighbours in the town would sometimes come in; and it was a little gleam of opportunity, but very short, for, as he notes;—He was offended at it, who should rather have rejoiced, if, by any means, the work might be carried on in his people's souls.

He observes in his Diary this year, how zealous people had generally been for the observation of Lent, a while ago, and how cold they are towards it now. The same he notes of processions in Ascension-week; for, saith he, what hath no good foundation, will not hold up long; but in that which is duty, and of God, it is good to be zealously affected always.

In this year, I think, was the first time that he administered the Lord's supper, very privately to be sure, after he was silenced by the Act of Uniformity; and he did not do it without mature deliberation. A fear of separation kept him from it so long; what induced him to it at last, I find thus under his own hand. I am a minister of Christ, and as such I am obliged, *virtute officii*, by all means to endeavour the good of souls. Now here is a company of serious Christians, whose lot is cast to live in a parish, where there is one set over them, who preacheth the truth; and they come to hear him, and join with him in other parts of worship; only, as to the Lord's supper, they scruple the lawfulness of the gesture of kneeling; and he tells them, his hands are tied, and he cannot administer it unto them any other way; wherefore they come to me, and tell me, they earnestly long for that ordinance; and there is a competent number of them, and opportunity to partake; and how dare I deny this request of theirs, without betraying my ministerial trust, and incurring the guilt of a grievous omission?

In February, 1667-8.[f] Mr. Lawrence and he were invited by some of their friends to Betley, in Staffordshire, and (there being some little public connivance at that time) with the consent of all concerned, they adventured to preach in the church, one in the morning, and the other in the afternoon,

[a] ——You must give losers
Their leave to speak. Ben Jonson, v. 6. p. 106. oct. 1816.
[a] See Bishop Beveridge's Private Thoughts, Article IV.
[b] He died April 12. Monday, April 15, he was buried, toward the upper end of the middle aisle in Whitchurch church. Mr. Samuel Edwards, his schoolmaster, preached his funeral sermon. Text, Mark xiii. 36. P. Henry. Orig. MS.
[c] When others are afflicted, we are to conclude it is for trial,—when ourselves, for sin. Calamy. P. Henry's Com. Place Book. Orig. MS.
[d] P. Henry. See Mem. of Mrs. Savage, p. 217. *ut supra.*
[e] Ib. Orig. MS.
[f] Appendix, No. XIV.

of the Lord's day, very peaceably and profitably. This action of theirs was presently after reported in the House of Commons, by a Member of Parliament,[g] with these additions,—That they tore the Common Prayer Book, trampled the surplice under their feet, pulled down the ministers of the place out of the pulpit, &c. Reports which there was not the least colour for. But that, with some other such like false stories, produced an address of the House of Commons to the King, to issue out a proclamation for the putting of the laws in execution against papists and nonconformists, which was issued out accordingly; though the King, at the opening of that Session a little before, had declared his desire, that some course might be taken, to compose the minds of his Protestant subjects, in matters of religion; which had raised the expectations of some, that there would be speedy enlargement; but Mr. Henry had noted upon it,—We cannot expect too little from man,[h] nor too much from God.

And here it may be very pertinent to observe, how industrious Mr. Henry was at this time, when he and his friends suffered such hard things from the government, to preserve and promote a good affection to the government notwithstanding. It was commonly charged at that time upon the nonconformists in general, especially from the pulpits,[i] that they were all a factious and turbulent people, as was said of old,—Ezra iv. 15.—hurtful to kings and provinces; that their meetings were for the sowing of sedition and discontents, and the like; and there is some reason to think, that one thing intended by the hardships put upon them, was to drive them to this: there is a way of making a wise man mad. But how peaceably they carried themselves, is manifest to God, and in the consciences of many. For an instance of it, it will not be amiss to give some account of a sermon, which Mr. Henry preached in some very private meetings, such as were called seditious conventicles, in the year 1669, when it was a day of treading down, and of perplexity; it was on that text, Psalm xxxv. 20. *Against them that are quiet in the land.* Whence (not to curry favour with rulers, for whatever the sermon was, the very preaching of it, had it been known, must have been severely punished, but purely out of conscience towards God) he taught his friends this doctrine,—That it is the character of the people of God, that they are a quiet people in the land. "This quietness he described to be an orderly, peaceable subjection to governors and government in the Lord. We must maintain a reverent esteem of them, and of their authority, in opposition to despising dominion, 2 Peter ii. 10. We must be meek, under severe commands, and burdensome impositions, not murmuring and complaining, as the Israelites against Moses and Aaron; but take them up as our cross in our way, and bear them as we do foul weather. We must not *speak evil of dignities*, Jude 8. nor *revile the gods*, Exodus xxii. 28. Paul checked himself for this, Acts xxiii. 5. *οὐκ ἤδειν*; I did not consider it; if I had, I would not have said so. We must not traduce their government, as Absalom did David's, 2 Samuel xv. 3. Great care is to be taken how we speak of the faults of any, especially of rulers, Ecclesiastes x. 20.—The people of God do make the word of God their rule, and by that they are taught, (1.) That magistracy is God's ordinance, and magistrates God's ministers; that by him kings reign, and the powers that be are ordained of him. (2.) That they, as well as others, are to have their dues; honour, and fear, and tribute. (3.) That their lawful commands are to be obeyed, and that readily and cheerfully, Titus iii. 1. (4.) That the penalties inflicted for not obeying unlawful commands, are patiently to be undergone. This is the rule, and as many as walk according to this rule, *Peace shall be upon them*, and there can be no danger of their unpeaceableness. They are taught to pray for kings and all in authority, 1 Timothy ii. 1, 2. and God forbid we should do otherwise; yea, though they persecute, Jeremiah xxix. 7. Peaceable prayers bespeak a peaceable people, Psalm cix. 4. If some professing religion have been unquiet, their unquietness hath given the lie to their profession, Jude 8, 11, 12. Quietness is our badge, Colossians iii. 12. It will be our strength, Isaiah xxx. 7, 15, our rejoicing in the day of evil, Jeremiah xviii. 18. It is pleasing to God, 1 Timothy ii. 2, 3. It may work upon others, 1 Peter ii. 12, 13. The means he prescribed for the keeping of us quiet, were to get our hearts filled with the knowledge and belief of these two things: 1. That the kingdom of Christ *is not of this world*, John xviii. 36. Many have thought otherwise, and it made them unquiet. 2. That the *wrath of man worketh not the righteousness of God*, James i. 20. He needs not our sin to bring to pass his own counsel. We must mortify unquietness in the causes of it, James iv. 1. We must always remember the oath of God, Ecclesiastes viii. 2.

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g Major-General Egerton. P. Henry. Orig. MS.

h I remember one saying of General Lambert's, "That the best of men are but men at the best." Letters written by Eminent Persons, and Lives of Eminent Men, by John Aubrey, Esq. vol. ii. part I, p. 199.

i The clergyman at Whitewell Chapel sometimes was one of the accusers above alluded to. On one of those occasions, Mr. Henry thus writes;—"Mr. Green at chapel to-day seemed to say something with reflection: *Mark them that cause divisions, serving their own belly.* Lord, I can only appeal to thee, and say, if I seek myself in what I do, or my own things, and not the good of souls, and the advancement of thy glory; if I do it in any respect to divide, then fill my face with shame, and let my enemies have power over me. But if otherwise,—Lord, take my part, and plead my cause, and clear my integrity, for thy mercy sake." Diary, Orig. MS.

See an appeal somewhat similar by the venerable martyr Bishop Hooper. Fuller's Ch. Hist. b. vii. p. 404. fol. 1655.

The oath of allegiance is an oath of quietness. And we must beware of the company and converse of those that are unquiet. Proverbs xxii. 24, 25. Though deceitful matters be devised, yet we must be quiet still; nay, be so much the more quiet."

I have been thus large in gathering these hints out of that sermon, (which he took all occasions in other sermons to inculcate, as all his brethren likewise did,) that if possible it may be a conviction to the present generation; or, however, may be a witness in time to come, that the nonconformist ministers were not enemies to Cæsar, nor troublers of the land; nor their meetings any way tending to the disturbance of the public peace, but purely designed to help to repair the decays of Christian piety.

All that knew Mr. Henry, knew very well that his practice all his days was consonant to these his settled principles.

In May, 1668,[k] he returned again with his family from Whitchurch to Broad Oak, which, through the good hand of his God upon him, continued his settled home, without any remove from it, till he was removed to his long home above twenty-eight years after. The edge of the Five-mile Act began now a little to abate, at least in that country; and he was desirous to be more useful to the neighbours, among whom God hath given him an estate, than he could be at a distance from them, by relieving the poor, employing the labourers, especially instructing the ignorant, and helping as many as he could to heaven. He made that scripture his standing rule, and wrote it in the beginning of his book of accounts, Proverbs iii. 9, 10. *Honour the Lord with thy substance*, &c. And having set apart a day of secret prayer and humiliation, to beg of God a wise and an understanding heart, and to drop a tear, as he expresseth it, over the sins of his predecessors, formerly in that estate, he laid out himself very much in doing good. He was very serviceable upon all accounts in the neighbourhood, and though it took up a great deal of his time, and hindered him from his beloved studies, yet it might be said of him, as the Bishop of Salisbury saith of Archbishop Tillotson, in his sermon at his funeral, that he chose rather to live to the good of others than to himself; and thought, that to do an act of charity, or even of tenderness and kindness, was of more value, both in itself, and in the sight of God, than to pursue the pompous parts of learning, how much soever his own genius might lead him to it.[l]

He was very useful in the common concernments of the township and country, in which he was a very prudent counsellor; it was, indeed, a narrow sphere of activity, but, such as it was, to him,—as to Job, chapter xxix. 21, 22.—*Men gave ear and waited, and kept silence at his counsel; after his words they spake not again;* and many of the neighbours who respected him not as a minister, yet loved and honoured him as a knowing, prudent, and humble neighbour. In the concernments of private families, he was very far from busying himself, and further from seeking himself; but he was very much busied, advising many about their affairs, and the disposal of themselves and their children, arbitrating and composing differences among relations and neighbours, in which he had an excellent faculty, and often good success, inheriting the blessing entailed upon the peace-makers. References have sometimes been made to him by rule of court. at the assizes, with consent of parties. He was very affable and easy of access, and admirably patient in hearing every one's complaint, which he would answer with so much prudence and mildness, and give such apt advice, that many a time to consult with him, was to ask counsel at Abel, and so to end the matter.[m] He observed, in almost all quarrels that happened, that there was a fault on both sides; and that generally they were most in the fault, that were most forward and clamorous in their complaints. One making her moan to him of a bad husband she had, that in this and the other instance was unkind; and Sir, saith she, after a long complaint which he patiently heard, what would you have me to do now? Why truly, saith he, I would have you to go home, and be a better wife to him, and then you will find that he will be a better husband to you. Labouring to persuade one to forgive an injury that was done him; he urged this, Are you not a Christian?[n] and followed that argument so close that at last he prevailed.

He was very industrious, and oft successful, in persuading people to recede from their right for peace sake; and he would for that purpose tell them Luther's story of the two goats, that met upon a narrow bridge over a deep water; they could not go back, they durst not fight; after a short parley, one of them lay down, and let the other go over him,

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k May 22. This week I removed again with my family from Whitchurch to Broad Oke, Συν Θεω.

The reasons inducing me thereunto were these;

1. The ceasing of those things which brought us thence: which were, 1. To avoid the penalty of the law, now rebated. 2. For good schooling for my sons, now not to be had, by the removal of Mr. Edwards to Newport; and besides, the Lord hath taken my eldest son to himself, *sublatâ causâ, tollitur effectus.*

2. That I might be of more use there where God hath given me an estate, than I can be at this distance, by relieving the poor thereabouts, and by helping as many as I can to heaven. Now,

Lord, glorify thyself in and by thy poor servant, and prevent trouble here, or make me able to bear it. P. Henry's Diary. Orig. MS.

l pp. 24, 25. 4to. 1694.

m See 2 Sam. xx. 18.

n In allusion, probably, to the martyrs, particularly, "that blessed woman," Blandina, who, "fighting the worthy battell, became stronger and stronger, and as often as she spake these words,—*I am a Christian*, neither have wee committed any evill,—it was to her a marvellous comfort and boldening to abide the torments." Fox's Acts and Monuments, v. i. p. 60. fol. 1641.

and no harm was done.[o] He would likewise relate sometimes a remarkable story, worthy to be here inserted, concerning a good friend of his, Mr. T. Y.[p] of Whitchurch, who in his youth was greatly wronged by an unjust uncle of his. Being an orphan, his portion, which was £200, was put into the hands of that uncle; who, when he grew up, shuffled with him, and would give him but £40, instead of his £200, and he had no way of recovering his right but by law; but before he would engage in that, he was willing to advise with his minister, who was the famous Dr. Twiss,[q] of Newbury; the counsel he gave him, all things considered, was, for peace sake, and for the preventing of sin, and snares, and trouble, to take the £40, rather than contend; and Thomas, saith the Doctor, if thou dost so, assure thyself, that God will make it up to thee and thine some other way, and they that defraud thee will be the losers by it at last. He did so, and it pleased God so to bless that little which he began the world with, that when he died in a good old age, he left his son possessed of some hundreds a year; and he that wronged him fell into decay.

Many very pious, worthy families in the country would say of Mr. Henry, that they had no friend like-minded, who did naturally care for their state, and so affectionately sympathize with them, and in whom their hearts could safely trust.

[The interest of families lay near his heart, and, sometimes, he would ask the affectionate question, Are there no families to be wept over? Yes. When there are none in a family, as far as we can judge, spiritually alive. As in Egypt, there was not a house in which there was not one dead, so there are many families in which not one is alive. We weep over the body from which the soul is departed, and why not over the soul from which God is departed? There are families too in which God is not worshipped. And are not those to be wept over? There are families where worldliness prevails, where all are for the wealth of the world, and where there is no care for the soul. There are families where divisions reign, two are against three, and three against two; and there the house is on fire; the house is falling. There are families where God's hand hath been by correction, and they have been sensible of it; but the correction being removed, they are as bad or worse than ever. These are to be wept over.[r]]

He was very charitable to the poor, and was full of alms'-deeds, which he did, (as was said of Tabitha, Acts ix. 36.) not which he said he would do, or which he put others on to do, but which he *did himself*, dispersing abroad and giving to the poor, seeking and rejoicing in opportunities of that kind. And whenever he gave an alms for the body, he usually gave with it a spiritual alms, some good word of counsel, reproof, instruction, or comfort, as there was occasion, and in accommodating these to the persons he spoke to, he had a very great dexterity.

He was very forward to lend[s] money freely to any of his poor neighbours that had occasion, and would sometimes say, that in many cases there was more charity in lending than in giving, because it obliged the borrower both to honesty and industry. When one of his neighbours, to whom he had lent three pounds, failed, so that he was never likely to see a farthing of it, he writes thus upon it;—notwithstanding this, yet still I judge it my duty to lend, Μηδὲν ἀπελπίζων, nothing despairing; so Dr. Hammond reads it, Luke vi. 35. Though what is lent in charity be not repaid, yet it is not lost. When those that had borrowed money of him paid him again, he usually gave them back some part, to encourage honesty. He judged the taking of moderate interest for money lawful,[t] where the borrower was in a way of gaining by it. But he would advise his friends that had money rather to dispose of it otherwise if they could.

It must not be forgotten, how punctual and exact he was in all his accounts with tenants, workmen, &c. being always careful to keep such things in black and white, as he used to say, which is the surest way to prevent mistakes, and a man's wronging either himself or his neighbour; such was his prudence, and such his patience and peaceableness, that all the time he was at Broad Oak, he never sued any, nor ever was sued, but was instrumental to prevent many a vexatious law-suit among his neighbours.

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[o] The moral is easy. Be content thy person be trod upon for peace sake. Thy *person*, I say, not thy *conscience*. P. Henry. Orig. MS.

[p] Yates.

[q] Dr. Twiss, Prolocutor of the Assembly of Divines, in 1643. He died the 20th of July, 1646. æt. 71. He was offered a prebendary at Winchester, which he declined, because he foresaw it would excite a quarrel between two neighbouring clergymen. Clark's Lives of Eminent Persons. p. 13. *ut supra*.

[r] P. Henry. From a MS. in Mr. Matt. Henry's hand-writing.

[s] This was the practice of Dr. Hammond. See his Life, by Dr. Fell, p. 160. *ut supra*. It is said of a renowned nobleman, that he would often give to labouring men "good summes of money, making them believe hee did but lend it them; and causing some about him to passe their words for the repayment, when hee never *meant to receive* it again: but did that, as himself was wont to *tell us, in policie, to make them continue their* labour, and to be good husbands." A Sermon preached at the Funeral of William Lord Russel, by William Walker, B. D. p. 48. 4to. 1614.

[t] Mr. Henry has thus recorded the opinion of Mr. Baxter on this subject. It is transcribed from his common-place book. "If usury be condemned, 'tis either by law of nature or some positive law. If the former, then either as an act of impiety, injustice, or unmercifulness. That which can be proved to have any of these I am resolved against, but there is some usury which I am not able to see any of these in, nay, I think I could so lend on usury in some cases, as might be as great an act of bounty or mercy as to give near half the money. If it be forbidden by a positive law, then either of Moses, or of Christ. Not of Moses, for the Mosaic law is abrogated, though much of the matter of it be still in force,—as the law of nature, and of Christ. Not of Christ; for where hath Christ any such positive law? On these grounds I speak against all unjust and unmerciful usury, but I dare go no further, and yet I will justify none,—there is a paper of Dr. Sanderson's

He used to say,—There are four rules to be duly observed in going to law; (1.) We must not go to law for trifles, as he did who said, he would rather spend a hundred pounds in law, than lose a penny-worth of his right, Matthew v. 39, 40, 41. (2.) We must not be rash and hasty in it, but try all other means possible to compose differences; wherein he that yields most, as Abraham did to Lot, is the better man; and there is nothing lost by it in the end, 1 Corinthians vi. 1, 2. (3.) We must see that it be without malice, or desire of revenge. If the undoing of our brother be the end of our going to law, as it is with many, it is certainly evil, and it speeds accordingly. (4.) It must be with a disposition to peace, whenever it may be had, and an ear open to all overtures of that kind. The two mottos proper for the great guns are applicable to this, *ratio ultima regum*, and *sic quærimus pacem*.

[He was an enemy to austerity of deportment, and much enjoyed the pleasures of social intercourse. "Pest-houses," he would say, "always stand alone, and yet are full of infectious diseases. Solitariness is no infallible argument of sanctity."[u] It was against the *evils* of society his watchfulness was directed, and these he uniformly endeavoured to counteract. Hence four rules he sometimes gave to be observed in our converse with men. Have communion with few. Be familiar with one. Deal justly with all. Speak evil of none.

He was noted for an extraordinary neat husband about his house and ground, which he would often say he could not endure to see like the *field of the slothful, and the vineyard of the man void of understanding*. And it was strange, how easily one that had been bred up utterly a stranger to such things, yet when God so ordered his lot, acquainted himself with, and accommodated himself to, the affairs of the country, making it the diversion of his vacant hours to over-see his gardens and fields; when he better understood that known Epode of Horace, *Beatus ille qui procul negotiis*,[v] than he did when in his youth he made an ingenious translation of it. His care of this kind was an act of charity to poor labourers whom he employed; and it was a good example to his neighbours, as well as for the comfort of his family. His converse likewise with these things was excellently improved for spiritual purposes, by occasional meditations, hints of which there are often in his Diary, as those that conversed with him had many in discourse. Instances of this were easy, but endless, to give.

[The following may suffice:—

1661, March 20. The garden finished in time of an eclipse.—Lord, lift up upon me the light of thy countenance, and let nothing cloud it towards my soul!

Hawthorn sets planted to hedge in the orchard. Lord, be thou a *wall of fire* round about thy church, and let not the *wild boar out of the forest* devour thy tender plants!

A tree cut up by the roots may have the leaves green upon it a great while. So a people, or person, devoted by God to ruin, may yet retain many of their outward comforts for a time, but they are withering. Saul, though rejected, obtained many victories.[w]

As far as the boughs of a tree spread, so far spread the roots. As much corruption in our actions, so much in our hearts.[x]

He used to say, that therefore many of the scripture parables and similitudes are taken from the common actions of this life, that when our hands are employed about them, our hearts may the more easily pass through them to divine and heavenly things. I have heard him often blame those, whose irregular zeal in the profession of religion makes them to neglect their worldly business, and let the house drop through; the affairs of which the good man will *order with discretion;* and he would tell sometimes of a religious woman, whose fault it was, how she was convinced of it by means of an intelligent, godly neighbour; who, coming into the house, and finding the good woman, far in the day, in her closet, and the house sadly neglected, children not tended, servants not minded.—What, saith he, is there no fear of God in this house? Which much startled and affected the good woman, that overheard him. He would often say,—Every thing is beautiful in its season; and that it is the wisdom of the prudent, so to order the duties of their general callings as Christians, and those of their particular callings in the world, as that they may not clash or interfere,[y] I have heard it observed from Ecclesiastes vii. 16.—That there may be over-doing in well-doing.[z]

[He maintained, however,—That a Christian ought not to engage himself further in worldly business

very moderate and clear in it." Mr. Baxter. MS. letter to Mr. Newcome.

[u] Com. Pl. Book. Orig. MS. "It is a scandall that is cast upon religion, and the professors of it, that they are unneighbourly and unsociable. God himself loves society, he loves holy meetings, he loves the communion of saints, the household of faith, and his delight is to be with the sons of men, and well approves that the sons of men should be one with another, yet so that he may not be excluded." Expos. on Luke xi. 5—11. by Nehemiah Rogers, 4to. 1658. p. 139.

[v] Epode II. Vitæ Rusticæ Laudes.

[w] P. Henry. Diary, Orig. MS.

[x] Com. Pl. Book. Orig. MS.

[y] One of the fathers,* speaking of the practice of Christians in the primitive times, saith,—"At supper, we eat and drink as those that must pray before they go to bed. So should we follow our callings all day as those who must pray before they go to bed." Lay not out the strength of your spirits upon earthly things, but keep it for fellowship with God. P. Henry. Orig. MS.

[z] It is said of the "pious and profoundly-learned" Joseph Mede, that the apophthegm,—Over-doing always undoes,—was "often in his mouth." Appendix to his Life, prefixed to his Works, p. xlii. fol. 1672.

* Tertullian; and see Flavel's Works, vol. vi. p. 331.

than so as still to keep himself fit for prayer. And sometimes would exclaim,—After the heart hath been let loose a little in the world, oh, what a hard matter is it to find it again![a]

I cannot omit one little passage in his Diary, because it may be instructive. When he was once desired to be bound for one that had, upon a particular occasion, been bound for him, he writes,—Solomon saith, *He that hateth suretyship is sure;* but he saith also, *He that hath friends, must show himself friendly.* But he always cautioned those that became sureties, not to be bound for any more than they knew themselves able to pay, nor for more than they would be willing to pay, if the principal fail.

His house at Broad Oak was by the road side, which, though it had its inconveniences, yet, he would say, pleased him well, because it gave his friends an opportunity of calling on him the oftener.[b]

[He was a lover of good men, and such always met a cordial welcome under his roof; so that he would pleasantly say sometimes, when he had his Christian friends about him,—He had room for twelve of them in his beds, a hundred of them in his barn, and a thousand of them in his heart.[c]

Nor was he unmindful of others; for he spoke of it with pleasure, that the situation of his house also[d]] gave him an opportunity of being kind to strangers, and such as were any way distressed on the road, to whom he was upon all occasions cheerfully ready, fully answering the apostle's character of a bishop, that he must be of good behaviour,—Κόσμιος, decent, affable, and obliging,—and *given to hospitality;* 1 Timothy iii. 2. like Abraham, sitting at his tent-door, in quest of opportunities to do good. If he met with any poor near his house, and gave them alms in money, yet he would bid them go to his door besides, for relief there. He was very tender and compassionate towards poor strangers and travellers, though his charity and candour were often imposed upon by cheats and pretenders, whom he was not apt to be suspicious of; but would say, in the most favourable sense,—*Thou knowest not the heart of a stranger.* If any asked his charity, whose representation of their case he did not like, or who he thought did amiss to take that course, he would first give them an alms, and then mildly reprove them; and labour to convince them that they were out of the way of duty, and that they could not expect that God should bless them in it; and would not chide them, but reason with them. And he would say,—If he should tell them of their faults, and not give them an alms, the reproof would look only like an excuse to deny his charity, and would be rejected accordingly.

In a word, his greatest care about the things of this world was, how to do good with what he had, and to *devise liberal things;* desiring to make no other accession to his estate, but only that blessing which attends beneficence. He did firmly believe, and it should seem few do, that what *is given to the poor, is lent to the Lord,* who will pay it again in kind or kindness; and that religion and piety are undoubtedly the best friends to outward prosperity, and he found it so; for it pleased God abundantly to bless his habitation, and to *make a hedge about him,* and about his house, and about all that he had round about.[e] And though he did not delight himself in the abundance of wealth; yet, which is far better, he delighted himself in the *abundance of peace;* Psalm xxxvii. 11. All that he had, and did, observably prospered, so that the country oftentimes took notice of it; and called his family a family which the Lord had blessed.

His comforts of this kind were, as he used to pray they might be,—Oil to the wheels of his obedience;[f] and, in the use of these things, he served the Lord his God with joyfulness and gladness of heart, yet still mindful of, and grieved for, the affliction of Joseph. He would say sometimes, when he was in the midst of the comforts of this life, as that good man;—All this, and heaven too! Surely, then, we serve a good Master. Thus did the Lord bless him, and make him a blessing; and this *abundant grace, through the thanksgiving of many, redounded to the glory of God.*

Having given this general account of his circumstances at Broad Oak, we shall now go on with his story, especially as to the exercise of his ministry there, and thereabouts; for that was his Τὸ ἔργον, the thing in which he was, and to which he wholly gave himself, taking other things Ὡς πάρεργα. After this settlement at Broad Oak, whenever there was preaching at Whitewell Chapel, as usually there was two Lord's days in the month, he constantly attended

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a P. Henry. Orig. MS.

b 1697-8. Friday, January 13.

One of my dear father's remarks was this,—That, though it be comfortable to have friends to visit, and comfort in them; yet it is more to have a comfortable home; such a rest as this world affords. Blessed be God for the remaining rest. Mrs. Savage's Diary. Orig. MS.

The learned Henry Jessy could not "brook fruitless visits, and wrote his mind concerning it over his studie door accordingly:"—

Directions to all Visitors.

No fruitless visits. No, nor speech.
For time is precious: hinder none.
Let words be few,—good. Then cease.
Despatch:—prepare for death. {I'm / We're} gone.

Life duod. 1671, p. 102.

c So Mr. Vavasor Powel, who "was very free in the entertainment of strangers, and all saints," would say,—"He had room for twelve in his beds, a hundred in his barns, and a thousand in his heart." Life and Death of Mr. Powel, p. lii. duod. 1671.

d Life. Orig. MS. *ut supra.*

e See P. Henry's Sermons, *ut supra.* Sermon I. p. 35.

f If love be the weight and the oil that makes the wheels run, thine obedience is such as it ought to be. Dyke's Worthy Communicant, *ut supra*, p. 341. See *post*, p. 79.

here with his family, was usually with the first, and reverently joined in the public service; he diligently wrote the sermons; always stayed if the ordinance of baptism was administered, but not if here were a wedding, for he thought that a solemnity not proper for the Lord's day. He often dined he minister that preached; after dinner he sung a psalm, repeated the morning sermon, and prayed; and then attended in like manner in the afternoon. In the evening he preached to his own family; and, perhaps, two or three of his neighbours would drop in to him. On those Lord's days, when there was no preaching at the chapel, he spent the whole day at home; and many an excellent sermon he preached, when there were present only four besides his own family, and perhaps not so many, according to the limitation of the Conventicle Act.[g] In these narrow private circumstances he preached over the former part of the Assembly's Catechism, from divers texts; he also preached over Psalm cxvi. besides many particular occasional subjects.

What a grief of heart it was to him, to be thus put *under a bushel*, and confined to such a narrow sphere of usefulness, read in his own words, which I shall transcribe out of an elegy he made, to give vent to his thoughts, upon the death of his worthy friend, Mr. George Mainwaring, some time Minister of Malpas, who was silenced by the Act of Uniformity, and died, March 14, 1669-70; wherein he thus bewails, feelingly enough, the like restraints and confinements of his friend:—

His later years he sadly spent,
Wrapt up in silence and restraint.
A burden such as none do know,
But they that do it undergo.
To have a fire, shut up and pent
Within the bowels, and no vent;
To have gorg'd breasts, and, by a law,
Those that fain would, forbidden to draw.
But his dumb sabbaths here, did prove
Loud crying sabbaths in heav'n above.
His tears, when he might sow no more,
Watering what he had sown before.

Soon after Mr. Henry's settlement at Broad Oak, he took a young scholar into the house with him; partly to teach his son, and partly to be a companion to himself, to converse with him, and to receive help and instruction from him; and, for many years, he was seldom without one or other such; who before their going to the University, or in the intervals of their attendance there, would be in his family, sitting under his shadow. One of the first he had with him, in the year 1668, and after, was Mr. William Turner, born in the neighbourhood; afterwards of Edmund Hall, in Oxford, now Vicar of Walburton in Sussex, to whom the world is beholden for that elaborate "History of all Religions," which he published in the year 1695, and from whom is earnestly expected the performance of that noble and useful project for the "Record of Providences."[h] Betwixt Mr. Henry and him there was a most entire and affectionate friendship; and, notwithstanding that distance of place, a constant and endearing correspondence kept up as long as Mr. Henry lived.

It was observed, that several young men who had sojourned with him, and were very hopeful, and likely to be serviceable to their generations, died soon after their removal from him; I could instance in six or seven, as if God had sent them to him to be prepared for another world, before they were called for out of this; yet never any died while they were with him.

He had so great a kindness for the University, and valued so much the mighty advantages of improvement there, that he advised all his friends who designed their children for scholars, to send them thither, for many years after the change, though he always counted upon their conformity. But long experience altered his mind herein, and he chose rather to keep his own son at home with him, and to give him what help he could there, in his education, than venture him into the snares and temptations of the University.

It was also soon after this settlement of his at Broad Oak, that he contracted an intimate friendship with that learned, and pious, and judicious gentleman, Mr. Hunt of Boreatton, the son of Colonel Hunt, of Salop, and with his excellent lady Frances, daughter of the Right Honourable the Lord Paget.[i] The acquaintance then begun between Mr. Henry and that worthy family, continued to his dying day, about thirty years. One Lord's

[g] In reference to the termination of the Conventicle Act, 16 Charles II. c. 4 he writes:—1669, March 1. This day, as is supposed, determines the Act against Conventicles, the Parliament being prorogued by proclamation, from this day to October 19, which prorogation makes a session, and the Act was to continue for three years, and to the end of the next session after, which is this.

And, blessed be God, who hath let me live to see it die; for, though but few in these parts have suffered much by it, yet some have, and to others it hath been as a bridle of restraint, hindering them in the free exercise of their duty, which is, as they have occasion, to assemble themselves together for mutual edification, whereby God hath had great dishonour, and poor souls no small loss in heaven's way.

It seems the Lord hath inclined the King's heart to this, which is in his hand, and he turneth it whithersoever he pleaseth. To him be glory!

I am somewhat fearful lest any ill use should be made of this indulgence by intemperate spirits, especially now at first; which, God prevent, for his own name, mercy, and gospel sake. P. Henry. Diary, Orig. MS. Another Conventicle Act soon after passed; the 22nd Charles II. c. 1.

[h] Afterwards published in folio, 1697.

[i] Ambassador for many years at Vienna, afterwards at Constantinople. He and Lady Paget sojourned for some years with his brother-in-law Mr. Hunt of Boreatton. He came oft to Broad Oke to visit Mr. Henry. Life. Orig. MS. *ut supra*. See the Life and Errors of John Dunton, v. 1. p. 347. *ut supra*.

day in a quarter he commonly spent with them, besides other interviews. And it was a constant rejoicing to him to see religion and the power of godliness uppermost, in such a family as that, when not many mighty, not many noble, are called; and the branches of it *branches of righteousness, the planting of the Lord.* Divers of the honourable relations of that family contracted a very great respect for him, particularly the present Lord Paget, now his Majesty's Ambassador at the Ottoman Court, and Sir Henry Ashurst, whom we shall have occasion afterwards to make mention of.

[Mr. Henry also stood high in the esteem of Thomas Corbet, Esq.[k] of Stanwardine,[l] George Clyve, Esq. of Walford, and Mr. Harris, of Prescot. These gentlemen were always glad to receive him into their houses, and to attend upon his ministry whenever they had an opportunity. They lived in the same parish,[m] and though they generally frequented the place of public worship, where they had a sober, judicious, and peaceable minister, the Rev. Mr. Hudson, yet they had often sermons preached in their own houses by the nonconformists, who lived near them, sometimes on week-days, sometimes on the Lord's day, out of the time of public worship; and I have often seen some of Mr. Hudson's family, his wife and children, present on such occasions.[n]]

In the time of trouble and distress by the Conventicle Act, in 1670, he kept private, and stirred little abroad, as loth to offend those that were in power, and judging it prudence to gather in his sails when the storm was violent. He then observed, as that which he was troubled at,—That there was a great deal of precious time lost among professors, when they came together, in discoursing on their adventures to meet, and their escapes, which he feared tended more to set up self, than to give glory to God. Also in telling how they got together, and such a one preached, but little inquiring what spiritual benefit and advantage was reaped by it; and that we are apt to make the *circumstances* of our religious services more the matter of our discourse than the *substance* of them.

[At the latter end of the year 1671, he ventured to London; and the following extracts from his Diary, on that occasion, will not be uninteresting.

1671, August 13. Preached on Jacob's vow, Genesis xxviii. 20, &c. with personal application, saying,—*If God will be with me in this way that I go, then the Lord shall be my God.*

14. I set forward[o] towards London.

19. To Kensington.

22. Back to London again.

24. Solemn fast in remembrance of the sad day of ministers' ejection, kept at the Countess of Exeter's,[p] with some measure of holy meltings and enlargements. Dr. Jacomb,[q] Mr. Steel,[r] Mr. Mayo,[s] Mr. Bull,[t] Mr. Poole,[u] prayed and preached alternatim. Texts, Psalm li. 4; xxxix. 9.

27. Preached at Mr. Doolittel's meeting place.[v] Text, Matthew xxv. 29.—*To him that hath*, &c.

30. Preached at Mr. Steel's.[w] Text, 1 Corinthians x. 12. in much distraction.

September 1. This evening I was ill.

2. Attempted to keep the annual fast, this day, in remembrance of the dreadful fire of London, A. D. 1666; but strength failed: to will was present, to do was not. Thanks is also to be given for the strange and wonderful rebuilding of it in so short a time; which, but that my eyes saw, I could hardly have believed. I had the sentence of death within myself, and was, in some measure, willing to it, at that time, and in that place, though a stranger,[x] had God seen good; but a reprieve came.

3. I should have preached and communicated with Dr. Annesley,[y] but prevented. *Multa cadent inter.* Time was when I might, and did not; now I would, and might not.

7. To Islington, where was buried Mr. Burghess,[z] a nonconformist minister of the west country: there

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k See two sermons preached at Cockshutt Chapel, Salop, by William Gearing, entitled, "Wisdom justified of her Children," and dedicated to Robert Corbet and Thomas Corbet, of Stanwardine, Esqrs. and to the vertuous Gentlewomen, their Wives." duod. 1668.

l 1671. July 12. With my wife, at Stanwardine.

I accompanied them in killing a buck in their own park; far from being taken with any great delight or pleasure in the sport. They sent part of him to Broad Oak. P. Henry. Diary, Orig. MS.

m Baschurch.

n Tong's Life of Matt. Henry. pp. 36, 37. *ut supra.*

o The following minutes are now curious:—

1671. August 14. Lodged this night at Wolverhampton.

15. To Bromicham: thence to Coventry.

16. To Daventry: thence to Stony Stratford. Ebenezer.

17. To Barnett.

18. To London. The ways fair, and the weather favourable beyond expectation. Spent by the way, self and horse, 20s. P. Henry. Diary, Orig. MS.

p See Collins's Peerage, v. 2. p. 606, and Reliq. Baxter. part. iii. p. 96.

q Dr. Thomas Jacomb was born in 1622, and died 27 Mar. 1687. See Wilson's Hist. of Dissenting churches, v. 3. p. 13, &c.

r See *ante*, p. 35.

s The Rev. Richard Mayo, an eminent nonconformist, was born about 1631; he died Sept. 8, 1695. See Wilson's Hist. v. 2. p. 9.

t Rev. Daniel Bull. See Palmer's Noncon. Mem. v. 2. p. 458, &c. *ut supra.*

u See *ante*, p. 47.

v Whether then in Monkwell-street, or not, seems rather uncertain. Query,—Was not Monkwell-street Meeting-house in the possession of the Lord Mayor in 1671? See Wilson's Hist. v. 3. pp. 193, 194. Mr. Doolittle was born at Kidderminster, A. D. 1630. He died, May 24, 1707. *ib.*

w His congregation met at Armourer's Hall, Coleman-street. Wilson's Hist. v. 2. p. 451.

x See Life of Archbishop Leighton. Works, v. 1. p. xli. oct. 1820.

y Dr. Samuel Annesley was born A. D. 1620, and died Dec. 31, 1696. See Wilson's Hist. v. 1. pp. 365—370.

z It is probable that the reference is to the Rev. John Burgess, M. A. See the Noncon. Mem. v. 2. p. 3. *ut supra:* also, an extract from a letter written by Mr. Henry to his wife relating to the funeral of Mr. Burgess, in the Univ. Theol. Mag. vol. 8. p. 184.

were present one hundred or sixscore ministers; and I bless God that for one dead there were so many living. But it grieved me to see them divided; part stayed the office for the dead, part going out. Here I saw Mr. Senior,[a] Mr. Bull, Mr. Rowles, former acquaintances.

10. A sabbath spent with Mr. Doolittel. Text, John viii. 36. persuading sinners to be willing to be made free.

11. I saw Dean Hodges,[b] persuading to conform, but I dare not on such terms.

18. I reached home.

29. Day of family thanksgiving. The Lord accept in Christ Jesus.[c]

The visit, and particularly the indisposition which has been stated, gave rise to a letter which, viewed as an illustration of character, is too interesting to be entirely omitted. "For Mr. Philip Henry, to be left with Mr. Enock Darack, at the sine of the Trumpet, within Aldersgate, London."

My dear Husband;

I received your last yesterday, and am grieved to hear of your being ill. The children and family are well, blessed be God, and myself as well as I can be whilst in fear that you are ill. I have given up all my interest in you to my heavenly Father, and am labouring to be ready for evil tidings, which, if it be, God knows how I shall bear it. I shall expect, between hope and fear, till tomorrow night, and, whatever the issue may be, labour to justify God. Yet I hope to hear of your coming. and when it will be, in your next. My dear heart, the Lord be with you, and send us a happy meeting; so prayeth your

Faithful and loving Wife,

September 6, 1671. KATHERINE HENRY.[d]]

We shall close this chapter with two remarks out of his Diary, in the year 1671, which will show what manner of spirit he was of, and what were his sentiments of things at that time. One is this,—All acknowledge that there is at this day a number of sober, peaceable men, both ministers and others, among Dissenters; but who either saith or doth any thing to oblige them? Who desireth or endeavoureth to open the door to let in such? Nay; do they not rather provoke them to run into the same extravagances with others, by making no difference, but laying load on them as if they were as bad as the worst? It is true that about this time the Lord Keeper Bridgman, and Bishop Wilkins,[e] and the Lord Chief Justice Hale,[f] were making some overtures towards an accommodation with them; but it is as true, that those overtures did but the more exasperate their adversaries, who were ready to account such moderate men the worst enemies the Church of England had, and the event was, greater acts of severity.

Another is this,—If all that hath been said and written to prove that prelacy is anti-christian, and that it is unlawful to join in the Common Prayer, had been effectual to persuade bishops to study and do the duty of church rulers, in preaching, and feeding the flock, according to the word, and to persuade people to be serious, inward, and spiritual in the use of forms, it had been much better with the church of God in England, than it now is. Consonant to the spirit of this remark, was that which he took all occasions to mention as his settled principle.—In those things wherein all the people of God are agreed, I will spend my zeal; and wherein they differ I will endeavour to walk according to the light that God hath given me, and charitably believe that others do so too.

CHAPTER VI.

HIS LIBERTY BY THE INDULGENCE IN THE YEAR 1672, AND THENCEFORWARD TO THE YEAR 1681.

NOTWITHSTANDING the severe act against conventicles in the year 1670, yet the nonconformists in London ventured to set up meetings in 1671, and were connived at;[a] but in the country there was little liberty taken, till the King's declaration of March 15, 1671-2, gave countenance and encouragement to it. What were the secret springs which produced that declaration,[b] time discovered; however, it was to the poor dissenters as life from the dead, and gave them some reviving in their bondage; God graciously ordering it so, that the spirit he had made might not fail before him. But so precarious a liberty was it, that it should never be said, those people were hard to be pleased, who were so well pleased with that, and thanked God, who put such a thing into the King's heart. The tenor of that declaration was this,—In consideration of the ineffi-

[a] The Rev. Thomas Senior, B. D. was Fellow and Lecturer of Trinity Church, Cambridge. He was a Westminster Scholar. Noncon. Mem. v. 1. p. 276. *ut supra.*

[b] Dean of Hereford, and father of Dr. Nath. Hodges. He had the living of Kensington, and was buried there Aug. 27, 1672. Lysons's Env. of London, v. 3. p. 193. Dr. N. Hodges was one of Mr. Henry's contemporaries at Westminster and Oxford. See Mr. Chalmers's Biog. Dict. vol. 18. p. 24.

[c] P. Henry. Diary, Orig. MS.

[d] Orig. MS.

[e] The grandson of the venerable John Dod, (see *post.* p. 80,) was born in 1614; ob. 19 Nov. 1672. Chalmers's Biog. Dict. v. 32. p. 74, &c. And see the Biog. Brit. v. 1. p. 637.

[f] Sir Matthew was born Nov. 1, 1609, and died 25 Dec. 1676. See his Life and Works, 2 vols. oct. 1805.

[a] 1671. Nov. 9. Five London ministers with the King; Dr. Annesley, Mr. Watson, Mr. Whitaker, and the two Vincents; to whom he said,—He was sensible of their straits, and would endeavour their enlargements. Amen. He said,—As he would not willingly be persecuted himself for his own religion, so neither did he like to persecute others for theirs. P. Henry. Diary, Orig. MS.

[b] See it at length in Neal's Hist. v. 4. p. 461, &c. *ut supra.*

cacy of rigour, tried for divers years, and to invite strangers into the kingdom, ratifying the Establishment in the Church of England, it suspends penal laws against all nonconformists and recusants, promiseth to license separate places for meetings, limiting papists only to private houses.

On this Mr. Henry writes; It is a thing diversely resented, as men's interests lead them; the conformists displeased, the presbyterians glad, the independents[c] very glad, the papists triumph. The danger is, saith he, lest the allowing of separate places help to overthrow our parish-order, which God hath owned, and to beget divisions and animosities among us, which no honest heart but would rather should be healed. We are put hereby, saith he, into a trilemma, either to turn independents in practice, or to strike in with the conformists, or to sit down in former silence and sufferings, (and silence he accounted one of the greatest sufferings,) till the Lord shall open a more effectual door. That which, he saith, he then heartily wished for, was,—That those who were in place, would admit the sober nonconformists to preach sometimes occasionally in their pulpits; by which means he thought prejudices would in time wear off on both sides, and they might mutually strengthen each other's hands against the common enemy,—the papists;[d] who he foresaw would fish best in troubled waters. This he would choose much rather than to keep a separate meeting. But it could not be had. No, not so much as leave to preach in Whitewell chapel when it was vacant, as it often was, though it were three long miles from the parish church. He found that some people, the more they are courted, the more coy they are; however, the overtures he made to this purpose, and the slow steps he took towards the setting up of a distinct congregation, yielded him satisfaction afterwards in the reflection, when he could say,—we would have been united, and they would not.

It was several weeks after the declaration came out, that he received a licence to preach, as Paul did,[e] in his own house, and elsewhere, no man forbidding him. This was procured for him by some of his friends in London, without his privity, and came to him altogether unexpected.

[On the King's declaration, his papers contain the following observations:—

All or most of the conformists have said they could not deny us ministers, but not ministers of the Church of England, without episcopal ordination.

By a minister of the Church of England can be meant no other than a minister of Christ authorized to preach in the Church of England.

All the power[f] to be owned in bishops, is derived to them from the King; and, in those things wherein the King hath power in church matters, in those things we may obey the bishops, as his delegates and substitutes.

In King James's time, when four Scotch presbyters were to be consecrated bishops at Lambeth, it was moved that they might first be ordained presbyters again; but it was overruled, being without need.

In our case, the King immediately, without bishops, which is the better, gives us liberty, being already ministers of Christ, to preach in his dominions where he appoints.

The law calls the King patron-general of England. His appointing me to preach, supposes I must have hearers, and those, of necessity, out of some parish or other. What we do is to serve the present necessity, and not of choice.

There are many among us debarred by imposition from communicating with freedom in public in the Lord's supper; the King takes pity upon them, authorizes one or another to give it in a way wherein they are satisfied. And why not?[g]]

The use he made of it was, that at his own house, what he did before to his own family, and in private, the doors being shut for fear, he now did more publicly; threw his doors open, and welcomed his neighbours to him, to partake of his spiritual things. Only one sermon in the evening of the Lord's day, when there was preaching at Whitewell chapel, where he still continued his attendance with his family and friends as usual; but when there was not, he spent the whole day, at public time, in the services of the day, exposition of the Scriptures read, and preaching, with prayer and praise. This he did *gratis*, receiving nothing for his labours, either at home or abroad, but the satisfaction of doing good to souls, which was his meat and drink, with the trouble and charge of giving entertainment to many of his friends, which he did with much cheerfulness; and he would say, he sometimes thought that the bread did even multiply in the breaking; and he found that God did abundantly bless his provision with that blessing, which, as he used to say, will make a little to go a great way. He was wont to observe, for the encouragement of such as had meetings in their houses, which sometimes drew upon them inconveniences,—That the ark is a guest that always pays well for its entertainment. And he noted, that when

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c In two things the independents are to be commended,—they keep up discipline among them; they love and correspond one with another. P. Henry. Diary, Orig. MS.

d In the debates on the Bill for uniting His Majesty's Protestant Subjects, Dec. 21, 1680, it was remarked, by a Member of the *House of Commons, that the Oxford Act, and other laws against Dissenters, were much promoted by Sir Thomas* Clifford, Sir Solomon Swale, and Sir Roger Strickland, who since all appeared to be Papists. Coll. of the Parliamentary Debates, from 1668. v. I. p. 484. oct. 1741.

e See Acts xxi. 40.

f See Hooker's Eccl. Pol. *ut supra*. B. VII. pp. 11, 12, &c.

g P. Henry. Orig. MS.

Christ had borrowed Peter's boat to preach a sermon out of it, he presently repaid him for the loan, with a *great draught of fishes*, Luke v. 3, 4.

Many thoughts of heart he had concerning this use he made of the liberty, not knowing what would be in the end hereof; but after serious consideration, and many prayers, he saw his way very plain before him, and addressed himself with all diligence to the improvement of this gale of opportunity.[h] Some had dismal apprehensions of the issue of it; and that there would be an after-reckoning. But, saith he, let us mind our duty, and let God alone to order events, which are his work, not ours.

It was a word upon the wheels, which he preached at that time for his own encouragement, and the encouragement of his friends, from that scripture, Ecclesiastes xi. 4. *He that observes the wind shall not sow, and he that regardeth the clouds shall not reap.* Those that are minded either to do good, or get good, must not be frighted with seeming difficulties and discouragements. Our work is to sow and reap, to do good and get good; and let us mind that, and let who will mind the winds and clouds. *A lion in the way, a lion in the streets;*[i] a very unlikely place, he would say, for lions to be in; and yet that serves the sluggard for an excuse.

[In one of his Diaries, in reference to this subject, he thus writes:—I had occasion to discover another of the sins which do so easily beset me, and that is fearfulness. I am often afraid where no fear is. Dr. Hammond observes,—In evil times it fares best with them that are most careful about duty, and least about safety.

To be afraid where no fear is, is sometimes the sin of God's people, and oftentimes the punishment of wicked men, Proverbs xxviii. 1.[k]

Thus diligently did he watch against evil, and excite himself to activity in his Master's service.]

While this liberty lasted, he was *in labours more abundant;* many lectures he preached abroad in Shropshire, Cheshire, and Denbighshire,[l] laying out himself exceedingly for the good of souls, spending and being spent in the work of the Lord. And of that neighbourhood and of that time it was said, that this and that man was born again, then and there; and many there were who asked the way to Sion, with their face thitherwards, and were (not proselyted to a party, but) savingly brought home to Jesus Christ. I mean this; such as had been vain, and worldly, and careless, and mindless of God and another world, became sober, and serious, and concerned about their souls, and a future state. This was the conversion of souls, aimed at, and laboured after, and through grace not altogether in vain.

Whatever lectures were set up in the country round, it was still desired that Mr. Henry would begin them, (which was thought no small encouragement to those who were to carry them on,) and very happy he was, both in the choice and management of his subjects at such opportunities, seeking to find out acceptable words. Take one specimen of his address, when he began a lecture with a sermon on Hebrews xii. 15. I assure you, saith he, and God is my witness, I am not come to preach, either sedition against the peace of the state, or schism against the peace of the church, by persuading you to this or that opinion or party; but as a minister of Christ, that hath received mercy from the Lord, to desire to be faithful, my errand is to exhort you to all possible seriousness in the great business of your eternal salvation, according to my text, which if the Lord will make as profitable to you, as it is material and of weight in itself, neither you nor I shall have cause to repent our coming hither, and our being here to-day; looking diligently, lest any of you fail of the grace of God. If it were the last sermon I were to preach, I did not know how to take my aim better to do you good.[m]

In doing of this work, he often said, that he looked upon himself but as an assistant to the parish ministers, in promoting the common interests of Christ's kingdom, and the common salvation of precious souls, by the explication and application of those great truths, wherein we are all agreed. And he would compare the case to that in Hezekiah's time, when the Levites helped the priests to kill the sacrifice, which was something of an irregularity, but the exigence of affairs called for it; the priests being too few, and some of them not so careful as they should have been to sanctify themselves; (see 2 Chronicles xxix. 34.) and wherever he preached, he usually prayed for the parish minister, and for a blessing upon his ministry. He hath often said how well pleased he was, when, after he had preached a lecture at Oswestry, he went to visit the minister

h Opportunity is the flower and cream of time. All opportunity is time, but all time is not opportunity. P. Henry. Orig. MS.

See the "Gale of Opportunity;" a Sermon, preached at Lidbury North, at the Funeral of the Worshipful Humphrey Walcot, of Walcot, Esq. June 8, 1650; by Thomas Froysell, Minister of the Gospel at Clun, in Shropshire, duod. 1658.

i See the outlines of a Sermon by Mr. P. Henry on this passage, in the Evan. Mag. v. xxii. p. 512.

k Orig. MS.

l Particularly Wrexham. In 1672 he has recorded a circumstance, which, while locally interesting, is illustrative of his own character, and fraught with instruction:—*I said to Mrs. Figes, in my own house, speaking of the offence taken at the meeting-place in Wrexham being a barn, that,—wheat in a barn is better than chaff in a church. Her brother, Stephen Morhal, hearing it, told some, who told others, and it reached Dr. Fowler, who, a sabbath or two after, took notice of it in the pulpit, and said,—"There are some who, in the abundance of their humility, have said, lately, that there is nothing but chaff in churches; whereas chaff is rather to be looked for in barns,"—or, to that purpose. Whereby, I see how words, innocently spoken, may be perverted; but I, as a deaf man, heard not;* for, I said, Lord, thou hearest. P. Henry. Diary, Orig. MS.

m Appendix, No. XV.

of the place, Mr. Edwards,[n] a worthy good man, and told him, he had been sowing a handful of seed among his people, and had this answer,—That's well, the Lord prosper your seed and mine too, there is need enough of us both. And another worthy conformist that came privately to hear him, but was reprimanded for it by his superiors, told him afterwards with tears, that his heart was with him.

His heart was wonderfully enlarged in his work at this time, the fields were white unto the harvest; and he was busy, and God did remarkably own him, setting many seals to his ministry, which much confirmed him in what he did. He hath this observable passage in his Diary, about this time, which he recorded for his after benefit, and the example of it may be instructive.—Remember that if trouble should come hereafter, for what we do now in the use of present liberty, I neither shrink from it, nor sink under it; for I do therein approve myself to God, and to my own conscience, in truth and uprightness; and the Lord whom I serve, can and will certainly both bear me out, and bring me off with comfort in the end. I say, Remember, and forget it not, this 24th day of March, 1672-3.

It was at the beginning of this liberty, that the society at Broad Oak did commence; made up, besides their neighbourhood, of some out of Whitchurch, and Whitchurch parish, that had been Mr. Porter's people, some out of Hanmer parish, that had been Mr. Steel's, and some out of the parishes of Wem, Prees, and Ellesmere. Persons generally of very moderate and sober principles, quiet and peaceable lives, and hearty well-wishers to the king and government; and not rigid or schismatical in their separation, but willing to attend, though sometimes with difficulty and hazard, upon those administrations which they found most lively and edifying, and most helpful to them, in the great business of working out their salvation. To this society he would never call himself a pastor, nor was he willing that they should call him so; but a helper, and a minister of Christ for their good. He would say,—That he looked upon his family only as his charge, and his preaching to others was but accidental, whom if they came, he could no more turn away, than he could a poor hungry man, that should come to his door for an alms. And being a minister of Jesus Christ, he thought himself bound to preach the gospel, as he had opportunity.

[His epistolary communications, as well as his public preaching, bore upon this object, as is manifest from the following letter; which also corroborates the testimony borne of him as to the poor. The souls of such, he would say, are as precious as the souls of the rich.

To John Beard and Jane Comberbach.

Loving Friends;

Though the superscription be only to one of you, yet the letter is intended to you both. God having in his providence cast your lot to be fellow-servants in the same family. I hope you are, according to your opportunities, mutually helpful to each other in your way to heaven; it is a narrow way, and an up-hill way, but it is the way to life, and few find it, and fewer walk in it; if God hath given you to be of those few, he hath done that for you which should for ever engage your hearts to him, and for which you have great cause to be thankful, and to say with Judas, not Iscariot, John xiv. 22. *Lord, how is it!*—I doubt not but your hands are full of the employments of your particular calling, and it ought to be so,[o] in obedience to the will of God appointing you to it, and that the tempter may find you busy; but it is a good question you should be often putting to yourselves,—Where is the *mind* now? They only are *too* busy that lose God in their business, if you abide with him, and walk with him, and live to him, doing what you do in his name and fear, and as in his sight, *not with eye-service as men-pleasers, but in singleness of heart as to the Lord,* you may be assured you are, in Jesus Christ, accepted of him, and shall as certainly receive the reward of the inheritance, as any other in the world; wherefore encourage yourselves and one another with these words. Let the things of the other world be real things in your account and esteem; see heaven and hell before you, and believe every thought, word, and work, *now*, is so much seed sown that, according as it is, will be sure to come up again, either in corruption, or in life eternal. I know not how it is with you at present, as to your liberties for worship, but you had a day of it; and, were you diligent? Have you provided meat in summer? Did you gather food in harvest? If aye, bless God; if no, reflect with grief and shame, and make peace, and *up* yet, *and be doing;*[p] it is no small measure of guilt that rises from our neglect of opportunities when God puts them as a price into our hand. I am glad to hear that you, Jane, have been in fellowship at the table of the Lord;

[n] Ejected from Christleton, in Cheshire. He afterwards conformed. See the Noncon. Mem. v. 1. p. 346. *at supra.*

[o] There dwelled in his parish a tanner, a very godly man, and one that had much communion with my father. This man, as he was very busie tawing of a hide with all his might, (not so much as turning aside his head any way,) my father, coming by accidentally, came behind him, and merrily gave him a little clap upon the back; he started; and, looking behind him suddenly, blushed.—"Sir," saith he, "I am ashamed you should find me thus." To whom my father said again,—"Let Christ, when he comes, find me so doing!" "What," says the man, "doing thus?"—"Yes," saith my father to him, "faithful in the duties of my calling." The Tomb-stone, or, a broken and imperfect Monument, of that worthy Man, the Rev. John Carter, p. 15. duod. 1653.

[p] See 1 Chron. xxii. v. 16. A valuable note upon the phrase occurs in Mr. Dibdin's Ædes Althorp. v. 1. p. ix.

remember the vows of God that are upon you, and also the covenant of God there sealed with you, the former for your establishment, the latter for your comfort. And I hope that you, John, either have already or will speedily apply yourself to it, considering it is not privilege only,—if so, it were another matter,—but *duty*, and while you live without it, having opportunity for it, let the pretence be what it will,—awe and reverence towards it, sense of your own unworthiness, or whatever else,—you live in a sin of omission, and that of a known duty, a great duty, a sweet duty, made so by the command of a dear and dying Redeemer, saying,—*Do this*, and,—*do it in remembrance of me.* We commend our love to you both. God everlasting be your Sun and Shield, Father and Friend, Part and Portion. Amen!

So prays,
Broad Oak, Flint, Yours, in true affection,
March 24, 1674-5. PHILIP HENRY.

For John Beard,
At Mr. Bray's House,
In Worcester.[t]]

Usually once a month he administered the ordinance of the Lord's supper. Some of his opportunities of that kind he sets a particular remark upon, as sweet sealing days, on which he found it good to draw near to God.

When, about the year's end, there was a general expectation of the cancelling of the indulgence, he hath this note upon a precious sabbath and sacrament day, as he calls it;—"Perhaps this may be the last; *Father, thy will be done;* it is good for us to be at such uncertainties; for now we receive our liberty from our Father fresh every day, which is best and sweetest of all."

[In the spring and summer of 1673, he preached over at Broad Oak, the parable of the Prodigal Son, in about forty sermons, in which it pleased the Lord wonderfully to assist and succeed him. Many who got good to their souls by those sermons, earnestly desired the publishing of them, and he was almost persuaded; but his modesty proved invincible, and it was never done.

He preached over the several articles of the new covenant, Hebrews viii. 10, &c. in the year 1674.

When an end was put to that gleam of liberty, which had continued about three years, he was preaching upon the parable of the barren fig-tree, Luke xiii. 6, &c. *These three years do I come seeking fruit*, and observed how the word of God was fulfilled,—though not cut down, yet cut short,—in opportunities.

However, after a year or two, there was such a general connivance of authority, that the meetings grew again as full as ever, especially at Broad Oak; the neighbouring magistrates of Flintshire being very civil, and not willing to give trouble to one who was so very peaceable and obliging,—for which he would often give thanks to God, who hath the hearts of all men in his hands.[r]]

On the 3rd of March, 1676-7, being Saturday night, the town of Wem, in Shropshire, about six miles from him, was burnt down,[s] the church, market house, and about one hundred and twenty-six dwelling houses, and one man, in little more than an hour's time, the wind being exceeding violent; at which time Mr. Henry was very helpful to his friends there, both for their support under, and their improvement of, this sad providence. It was but about half a year before, that a threatening fire had broke out in that town, but did little hurt; some serious people there presently after celebrated a thanksgiving for their deliverance, in which Mr. Henry imparted to them a spiritual gift, October 3, 1676, from Zechariah iii. 2. *Is not this a brand plucked out of the fire?* In the close of that sermon, pressing them, from the consideration of that remarkable deliverance, to personal reformation and amendment of life; that those who had been proud, covetous, passionate, liars, swearers, drunkards, sabbath-breakers, would be so no more; and urging Ezra ix. 13, 14. he added,—If this providence have not this effect upon you, you may in reason expect another fire; for when God judgeth, he will overcome; and minded them of Leviticus xxvi. where it is so often threatened against those who walk contrary to God, that he would *punish them yet seven times more.* The remembrance of this could not but be affecting, when, in so short a time after, the whole town was laid in ruins. The first time he went thither after that calamity, a neighbouring justice, having notice of it, sent to forbid him to preach, to his own grief, as well as to the grief of many others, who came expecting. But, saith he in his Diary, there was a visible sermon before us, the ruins preaching, that sin is an evil thing, and God a terrible God. However, a few days after he got an opportunity of preaching to them a word in season, which some will not forget, from Hosea vi. 1.—*Come, and let us return unto the Lord, for he hath torn*———. And, at the return of the year, when the town was in the re-building, he gave them another very suitable sermon, from Proverbs iii. 33. *The curse of the Lord is in the house of the wicked, but he blesseth the habitation of the just.* Though it be rising again, saith he in his Diary, out of its ashes, yet the burning of it should not be forgotten,

[t] Orig. MS.
[r] Life. Orig. MS. *ut supra.*

[s] See the History of Wem, by the Rev. S. Garbet, A. M. p. 223, &c. oct. 1818.

especially not the sin that kindled it. He often prayed for them, that the fire might be a refining fire.

In the years 1677, 1678, and 1679, in the course of his ministry at Broad Oak, he preached over the Ten Commandments, and largely opened from other texts of Scripture, the duties required, and sins forbidden, in each commandment. For though none delighted more than he in preaching Christ and gospel-grace; yet he knew that Christ came not to destroy the law and the prophets, but to fulfil; and that though, through grace, we are not under the law as a covenant, yet we are under it as a rule; under the law to Christ. He was very large and particular in pressing second-table duties, as essential to Christianity. We have known those, saith he, that have called preaching on such subjects, good moral preaching; but let them call it as they will, I am sure it is necessary, and as much now as ever. How earnestly would he press upon the people the necessity of righteousness and honesty in their whole conversation. A good Christian, he used to say, will be a good husband, a good father, and a good master, and a good subject, and a good neighbour, and so in other relations. How often would he urge to this purpose, that it is the will and command of the great God, the character of all the citizens of Sion, the beauty and ornament of our Christian profession; and the surest way to thrive and prosper in the world. Honesty is the best policy. He would say, that these are things in which the children of this world are competent judges. They that know not what belongs to faith, and repentance and prayer, yet know what belongs to the making of an honest bargain; they are also parties concerned, and oftentimes are themselves careful in these things; and, therefore, those who profess religion, should walk very circumspectly, that the name of God and his doctrine be not blasphemed, nor religion wounded through their sides.

[How sensible he was of the dislike frequently felt to practical preaching, as well as of the importance of such preaching, appears in the following extract. Having explained, in a course of sermons, the Redeemer's sayings, as recorded in the fifth, sixth, and seventh chapters of Matthew's Gospel, he pressed, in his last discourse, the importance, the necessity, of *doing*, as well as hearing, from the divine assurance,—that a stormy day is coming shortly, when hearers *only* will be found fools, and suffer loss; whereas hearers *and* doers will be owned for wise people, and will have the comfort of it. What ado, he remarks, some one will object, is here about doing; doing! If I had preached, he proceeds, these sermons, I know where, I had certainly been called a legal preacher, if not a papist, a jesuit, a preacher of works; and some would have said, we will never hear him again. If to preach on these things *be* legal preaching, then our Lord himself was a legal preacher, for you see they were *his* sayings all along that I took for my text to each sermon. Such a preacher as he was, may I be, in my poor measure. I cannot write after a better copy. I cannot tread in better steps. His sayings must be *done*, as well as heard, that we may answer his end in saying them, which was to promote holiness,—that we may approve ourselves his true kindred,—that God may be glorified,—that our profession may be beautified,—and that our building may stand. But they must be done *aright*. The tree must be good. All must be done by faith, and in the name of the Lord Jesus. Hebrews xi. 6. Colossians iii. 17.—with evenness and constancy,—with humility and self-denial,—in charity,—and with perseverance, and continuance.

Do all you do as those who are under a covenant of grace, which, though it requires perfect, yet accepts of sincere, obedience.[t] While the hand is doing, let the eye be looking at Jesus Christ, both for assistance and acceptance. This is the life of faith. Be resolved in duty. Look often at the recompence of reward.[u]

Thus he preached, and his constant practice was a comment upon it. One thing I remember, he was more than ordinarily enlarged in the pressing of, which was,—upon the ninth commandment,—to *speak evil of no man*, from Titus iii. 2. If we can say no good of persons, we must say nothing of them. He gave it as a rule.—Never to speak of any one's faults to others, till we have first spoken of them to the offender himself. He was himself an eminent example of this rule. Some that have conversed much with him, have said, That they never heard him speak evil of any body; nor could he bear to hear any spoken evil of, but often drove away a backbiting tongue with an angry countenance.[v] He was known to be as faithful a patron of offenders before others, as he was a faithful reprover of them to themselves.

Whenever he preached of moral duties, he would always have something of Christ in his sermon; either his life, as the great pattern of the duty, or his love, as the great motive to it; or his merit, as making atonement for the neglect of it.

[Thus, in pressing moral duties, he observed that,

[t] Sincerity is all in all. It is all in all our prayers; all in all our tears; all in all our services. It is all to God,—that which God accounts all. Sincerity is gospel perfection. The Dead Saint speaking to Saints and Sinners living, by Samuel Bolton, D. D. p. 298. fol. 1657.

[u] *P. Henry.* Orig. MS.

[v] *He that backbites with his tongue wounds four at once; he wounds the good name of his neighbour, which is dearer to him than the apple of his eye; he wounds the name of God, religion suffers, when those who profess it thus backbite each other; he wounds his own soul, brings the guilt of a great sin upon his own soul, which he must certainly answer for; he wounds love in him that hears it, so that the esteem of his brother is lessened.* P. Henry. Mrs. Savage's MS.

To an acceptable act of obedience, it is necessary at the principle be right, which is a *habit* of true race in the heart. There must also be a knowledge f, and respect to, the will of God, as well as free- om, cheerfulness, and delight in doing it, in oppo- tion to forced obedience. We are not to be haled duty as a bear to a stake; but we are to do it luntarily and pleasantly. There must also be ith [v] in Jesus Christ, both for strength to do, and r acceptance when we have done. And, withal, single eye to God's glory.[x]

With a view to chronological arrangement, the rrative may be here interrupted by the introduc- n of the following epistle.

I have lately met, remarks Mr. Henry's biographer, ith a letter of his to a couple related to him, who, a very short time, had buried all their children the small-pox to their great grief; it was in the ar 1679. What comfort and counsels he adminis- red to them, may be of use to others in their afflic- ons, and, therefore, I shall transcribe the whole tter, though it be long.

Dear Cousins;

This is to you both, whom God hath made one in e conjugal relation, and who are also one in the resent affliction; only to signify to you that we do artily sympathize with you in it. The trial is, in- eed, sharp, and there will be need of all the wisdom nd grace you have, and of all the help of friends ou can get, both to bear, and to improve, it aright. ou must bear it with silence and submission. *Surely is meet to be said unto God, I have borne chastise- ent.* He is Sovereign Lord of all, and may do with s, and ours, as pleaseth him. It is not for the clay to uarrel with the potter. It was a mercy you had chil- ren, and comfort with them so long; it is a mercy at yet you have one another,[y] and your children are ot lost, but gone before, a little before, whither you ourselves are hastening after. And if a storm be aming, (as God grant it be not,) it is best with em that first put into the harbour. Your children re taken away from the evil to come, and you must ot mourn as they that have no hope. Sensible you annot but be, but dejected and sullen you must ot be; that will but put more bitterness into the p, and make way for another, perhaps a sharper, roke. You must not think, and I hope you do not, at there cannot be a sharper stroke; for God hath any arrows in his quiver; he can heat the furnace seven times hotter, and again, and again, seven times hotter, till he hath consumed us; and if he should do so, yet still we must say, he hath *punished us less than our iniquities have deserved.* For exam- ples of patience in the like kind, we have two eminent ones in the book of God, those are Job and Aaron; of the latter it is said, Leviticus x. 3. *He held his peace;* and that which quicted him, was what his brother Moses said to him,—*This is that which the Lord hath said, I will be sanctified;* and if God be sanctified, Aaron is satisfied; if God have glory from it, Aaron hath nothing to say against it. Of the former it is said, Job i. 20, he *fell down*, but it was to *worship;* and we are told how he expressed himself, *The Lord gave, &c.* He acknowledgeth God in all: and, in- deed, after all, this is it (my dear cousins) that you must satisfy yourselves with under the sad provi- dence, that the Lord hath done it, and the same will that ordered the thing itself [z] ordered all the circum- stances of it; and who are we that we should dis- pute with our Maker? *Let the potsherds strive with the potsherds of the earth, but let not the thing form- ed say to him that formed it,—Why hast thou made me thus?* And as for the improvement of this afflic- tion, (which, I hope, both of you earnestly desire, for it is a great loss to lose such a providence, and not to be made better by it,) I conceive there are four lessons which it should teach you; and they are good lessons, and should be well learned, for the advantage of them is unspeakable. 1. It should for ever *imbitter sin to you;* you know what she said to the prophet, 1 Kings xvii. 18. *Art thou come to call my sins to remembrance, and to slay my son?* It is sin, sin that is the old kill-friend, the Jonah that hath raised this storm, the Achan that hath troubled your house; then how should you grow in your hatred of it, and endeavours against it, that you may be the death of that which hath been the death of your dear children? I say the death of it, for nothing less will satisfy the true penitent, than the death of such a malefactor. 2. It should be a *spur* [a] *to you, to put you on in heaven's way;* it may be you were growing amiss in duty, beginning to slack your former pace in religion, and your heavenly Father saw it, and was grieved at it, and sent this sad providence to be your monitor, to tell you, you should remember whence you are fallen, and do your first works, and be more humble, and holy, and heavenly, self-deny- ing, and watchful, abounding always in the work of the Lord. Oh, blessed are they that come out of

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v Look, what oyle is to the wheels, what weights are to the ock, what wings are to the bird, what sails are to the ship,— at *faith* is to all religious duties and services. Heaven on Earth, Thomas Brooks, duod. 1657. p. 342.

x P. Henry. Orig. MS.

y If God should have riven the tree asunder, I meane, severed m one from another, it must have been taken thankfully; but, uch more, when he leaveth the tree, and taketh but the fruit. ynes's Christian Letters, *ut supra*, p. 127.

z The will of God's purpose is the rule of all his actions; the will of his precept is the rule of all our actions. P. Henry. Orig. MS.

a Therefore, sickness, weepings, sorrow, mourning, and, in con- clusion, all adversities, be unto us as *spurs;* with the which, we being dull horses, or, rather, very asses, are forced not to remain long in this transitory way. A Meditation touching Adversity, made by Lady Mary's Grace, 1549. Strype's Eccl. Mem. v. 3. p. 552. oct. ed. 1822.

such a furnace thus refined; they will say hereafter, it was a happy day for them that ever they were put in. 3. You must learn by it, as long as you live, *to keep your affections in due bounds towards creature-comforts.* How hard is it to love, and not to *over* love; to delight in children, or yoke-fellows, and not *over* delight; now God is a jealous God, and will not give his glory to any other; and our access this way doth often provoke him to remove that mercy from us, which we do thus make an idol of; and our duty is to labour, when he doth so, to get that matter amended, and to rejoice in all our enjoyments with trembling, and as if we rejoiced not. 4. It should be a means of drawing *your hearts and thoughts more upwards and homewards;* I mean your everlasting home. You should be looking oftener now than before into the other world. *I shall go to him,* saith David, when his little son was gone before. It is yet but a little while ere all the things of time shall be swallowed up in eternity. And the matter is not great whether we or ours die first, while we are all dying; in the midst of life we are in death:—*What manner of persons then ought we to be!*[b] Now our Lord Jesus Christ himself, and God, even our Father, be your support under, and do you good by, this dispensation, and give you a name better than that of sons and daughters. We are daily mindful of you at the throne of grace, in our poor measure, and dearly recommended to you, &c.[c]

In answer to the inquiry,—How are we to glorify God in our afflictions? he replied, Own and acknowledge sin to be the cause, and give glory to God. Own him as the author of your sufferings; acknowledge the mercies left, with all thankfulness. See what has been amiss, and when you have found it, turn again unto the Lord.[d] Glorify him by patience, and quietness, and cheerful submission unto his will—Ply the throne of grace. Believe, and wait for a good issue. Hold fast your integrity.[e]

On another occasion it being asked,—When are we inordinately dejected and disquieted under afflicting providences? he answered,—When we grieve beyond the nature of the thing for which we grieve. When we are *wearied* and *faint in our minds.* When we grieve as those that *have no hope.* When we are unfitted for the duties of our calling. When we are hindered from worshipping and rejoicing in God. When our grief exceeds bounds,—in continuing *too long.* 1 Samuel xvi. 1.[f]]

In the year 1680 he preached over the doctrines of faith and repentance from several texts of Scripture. He used to say, that he had been told concerning the famous Mr. Dod,[g] that some called him in scorn, faith and repentance; because he insisted so much upon those two,[h] in all his preaching. But, saith he, if this be to be vile, I will be yet more vile; for faith and repentance are all in all in Christianity.

[Illustrating the nature of faith, he would observe that,—We must take hold of Christ, as a man that is sinking in deep waters takes hold of a bough, or cord, or plank. We must see him to be the only way, and rest on him accordingly. We must see ourselves pursued by the justice of God, and see him to be the only altar. As the guilty malefactor took hold of the city of refuge. As a besieged garrison takes hold of terms when offered. As a man takes hold of an arm that is going to strike him, so must we resort to and accept of Christ. Plainly thus; there are three things in believing,—The sight and sense of our sin and misery,—Assent to the testimony given in the word concerning Christ, believing that though I am a great sinner, yet he is a *great* Saviour,—Application of him to ourselves, consenting to take him to be ours, and we to be his,—to be ruled by him, and saved by him.[i]]

Concerning repentance he hath sometimes said, If I were to die in the pulpit, I would desire to die preaching repentance; as if I die out of the pulpit, I would desire to die practising repentance: And he had often this saying concerning repentance. He that repents every day, for the sins of every day,[k] when he comes to die, will have the sins but of one day to repent of.[l] Even reckonings make long friends. [Speaking of Luke xxii. 62. concerning Peter, he would say,—Peter's sin is recorded for our admonition, his repentance for our imitation.[m]]

[On this Christian duty he further remarks. It is not required to make us precious to Christ, but to make Christ precious to us, and when it does that,

b 2 Peter iii. 11. It is a word of admiration,—What manner of holiness should we use,—*looking for and hastening unto the coming of the day of the Lord;* that is, despatching and doing all for our lives against that day. Our lives should, as it were, be in a hurry after the day of judgment, as those that are to remove at quarter day, they hasten to do all against the time. Dr. Goodwin. Works. v. 5. 39. fol. 1704.

c Transposed from p. 177. Life. 3d. edit.

d Get repentance by an affliction, and then you may look on it as traffic, and not as a trouble, like a merchant's voyage, which hath pain in the way, but treasure in the end. No afflictions can hurt him that is penitent. Bishop Reynolds on Hosea. Works. p. 732. *ut supra.*

e *P. Henry.* from Mrs. Savage's MS.

f *Ibid.*

g Nat. 1549. ob. 1645. æt. 96. Clark's Lives, annexed to his Martyrologie. p. 168, &c. *ut supra.*

h Mr. Hieron, noticing his own preaching, thus expressed himself. "I have but two things to teach; faith towards God, and a holy life. In one of these two I must still insist." Works. p. 323. fol. 1624.

i From Mrs. Savage's MS.

k The dailiness of sin must be bewailed with the dailiness of sorrow. Bishop Taylor. Cited in his Life prefixed to Bishop Heber's edition of his Works p. clvii. *ut supra.*

l Sayth Seint Augustine, penance of good and humble folk si the penance of every day. Chaucer's Canterbury Tales, by T. Tyrwhitt, Esq. vol. 2. p. 283. 4to. 1798. The Persones Tale.

m Diary, Orig. MS.

then are we humbled to divine acceptation, though not to divine satisfaction. Sorrow is sin's echo, but as the echo answers the voice best where there are broken walls and ruined buildings to return it, so does sorrow when reverberated by a broken ruined heart. That eye weeps most which looks oftenest on the Sun of Righteousness.[n] Though we cannot wash in innocency, yet we must wash in penitency.[o] The ingredients of true repentance are,—hearty sorrow, particular confession, faith in Christ, and general amendment.[p] When we set our sins before our faces in repentance and confession, God casts them behind his back in pardon and remission; but if we carelessly cast them behind our back, God justly sets them before his face.[q]]

That year also, and the year 1681, he preached over the duties of hearing the word and prayer; of the former, from the parable of the four sorts of ground; of the latter, from Luke xi. 1, &c. when he preached over the Lord's Prayer in above thirty excellent and elaborate discourses. He looked upon the Lord's Prayer to be not only a directory or pattern[r] for prayer, but, according to the advice of the Assembly of Divines, proper to be used as a form;[s] and, accordingly, he often used it both in public and in his family. And as he thought it was an error on the one hand to lay so much stress upon it as some do, who think no solemn prayer accepted, nor any solemn ordinance or administration of worship complete, without it, and so repeat it five or six times, and perhaps oftener, at one meeting; so he thought it an error on the other hand not to use it at all; since it is a prayer, a compendious, comprehensive prayer, and may be of use to us, at least as other scripture prayers; but he thought it a much greater error to be angry at those who do use it, to judge and censure them, and for no other reason to conceive prejudices against them and their ministry. A great strait, saith he,[t] poor ministers are in, when some will not hear them, if they do not use the Lord's Prayer, and others will not hear them if they do.[t] What is to be done in this case? We must walk according to the light we have, and approve ourselves to God, either in using or not using it, and wait for the day when God will end the matter; which I hope he will do in his own due time.

He was in the close of his exposition of the Lord's Prayer, when a dark cloud was brought upon his assemblies, and he was necessitated to contract his sails.

[In the year 1680, his son and biographer, Mr. Matthew Henry, having nearly completed his eighteenth year, was conducted to London, together with his relation and friend, Mr. Robert Bosier, and placed under the care of that "holy, faithful minister, Mr. Thomas Doolittle, who then lived at Islington."[u] This event gave rise to the following letters:

From the Rev. Philip Henry, to Mr. Matthew Henry.

My Dear Child;

Your letter to me I received, and your mother also hers. In the former, an account of your being busy, at which we were glad; in the latter, of your being not well, and that troubles us; but we are in hope, that this night's post will bring us better tidings. However, we desire to acquiesce in the will of God, in whose hand *our times* are, and at whose disposal are all our ways; who doth always that which is just and righteous, always that which is best to those who love him. I am at Boreatton, where I expected your mother this morning, as we appointed, but, instead of coming herself, she sends Roger with your two letters, and her desire to me to answer them from hence by way of Shrewsbury. They are all well, blessed be God, both there and here. My Lord Paget intended to have gone from hence to-morrow, which hastened me hither a week sooner than I expected, and caused a failure at home yesterday, no chapel-day; but his stay, now, is till next week. I am comforted, that you acknowledge God in your distemper, and are prepared to receive, with patience, what he appoints. The two last subjects we were upon when you left Broad Oak,—faith and repentance,—I hope were made profitable to you. He that truly repents of sin, and truly believes in the Lord Jesus Christ, nothing can come amiss to him; things present are his, things to come are his; life, death; this world, and the other world. Though you are at a distance from us, you are near to him, who, according to his promise, is a present help, to those that fear him, in every time of need. Our poor prayers for you, you may be sure, are not, shall not, be wanting,—that, if the Lord please, you may have health to ply the work you came about, that you

n P. Henry. Com. Pl. Book. Orig. MS.

o P. Henry. Mem. of Mrs. Savage, *ut supra*. p. 217.

p P. Henry. Orig. MS.

q P. Henry. Life of Lieut. Illidge, by Matt. Henry. Misc. Works, vid. *post*.

r See "A Guide to goe to God, or an explanation of the perfect Patterne of Prayer, the Lord's Prayer," by [Dr.] W. Gouge. 4to. 1636.

s See the Larger Catechism argued upon by the Assembly of Divines. 4to. 187. And their Directory for public worship. ed. 1793. p. 539.

t See Letters to and from Dr. Doddridge, *published by Mr. Stedman*. pp, 14. 15. and Dr. Doddridge's Exposition on Luke xi. 1, 13. n. d.

u Life of Matt. Henry, p. 26. *ut supra*. It may be thought, indeed, that he who taught his daughter Hebrew at seven years of age, had little occasion to send his son from under the paternal roof, in order to prepare him for the church; but Philip Henry was a public spirited man, and he found that his frequent labours in the ministry were incompatible with the constant attentions which education indispensably requires. Hist. of Dissenters. v. 2. p. 291. A list of Mr. Doolittle's pupils may be seen in Dr. Toulmin's Historical View, p. 584.

may serve the will of God in your generation; if otherwise, that you may be satisfied in what he doth; and so we, by his grace, shall endeavour to be also. Commend us to Mr. Doolittel, and his wife, whose tender love to you, and care concerning you, we shall always acknowledge with all thankfulness; also to Cousin Robert,[v] who, I know, will help to bear your burthen. The Lord Almighty bless you, my dear child, and cause his face to shine upon you, and send us good news in your next concerning you. Amen. This, from

Your loving father,

Aug. 16, 1680. P. H.[w]

From the Rev. Philip Henry, to Mr. Robert Bosier.

August 28, 1680.

Dear Cousin;

I received yours, of August 24; the former part whereof, which was concerning yourself, gave cause for a great deal of joy and thankfulness to our good God, that you are so well pleased in your present circumstances of improvement; and, I hope, will be so more and more. I like it well, that you are put upon the exercise of your gifts, which is the ready way to increase, and add to them; for, *to him that hath, shall be given, and he shall have more abundantly;* and, I doubt not, but, if you set about it, in the strength of the divine grace, and not in your own strength, you will find that grace both ready to you, and sufficient for you. Your Concordance I forbear to send till I hear from you again. Notes upon the Galatians, &c. I have none yet, else you should have them. Strive not to be large, but concise, and close, and substantial, wherein, here, you wanted an example. I pray, be careful, in a special manner, about secret communion; for, you know, as *that* is kept up, or falls, accordingly the *soul prospers.* Do not over-tire yourself with study, especially by candle; fair and softly goes far. Though you do well to bewail your loss of precious time, yet, blessed be God for what you have redeemed; and, though it is true, as things are with you, *now* is your time, if ever, to be *busy;* yet health and strength must be considered, and nothing done to over-drive.

The latter part of your letter, which was concerning Matthew, gave us some trouble, yet I thank you that you were so large and particular in it. We have freely yielded him up, and our interest in him, as well as we can, to our Heavenly Father; and his will be done! I have written to him, as you will see,—if he be willing and able, and there be cause, with advice of friends,—to hasten home; and, if he must so leave you, it will be an instance,—that man purposes, but God disposes.

Present my dear love and respects to Mr. Doolittel, and to his wife, to whom I am much obliged for their kindness, which I shall ever acknowledge, whatever the event be. Fail not to write as there may be occasion. Here is room only to tell you, that we are all remembered to you; and, particularly, that I am,

Your true friend,

P. H.

This was intended for the superscription, but the paper being thin, I chose to enclose it. My two last sabbaths' absence hence, so quickly after the former three, at London, though I designed it not, hath caused reports, as if we had quite done, but I hope it is not so. To-morrow, God willing, we shall set the plough in again, begging of God, that late intermissions may quicken desires, and make the word so much the sweeter. Concerning Matthew I know not what to say more than I have said. The Lord prepare and fit us for evil tidings! I will not say, our *life is bound up in the life of the lad,* but much of the comfort of our life is; and yet, Father, *thy will be done!* Our cisterns may, and will, dry up, first or last, but our Fountain remains for ever.[x]

CHAPTER VII.

THE REBUKES HE LAY UNDER, AT BROAD OAK; BETWEEN THE YEARS 1680 AND 1687.

In the beginning of the year 1681, in April and May, the country was greatly afflicted and threatened by an extreme drought; there was no rain for several weeks, the grass failed. Corn, that was sown, languished; and much that was intended to be sown, could not. The like had not been known for many years. It was generally apprehended that a dearth would ensue, especially in that country, which is for the most part dry. And now it was *time to seek the Lord;* and, according to his own appointment, to *ask of him rain in the season thereof.* Several serious thinking people being together at the funeral of that worthy minister of Jesus Christ, Mr. Malden, it was there said, how requisite it was that there should be some time set apart on purpose for fasting and prayer, in a solemn assembly, upon this occasion. Thomas Millington, of Weston, in Hodnet Parish, in Shropshire, desired it might be at his house; and Tuesday, June 14, was the day pitched upon. The connivance of authority was presumed upon, because no disturbance of meetings was heard of at London, or any where else. Mr. Henry was desired to come and give his assistance at that day's work. He asked upon what terms they stood with their neighbouring justices, and it was answered,—"Well enough." The drought continuing in extremity, some that had not used to come to such meet-

[v] *Robert Bosier.* [w] Orig. MS. [x] Orig. MS.

ings, yet came thither, upon the apprehensions they had of the threatening judgment which the country was under. Mr. Edward Bury,[a] of Bolas, well known by several useful books he hath published, prayed; Mr. Henry prayed, and preached on Psalm lxvi. 18.—*If I regard iniquity in my heart, the Lord will not hear me;* whence his doctrine was,—That iniquity, regarded in the heart, will certainly spoil the success of prayer. When he was in the midst of his sermon, closely applying this truth, Sir T. V.[b] of Hodnet, and Mr. M.[c] of Ightfield, two justices of the peace for Shropshire, with several others of their retinue, came suddenly upon them; disturbed them, set guards upon the house door, and came in themselves, severely rallied all they knew, reflected upon the late Honourable House of Commons, and the vote they passed concerning the present unseasonableness of putting the laws in execution against Protestant Dissenters, as if, in so voting, they had acted beyond their sphere, as they did who took away the life of King Charles the First. They diverted themselves with very abusive and unbecoming talk; swearing, and cursing, and reviling bitterly. Being told the occasion of the meeting was to *seek to turn away the anger of God from us* in the present drought, it was answered;—"Such meetings as these were the cause of God's anger." While they were thus entertaining themselves, their clerks took the names of those that were present, in all, about one hundred and fifty, and so dismissed them for the present. Mr. Henry hath noted, in the account he kept of this event, that the justices came to this good work from the ale-house upon Prees Heath, about two miles off: to which, and the bowling-green adjoining, they, with other justices, gentlemen, and clergymen, of the neighbourhood, had long before obliged themselves to come every Tuesday, during the summer time, under the penalty of twelve-pence a time if they were absent; and there to spend the day in drinking and bowling; which is thought to be as direct a violation of the law of the land; *viz.* the Statute of 33d Henry VIII. cap. 9. "for debarring unlawful games," which was never yet repealed, as the meeting was of the Statute of 22d Car. II.; and, as much more to the dishonour of God, and the scandal of the Christian profession, as cursing, and swearing, and drunkenness, are worse than praying, and singing psalms, and hearing the word of God.[d] It is supposed the justices knew of the meeting before, and might have prevented it by the least intimation; but they were willing to take the opportunity of making sport to themselves, and trouble to their neighbours. After the feat done, they returned back to the ale-house, and made themselves and their companions merry with calling over the names they had taken, making their reflections as they saw cause, and recounting the particulars of the exploit. There was one of the company, whose wife happened to be present at the meeting, and her name taken among the rest; with which upbraiding him, he answered, that she had been better employed than he was, and if Mr. Henry might be admitted to preach in a church, he would go a great many miles to hear him. For which words he was forthwith expelled their company, and never more to show his face again at that bowling-green; to which he replied,—if they had so ordered long ago, it had been a great deal the better for him and his family. Two days after they met again at Hodnet, where, upon the oath of two witnesses, who, as was supposed, were sent on purpose to inform, they signed and sealed two records of conviction. By one record, they convicted the master of the house, and fined him £20, and £5 more as constable of the town that year; and, with him, all the persons present, whose names they had taken, and fined them 5*s.* a piece, and issued out warrants accordingly. By another record, they convicted the two ministers, Mr. Bury and Mr. Henry. The Act makes it only punishable to preach, or teach, in any such conventicle; and yet they fined Mr. Bury £20, though he only prayed, and did not speak one word in the way either of preaching or teaching, not so much as,—"Let us pray;" however, they said, "Praying was teaching;"[e] and, right or wrong, he must be fined; though his great piety, peaceableness, and usefulness, besides his deep poverty, one would think, might have pleaded for him, against so palpable a piece of injustice. They took £7 off from him, and laid it upon others, as they saw cause; and, for the remaining £13, he being utterly unable to pay it, they took from him, by distress, the bed which he lay upon, with blanket and rug; also, another feather-bed, nineteen pair of sheets, most of them new; of which he could not prevail to have so much as one pair returned for him to lie in; also, books, to the value of £5, besides brass and pewter. And, though he was at this time perfectly innocent of that heinous crime of preaching and teaching, with which he was charged, (for so the record runs

[a] 1700. Friday, May 10. This week, old Mr. Bury, of Bolas, in Shropshire, was buried, an aged nonconformist, some time a fellow-labourer and sufferer with my dear father, now gone to his reward; —few left of the old generation. Lord, pour out of thy Spirit on our sons and our daughters! Mrs. Savage's Diary. Orig. MS. Mr. Bury was born A. D. 1616. He died May 5, 1700. Noncon. Mem. v. 3. p. 141, &c.

[b] Sir Thomas Vernon. Orig. MS. P. Henry.

[c] Charles Mainwaring, Esq. *P. Henry. Orig. MS.*

[d] See Baxter's Eng. Noncon. p. 183, 4to. 1690.

[e] In the case of Robert Collins, A. M. it was contended, that "presbyterian preaching and praying was all one; for they, in their prayers, would undertake to teach Almighty God." The counsel for the prosecutor prayed the bench to call for a dictionary, and said, "There they would find, that *prædicare* and *orare* were the same." See the Noncon. Mem. v. 2. p. 75. *ut supra.* Also, v. 3. p. 151.

again and again, concerning Mr. Henry and Mr. Bury,—*Quod ad tunc et ibidem precaverunt, predicaverunt et docuerunt,)* yet he had no way to right himself, but by appealing to the justices themselves in quarter sessions, who would be sure to affirm their own decree, as the justices in Montgomeryshire had done not long before in a like case, especially when it was to recover to themselves treble costs. So the good man sat down with his loss, and *took joyfully the spoiling of his goods;* knowing in himself, that he had, *in heaven, a better and a more enduring substance.*

But Mr. Henry being the greatest criminal,[f] and having done the most mischief, must needs be animadverted upon accordingly; and, therefore he was fined £40; the pretence of which was this: In the year 1679, October 15, Mr. Kynaston, of Oatly, a justice of peace in Shropshire, meeting him and some others coming, as he supposed, from a conventicle, he was pleased to record their conviction, upon the notorious evidence and circumstances of the fact. The record was filed at Salop the next sessions after, but no notice was ever sent of it, either to Mr. Henry, or the justices of Flintshire; nor any prosecution upon it, against any of the parties charged; (the reason of which, Mr. Henry, in a narrative[g] he wrote of this affair, supposeth to be not only the then favourable posture of public affairs towards dissenters, but also the particular prudence and lenity of Mr. Kynaston;) so that, having never smarted for this, he could not be supposed to be deterred from the like offence; nor, if he were wronged in that first conviction, had he ever any opportunity of making his appeal. However, the justices being resolved he should have *summum jus*, thought that first record sufficient to give denomination to a second offence, and so he came to be fined double. This conviction, according to the direction of the Act, they certified to the next adjoining justices of Flintshire, who had all along carried themselves with great temper and moderation towards Mr. Henry, and had never given him any disturbance; though, if they had been so minded, they had not wanted opportunities; but they were now necessitated to execute the sentences of the Shropshire justices. It was much pressed upon him to pay the fine, which might prevent his own loss and the justices' trouble. But he was not willing to do it, partly, because he would give no encouragement to such prosecutions, nor voluntarily reward the informers for that which he thought they should rather be punished for; and partly because he thought himself wronged in the doubling of the fine.[h] Whereupon his goods were distrained upon, and carried away; in the doing of which many passages occurred which might be worth the noting, but, that the repetition of them would perhaps grate, and give offence to some. Let it therefore suffice, waving the circumstances, to remember only that their warrant, not giving them authority to break open doors, nor their watchfulness getting them an opportunity to enter the house, they carried away about thirty-three cart-loads of goods without doors, corn cut upon the ground, hay, coals, &c. This made a great noise in the country, and raised the indignation of many against the decrees which prescribed this grievousness; while Mr. Henry bore it with his usual evenness and serenity of mind, not at all moved or disturbed by it. He did not boast of his sufferings, or make any great matter of them; but would often say,—Alas, this is nothing to what others suffer, nor to what we ourselves may suffer before we die! And yet he rejoiced, and blessed God that it was not for debt, or for evil doing, that his goods were carried away. —And, saith he, while it is for well doing that we suffer, they cannot harm us. Thus he writes in his Diary upon it;—How oft have we said that changes are at the door; but, blessed be God, there is no sting in this! He frequently expressed the assurance he had, that, whatever damage he sustained, —God is able to make it up again. And, as he used to say,—Though we may be losers *for* Christ, yet we shall not be losers *by* him in the end. He had often said, that his preaching was likely to do the most good, when it was sealed to by suffering; and, if this be the time, saith he, welcome the will of God; even this also shall turn to the furtherance of the gospel of Christ. *Bene agere et male pati vere Christianum est.*[i]

Soon after this, was the assizes for Flintshire, held at Mold, where Sir George Jeffries,[k] afterwards Lord Chancellor, then Chief Justice of Chester, sat Judge. He did not, in private conversation, seem to applaud what was done in this matter, so as was expected; whether out of a private pique against some that had been active in it, or for what other reason is not known; but it was said, he pleasantly

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f See an Account of the Rev. John Baily. Mather's History of New England, book iii. p. 233; and Middleton's Biog. Evang. v. 4. p. 102. oct. 1786.

g This MS. is entitled, "An Account of the Proceedings against the Rev. Philip Henry, and others, for Preaching and Praying in the House of Mr. Thomas Millington, of Weston, in the Parish of Hodnet, in the County of Salop, in the reign of Charles II. in the year 1681." It is in the hand-writing of Mr. Henry, and possessed by Mr. Witton.

h *This refusal is thought and termed* contempt, stubbornness, and what not. But let God and the world judge. It is supposed the easier they come by the fines, the likelier they will be to come again. Besides, as yet, the general practice of good people throughout the nation is to refuse payment, and to suffer distress, though it be found, for the most part, to inflame the reckoning. P. Henry. Orig. MS.

i Appendix, No. XVI. See 1 Pet. ii. 20.

k See Granger's Biog. Hist. v. 3. p. 368, and the Life of Lord North, 4to. 1742, p. 209, &c.

asked some of the gentlemen, by what new law they pressed carts, as they passed upon their occasions along the road, to carry away goods distrained for a conventicle? It was also said, that he spoke with some respect of Mr. Henry; saying, he knew him, and his character, well, and that he was a great friend of his mother's, (Mrs. Jeffries of Acton, near Wrexham, a very pious, good woman,) and that sometimes, at his mother's request, Mr. Henry had examined him in his learning, when he was a schoolboy, and had commended his proficiency. And it was much wondered at by many, that, of all the times Sir George Jeffries went that circuit, though it is well enough known what was his temper, and what the temper of that time, yet he never sought any occasion against Mr. Henry, nor took the occasions that were offered, nor countenanced any trouble intended him, though he was the only nonconformist in Flintshire. One passage I remember, not improper to be mentioned; there had been an agreement among some ministers, (I think it began in the West of England, where Mr. Allen[1] was,) to spend some time, either in secret, or in their families, or both, between six and eight o'clock every Monday morning, in prayer for the church of God, and for the land and nation, more fully and particularly than at other times, and to make that their special errand at the throne of grace; and to engage as many of their praying friends as ever they could to the observance of it. This had been communicated to Mr. Henry, by some of his friends at London, and he punctually observed it in his own practice, I believe, for many years. He also mentioned it to some of his acquaintance, who did in like manner observe it. It happened that one in Denbighshire,[m] to whom he had communicated it, was so well pleased with it, that he wrote a letter of it to a friend of his at a distance; which letter happened to fall into hands that perverted it, and made information upon it, against the writer and receiver of the letter, who were bound over to the Assizes, and great suspicions Sir George Jeffries had, that it was a branch of the presbyterian plot,[n] and rallied the parties accused severely.

It appeared, either by the letter, or by the confession of the parties, that they received the project from Mr. Henry, which, it was greatly feared, would bring him into trouble; but Sir George, to the admiration of many, let it fall,[o] and never inquired further into it. It seems, there are some men, whose *ways so please the Lord, that he makes even their enemies to be at peace with them*; and there is nothing lost by trusting in God.

Mr. Henry, at the next assizes after he was distrained upon, was presented by one of the high constables,—1. For keeping a conventicle at his house; and, 2. For saying,—That the law for suppressing conventicles ought not to be obeyed, and that there was never a tittle of the word of God in it. As to this latter presentment, it was altogether false. He had, indeed, in discourse with the high constable, when he insisted so much upon the law, which required him to be so rigorous in the prosecution, objected,—That all human laws were not to be obeyed, merely because they were laws. But, as to any such reflections upon the law he suffered by, he was far from it, and had prudence enough to keep silence at that time; for it was an evil time when so many were made *offenders for a word*. But these presentments met with so little countenance from Judge Jeffries, that Mr. Henry only entered his appearance in the prothonotary's office, and they were no more heard of; wherein he acknowledged the hand of God, *who turneth the hearts of the children of men as the rivulets of water*.

As to what was taken from him by the distress, they who took it made what markets they pleased of it, payed those they employed, and, what the remainder was, is not known for certain; but, it was said, that the following summer about £27 was paid to Sir T. V., of which, and the rest that was levied in other places, which amounted to a considerable sum, it was credibly reported, and I have not heard it contradicted, that neither the king nor the poor had their share, which, by the Act, is to be two-thirds, nor the informers all theirs neither; but, people said, the gentlemen had occasion for it all. But, as they that had it were never the richer for it, so he that lost it would often say,—That he found that God did so abundantly bless the remainder to him, that he was never the poorer; which he would mention for the encouragement of his friends, not to balk duty, as he used to express it, for fear of suffering.

In the same year, 1681, happened a public discourse at Oswestry, between the then Bishop of St. Asaph, Dr. William Lloyd,[p] now Bishop of Coventry and Lichfield, and some nonconformist ministers, of which Mr. Henry was one. The story, in short, is this:—That learned bishop, at his first coming to the diocese of St. Asaph, in his zeal for

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[1] The Rev. Joseph Alleine. Nat. 1633; ob. Nov. 1688. See his Life and Letters, duod. 1671; lately reprinted.

[m] Mr. Ambrose Lewis. MS. See *ante*, p. 29.

[n] See Baxter Reliq. part. iii. p. 186, &c. Various curious pamphlets were originated by the accusation; particularly the Horrid Sin of Man-catching, the Second Part, 4to. 1681: and "No Protestant Plot, in Three Parts," 4to. 1681, 1682.

[o] At the same time, he (the judge) caused Mr. Ambrose Lewis, an old school-master at Wrexham, in Denbighshire, a worthy good man, Mr. Henry's great friend, to be presented, and rallied against him particularly, with great keenness in his charge to the grand jury, for keeping conventicles, as he called it, in the school; "by which means," saith he, "your children get the twang of fanaticism in their noses when they are young, and they will never leave it." Life. Orig. MS. *ut supra*.

[p] Nat. A. D. 1627; ob. 30th August, 1717. Mr. Chalmers's Biog. Dict. v. 20. p. 347, &c.

the established church, set himself with vigour to reduce dissenters to it; and, that he might do it with the *cords of a man*, he resolved, before he took any other methods, to reason the matter with them, and to endeavour their conviction by discourse, in which he had a very great felicity, both by his learning and temper. If there were any that declined discoursing with him, he improved that against them very much; urging, as he wrote afterwards to Mr. Henry,—"That no man can pretend conscience for not coming when he is required, to give an account of his religion, to them that have authority to demand it, by the laws under which he lives, and to hear from their mouths what can be said for the established religion. These are things from which conscience is so far from exempting, that the great rule of conscience requires it, as an indispensable duty, that we should be always ready to *give an account of the hope that is in us*; and that we should hear them that are in *Moses's chair*,[q] &c.; and, therefore, those who refused this, he would consider as men governed, not by conscience, but obstinacy."

He publicly discoursed with the quakers at Llanfyllin, in Montgomeryshire; their champion was Dr. Lloyd, a physician. One of the most considerable nonconformist ministers in his diocese was Mr. James Owen, of Oswestry,[r] then very young, but well known since by his learned book, which he calls, "A Plea for Scripture Ordination;" proving ordination by presbyters, without diocesan bishops, to be valid, (published in the year 1694,) a point of controversy which he was then obliged, in his own defence, to search into. Several discourses the bishop had with him in private; at last, his lordship was pleased to appoint him to give him the meeting in the town-hall at Oswestry, on Tuesday, September 27, 1681, there to give account, "by what right he exercised the ministry, not having episcopal ordination." He directed him also to procure what other ministers he could to assist him, for he would be glad to hear what any of them had to say for themselves. The notice was very short, not above four or five days. Some, whose assistance was desired, apprehended it might do more hurt than good, and might be prejudicial to their own liberty, and therefore declined it. It was not agreeable to Mr. Henry's mild and modest temper, to appear in such circumstances; but he was loth to desert his friend, Mr. Owen, and so, with much importunity, he was prevailed with to come to Oswestry, at the time appointed; and there came no other but he and Mr. Jonathan Roberts, of Denbighshire, in the diocese of Bangor, a plain man, of great integrity, and a very good scholar. The bishop came, according to appointment, and brought with him, for his assistant, the famous Mr. Henry Dodwell.[s] Mr. Henry, who was utterly a stranger to the bishop, pressed hard to have had the discourse in private, before a select number, but it would not be granted. He also desired his lordship that it might not be expected from him, being of another diocese, to concern himself in the discourse, but only a hearer. "Nay, Mr. Henry," said the bishop, "it is not the concern of my diocese alone, but it is the common cause of religion, and, therefore, I expect you should interest yourself in it more than as a hearer." His lordship was pleased to promise, that nothing that should be said by way of argument, should be any way turned to the prejudice of the disputants, nor advantage taken of it to give them trouble. There were present divers of the clergy and gentry of the country, with the magistrates of the town, and a great number of people, which, if it could have been avoided, was not easy to Mr. Henry, who never loved any thing that made a noise; herein like his Master,[t] who *did not strive, nor cry*. The discourse began about two o'clock in the afternoon, and continued till between seven and eight at night; much was said, *pro* and *con*, touching the identity of bishops and presbyters, the bishoping and unbishoping of Timothy and Titus,[u] the validity of presbyterian ordination, &c. It was managed with a great deal of liberty, and not under the strict laws of disputation, which made it hard to give any tolerable account of the particulars of it. The arguments on both sides may better be fetched from the books written on the subject than from such a discourse. The bishop managed his part of the conference with a great deal of gravity, calmness, and evenness of spirit, and therein gave an excellent pattern to all that are in such stations. Mr. Henry's remark upon this business, in his Diary, is this;—That, whereas, many reports went abroad far and near, concerning it, every one passing their judgment upon the result of it, as they stood affected; for my own part, saith he, upon reflection, I find I have great reason to be ashamed of my manifold infirmities and imperfections; and yet, do bless God, that, seeing I could manage it no better, to do the truth more service, there was not more said and done to its disservice. To God be glory. But there were others, who said, that Mr. Henry was an instrument of glorifying God, and serving the church, in that affair, almost as much as in any thing that ever he did, except the preaching of the gospel. And some, who were adversaries to the cause he

q See Matt. xxiii. 2.

r Afterwards of Shrewsbury; where he died, April 8, 1706, æt. 52. See his Life, *ut supra*; and Memoirs of Mrs. Savage. Appendix, No. IV.

s *Nat. Oct. 1641; ob. 7th June, 1711.* Chalmers's Biog. Dict. v. 12, *p. 182, &c. There is a curious statement* respecting him in the Preface to Dr. S. Clarke's Discourses, vol. i. p. xvi. oct. 1730, by Benjamin, Lord Bishop of Salisbury.

t "I will always call Jesus my Master." Geo. Herbert. Lives by Walton, v. 2. p. 75. *ut supra.*

u See a curious volume bearing this title, 4to. 1636.

pleaded, though they were not convinced by his arguments, yet, by his great meekness and humility, and that truly Christian spirit, which appeared so evidently in the whole management, were brought to have a better opinion of him, and the way in which he walked.

The conference[v] broke off a little abruptly. The bishop and Mr. Henry being somewhat close at an argument, in the recapitulation of what had been discoursed of, Mr. Jonathan Roberts whispered to Mr. Henry,—"Pray, let my lord have the last word;" which a justice of peace upon the bench over-hearing, presently replied;—"You say, 'My lord shall have the last word;' but he shall not; for I will.—We thank God, we have the sword of power in our hands; and, by the grace of God, we will keep it; and it shall not rust; and I hope every lawful magistrate will do as I do. And, look to yourselves, gentlemen, by the grace of God, I will root you out of the country." To which a forward man in the crowd, said,—"*Amen!* Throw them down stairs." This the bishop heard with silence, but the mayor of the town took order for their safety.

Two days after this discourse, the bishop wrote a very obliging letter to Mr. Henry, to signify to him how very much he was pleased with the good temper and spirit that he found in him at Oswestry, and that he looked upon him as one that intended well, but laboured under prejudices; and to desire further acquaintance and conversation with him; particularly that he would come to him, straightway, to Wrexham.

[The letter was as follows;—

"Sir;

"I was much pleased with the good temper I found in you at the conference at Oswestry, and sorry to find so little of it in those to whom you had joined yourself; therefore, though I would have bestowed a day or two more with them, in that service, if I had known what answer I should have received from Mr. Evans, of Wrexham, and Mr. John Trevors, I do not think it worth while to seek for an answer from men that contend, not for truth, but only for victory. But, for you, Sir, in whom I saw better appearances, I would go a good way to have an intercourse with you, could I be sure of finding you at home; and, since I cannot be sure of that, I send this bearer to desire you would meet me at Wrexham, where I intend, God willing, to be on Friday morning, and to stay all day; and allow me as much of your company as you can. Give me leave to tell you, though I think you put a wrong interpretation upon 2 Timothy iv. 17. it is probable, that, in thus thinking, I may follow a prejudice of my own; and I know no reason to suspect this in myself, but on account of human infirmity; but, I make bold to say, with St. Austin, 'I cannot be a heretic.' I trust God will keep me from being obstinate in any error; for I know, and desire to follow, none but him. If you are of the same disposition, there may be a good effect of this meeting. Howsoever, there can be no bad of it, as far as I am able to judge. God direct us in the way of peace and holiness!

"Your humble servant,

"In the Lord Jesus Christ,

W. St. Asaph."[w]

"September 29, 1680."

About three months after he sent for him again to Chester; in both which interviews a great deal of discourse, with much freedom, passed between them in private, in which they seemed to vie in nothing more than candour and obligingness, showing to each other *all meekness*. I remember the bishop was pleased to show him his plan for the government of his diocese, and the method he intended to take in church-censures, which Mr. Henry very well approved of; but pleasantly told his lordship, he hoped he would take care that Juvenal's verse should not be again verified. (Sat. 2.)

Dat veniam corvis, vexat censura columbas.

Which the bishop smiled at, and told him he would take care it should not. His lordship, observing his true catholic charity and moderation, told him he did not look upon him as σχισμάτικος, a schismatic;[x] but only as παρασυνάγωγος, a separatist; and, that if he were in his diocese, he did not question but that he should find out some way to make him useful. But all his reasonings could not satisfy Mr. Henry's conscience of the lawfulness of being re-ordained and conforming. The bishop, for some years after, when he came that way, towards London, either called on Mr. Henry, at his house, or sent for him to him at Whitchurch, and still with all outward expressions of friendship.

[With his characteristic benevolence, Mr. Henry took occasion to avail himself of the favour[y] of the worthy prelate, on behalf of his oppressed brethren, as appears by the following interesting letter:—

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[v] Appendix, No. XVII.

[w] From an authentic copy.

[x] "Envy, hatred, and malice, and all uncharitableness," are the ingredients of schism. See the Enquiry into the nature of schism, *post*. Who will not join heartily in the response,—From all these, "Good Lord, deliver us!"

See the Tracts of the ever-memorable Hales, of Eton, p. 184. duod. 1721; and Bishop Taylor's *Liberty of Prophesying, sect. xxii.* Works, *ut supra*, vol. 8. p. 230. Likewise, Howe's Works, vol. 8. p. lxvi.

[y] The Rev. Richard Stretton used to say, that he kept up his acquaintance with persons of estate and figure as long as he could improve it for the doing of good; and, when it would no longer be made to serve that purpose, he let it drop. Funeral Sermon for Mr. Stretton, *post*.

For the Right Reverend
William, Lord Bishop of St. Asaph.

My Lord;

The experience which I have had of your very great candour, together with the particular leave you were pleased to give me of applying myself to you, as there might be occasion of this nature, are my encouragement to trouble your lordship with these few lines. I understand there are several protestant dissenters of your diocese, that, being excommunicate, are in danger of being cast into prison, by writs remaining in the sheriff's hands for that purpose, concerning whom, when I was with you at Chester, you were pleased to say,—"It was not for their mere nonconformity, but for withholding their church dues;" and, having made inquiry about it, I do find, that there are but few of them chargeable with that neglect, and, of those few, there is one William David, of Myvod, on whose behalf the minister of the place hath written the enclosed, whereby it will appear, that his default therein was not wilful and usual, but merely accidental; which, when your lordship sees, I hope it will prevail to obtain from you his discharge. And, for the rest, who suffer for not conforming, I have personal acquaintance with divers of them, both about Wrexham, and in Montgomeryshire; particularly with Mr. Walter Griffiths, and Richard Gardner, and Evan Roberts; and have reason to believe concerning them, that they are religious, sober, peaceable men, though under dissatisfactions in the things imposed; and, being such, I would entreat your lordship, that your lenity may be extended towards them, and the rather, considering, that the casting them into the jail is like to be the ruin of themselves, and of their families, as to this world, which I am confident can be no way pleasing to you in the reflection. Besides, the process against them, if I be not misinformed, is upon presentments made in your predecessor's days long since; and if, in other cases, the action dies with the person,[z] it were but reasonable it should in this also. Would your lordship please to forbear but for a while this highest act of severity towards them, it may be, upon further conference with them, and knowledge of them, you will find them other persons than they are represented to you to be. I humbly beg your lordship's pardon for my boldness with you herein; and subscribe myself,

My Lord,
Your servant, much obliged,
March 25, 1682. PHILIP HENRY.[a]]

The trouble which Mr. Henry was in, about the meeting at Weston, obliged him for a while to keep his sabbaths at home somewhat private; but, in the year 1682, he took a greater liberty, and many flocked to him on Lord's days, through the kind connivance of the neighbouring magistrates; but, in the year 1683, when the meetings were generally suppressed throughout the kingdom, he was again necessitated to contract his sails, and confine his labours more to his own family, and his friends that visited him. He continued his attendance at Whitewell chapel as usual; and, when he was abridged of his liberty, he often blessed God for his quietness. Once, when one of the curates preached a bitter sermon against dissenters, on a Lord's day morning, some wondered that Mr. Henry would go again in the afternoon, for the second part.—But, saith he, if he do not know his duty, I know mine; and, I bless God, I can find honey in a carcass.

In this time of treading down, and of perplexity, he stirred little abroad,[b] being forced, as he used to express it,—To throw the plough under the hedge; but he preached constantly at home without disturbance.

[During this period he preached over the Old-Testament types of Christ, real and personal: twelve of each; and the principal passages in the history of Christ's last sufferings; also, Psalm lxxiii. and part of Psalm lxxvii. besides many other occasional subjects.[c]]

He often comforted himself with this;—When we cannot do what we would, if we do what we can, God will accept us; when we cannot keep open shop, we must drive a secret trade. And he would say,—There is a mean, if we could hit it, between fool-hardiness and faint-heartedness. While he had some opportunity of being useful at home, he was afraid lest he should prejudice that by venturing abroad. One of his friends, in London, earnestly soliciting him to make a visit thither in this time of restraint in the country, he thus wrote to him;—I should be glad once more to kiss my native soil, though it were but with a kiss of valediction; but my indisposedness to travel, and the small prospect there is of doing good to countervail the pains, are my prevailing arguments against it. I am here, it is true, buried alive, but I am quiet in my grave,[d] and have no mind to be a walking ghost.[e] We rejoice, and desire to be thankful, that God hath given us a home, and continued it to us, when so many, better than we, have not where to lay their head, having no certain dwelling-place. (It was at

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z *Actio personalis moritur cum persona.*—A maxim in law.

a Orig. MS. This letter, a little altered, was printed in the Protestant Dissenters' Magazine, v. 2. p. 456.

b Except to Boreatton. Life. Orig. MS. *ut supra.*

c Life. Orig. MS. *ut supra.* See Mather's History of New England, book iv. p. 152.

d In allusion, no doubt, to the prophetic vision as to the state of the Jews, Ezek. xxxvii. 12, 13. See also Milton's Poetical Works, *ut supra*, v. 5. pp. 352, 353. and the notes. Samson Agonistes, 100, &c.

e "When spirits walk, and ghosts break up their graves."
Shakspeare. Hen. VI. 2d part, act 1. sc. 4.
"Like a ghost, walk silent among men."
Ben Jonson. Works, v. 8. p. 411. *ut supra.*

the time of the dispersion of the French protestants.) Why they exiles, and not we? They strangers in a strange land, and not we? We must not say, *We will die in our nests;* lest God say, Nay: nor, We will *multiply our days as that bird*, the phœnix; (referring to Job xxix. 18.) lest God say, *This night thy soul shall be required of thee.* Our times, and all our ways, are at his disposal, absolutely and universally; and it is very well they are so.

At the time of the Duke of Monmouth's descent,[f] and the insurrection in the west, in the year 1685, Mr. Henry, as many others, (pursuant to a general order of the lord-lieutenant, for securing all suspected persons, and particularly all nonconformist ministers,) was taken up by a warrant from the deputy-lieutenants, and sent under a guard to Chester Castle, where he was about three weeks a close prisoner. He was lodged with some gentlemen and ministers that were fetched thither out of Lancashire, who were all strangers to him, but he had great comfort in the acquaintance and society of many of them.

[Thence he addressed to Mrs. Henry the following letter;—

July 8, 1685.

Dear heart;

I continue very well at present,—thanks be to God!—and feel nothing yet of the inconveniences of a prison. We are better accommodated, as I acquainted you in my last, than we could have expected, though we must pay for it. Just now, six ministers, nonconformists, are brought in hither from Lancashire, more than before; so far are we from enlargement. But our times are in God's hand, who hath sent us hither, I am confident, for good, though how, or which way, or wherein, I know not; but *He is faithful who hath promised.* My chamber-fellows and I differ something in our apprehensions of things past, which will not be helped; but, for the *unseen things* that are to come, that are eternal, we are all one. Our afternoons, till late, are filled with visitants, who love us, and wish us well, and are kind to us; but we cannot do with them what we would. I have not yet opened the little bottle I brought with me, not wanting it, and being more afraid of what might heat me, in regard we have no drink but strong, (unless very seldom,) which may turn to feverish distempers, wanting exercise. I have not trodden on the ground since Saturday, which, using myself to in the mornings, I thought the want of might be prejudicial; but hitherto, it is not. I have not tasted butter yet with bread, since I came from home. This dinner we had beans and bacon, salmon, &c. I am careful what I eat; not fishes and fleshes. Mrs. Wenlock was to see me yesterday, and brought me a bottle of wine. I bestow all of that kind in common with my companions, strangers here. Let me hear from you, how you do, and the children, &c. as oft as you can. Love to Matthew. Our guards change every hour, which makes it so very hard to come to us. I would gladly see him; but when, or how, I know not. I think there is little danger of any harm to him here, if there be none at home at his return. Love to Sarah and Eleanor, and to all the rest. Do what you can to get to heaven yourselves, and to help one another thither. Prepare for further sufferings, to which it may be these things are but the preamble; but all is well that ends everlastingly well. Thanks for all your love and faithfulness to me, and patience with me; the Lord will reward it. One of my fellow-prisoners last night received a letter from his wife, subscribed,—"So I rest, dear husband, in all duty and obedience, your obedient wife."—Such is Lancashire kindness; but deeds exceed words.

I am, in short, most entirely, and most affectionately, thine;

P. H.[g]]

He often spake of this imprisonment, not as a matter of complaint, but of thanksgiving,[h] and blessed God he was in nothing uneasy all the while. In a sermon to his family, the day after he came home, he largely and affectionately recounted the mercies of that providence; as for instance;—That his imprisonment was for no cause: it is guilt that makes a prison. That it was his security in a dangerous time. That he had good company in his sufferings, who prayed together, and read the Scriptures together, and discoursed to their mutual edification. That he had health there; not *sick; and in prison;* that he was visited and prayed for by his friends. That he was very cheerful and easy in his spirit, many a time asleep and quiet, when his adversaries were disturbed and unquiet. That his enlargement was speedy and unsought for, and that it gave occasion to the magistrates who committed him, to give it under their hands, that they had nothing in particular to lay to his charge; and, especially, that it was without a snare, which was the thing he feared more than any thing else.

It was a surprise to some that visited him in his imprisonment, and were big with the expectations of the Duke of Monmouth's success, to hear him say;—I would not have you to flatter yourselves with such hopes, for God will not do his work for us in these nations by that man; but our deliverance and salvation will arise some other way.

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[f] See the History of Taunton, pp. 135—170.

[g] Orig. MS.

[h] "The mercies of God are infinite; who doth, not only by his word, but also by his justice, make us fit for his kingdom. Little do our enemies know what good, by these things, they do unto us, and what wreck they bring to their own kingdom, while they set forth the wickedness thereof." Life of Mrs. Katharine Brettergh. 4to. 1676, p. 4. Bl. Lett.

It must not be forgotten how ready he was, nay, how studious and industrious, to serve and oblige such as had been any way instruments of trouble to him, as far as it lay in his power, and he had any opportunity to do it; so well had he learned that great lesson of forgiving and loving enemies: of this it were easy to give instances.

When a gentleman, who had sometimes been an instrument of trouble to him, had occasion to make use of his help to give him some light into a cause he had to be tried, Mr. Henry was very ready to serve him in it; and though he might have declined it, and it was somewhat against his own interest too, yet he appeared a witness for him, which so won upon the gentleman, that he was afterwards more friendly to him. Mentioning in his Diary the death of another gentleman in Shropshire, he notes,—That he was one that had been his professed enemy; but, saith he, God knows I have often prayed for him.

Some have wondered to see how courteously and friendly he would speak to such as had been any way injurious to him, when he met with them, being as industrious to discover his forgiving of wrongs, as some are to discover their resentments of them: [thus exemplifying the sentiment he pressed on others;—When any have provoked you, you say, you will be even with them; there is a way not only to be even with them, but above them, and that is,—to forgive them.[l]]

It was said of Archbishop Cranmer,[k] that the way to make him one's friend, was to do him an unkindness; and I am sure it might be said of Mr. Henry, that, doing him an unkindness would not make him one's enemy. This minds me of an exemplary passage concerning his worthy friend Mr. Edward Lawrence. Once going, with some of his sons, by the house of a gentleman that had been injurious to him, he gave a charge to his sons to this purpose,—That they should never think or speak amiss of that gentleman for the sake of any thing he had done against him; but, whenever they went by his house should lift up their hearts in prayer to God for him, and his family. And, *who is he that will harm* those *who are* thus *followers of* him *that is good*, in his goodness? It is almost the only temporal promise in the New Testament, which is made to the meek, Matthew v. 5.—that *they shall inherit the earth;* the meaning whereof, Dr. Hammond, in his Practical Catechism, takes to be especially this; that, in the ordinary dispensations of God's providence, the most mild and quiet people are most free from disturbance. Those only have every man's hand against them, that have theirs against every man.[l]

[He often mentioned the memorandum which Dr. Prideaux[m] gave in the war-time to a gentleman who had been his pupil, containing three good lessons, in three Hebrew names twice put together, (lessons which he had well learned,) *Mishmah, Dumah, Massa;* Genesis xxv. 14. 1 Chronicles i. 30. which signify, *Hear, Keep silence, Bear.* The apostle has them together, James i. 19.—*Be swift to hear, slow to speak,*[n] *slow to wrath.*[o]

Being asked,—What are the common vices of the tongue, of which Christians ought more especially to beware?—he replied;—Vain, flattering, and proud speeches; also, much speaking; an open mouth is a sign of an empty heart; as a chest open is a sign nothing is in it; when money or jewels are within it, it is kept locked. *Filthy speaking;* we ought to sprinkle gracious discourses among our other discourses about worldly things; else, not wholesome food. False and profane speaking; beware of making use of scripture expressions without due reverence. Make not sport of the sins of others. Abusive speeches; our tongues must not be scourges, nor razors, nor swords.[p]

In advising as to the government of the tongue, he pressed commencement with the heart.[q]—Resolve, he added, to *Take heed;* but resolve in the strength of Christ. Be not *hasty in speech.* Commit the guidance of your tongue to God in prayer. He is the Maker of the tongue.[r]]

We shall next introduce some of Mr. Henry's letters to a person of quality in London. The beginning of his correspondence with that gentleman, (which continued to his death, and was kept up monthly for a great while,) was in the year 1686; and the following letter broke the ice:—

Honoured Sir;

Hoping you are, by this time, as you intended, returned to London, to your home and habitation

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l P. Henry. Com. Pl. Book. Orig. MS. *Overcome evil with good.* That is a noble victory indeed. This is the way not to be even with him that wrongs us, but to be above him. Poole's Annotations on Romans xii. 21. fol. 1688.

k Nat. July 2, 1498. He suffered martyrdom at Oxford in the sixty-seventh year of his age. See his Life by the Rev. J. Strype, M. A. fol. 1694.

l See Gen. xvi. 16.

m Dean of Norwich. He was a pupil of Dr. Busby's, and died 1st Nov. 1724, æt. 77. Aikin's Gen. Biog. v. 8, p. 340.

n We should keep a pair of scales between our heart and our mouth, to weigh what is suggested. P. Henry. Orig. MS.

o Life. Orig. MS. *ut supra.* It is said of Mr. Eliot, that when he heard any ministers complain, that such and such in their flocks were too difficult for them, the strain of his answer still was,—Brother, compass them! Learn the meaning of those three little words, Bear, Forbear, Forgive. Life, by Cotton Mather, p. 36. duod. 1691.

p P. Henry. Orig. MS.

q The heart is the scribe that indites matter; the tongue is the pen that writes it down. Ps. xlv. 1. The heart is as he that rides upon a horse; the tongue is as the horse that is ridden. James iii. 3. The heart is the pilot in the ship; the tongue is the ship. James iii. 4. The heart is the fountain; words are as the streams. Matt. xii. 34. The heart is the treasury; words are as stuff brought out of it. Matt. xii. 35. The heart is the root; words are the fruit. Prov. xv. 4. P. Henry. Orig. MS.

r P. Henry. Orig. MS.

there, I make bold, according to my promise, to salute you in a few lines. In the first place, to be your remembrancer of the vows of God which are upon you, upon the account of the many mercies of your journey, both in your going out, and in your coming in. Was not every step you took hedged about with special providence? Had not the *angels charge over you?* Did they not pitch their tents where you pitched yours? Did not *goodness and mercy follow* you,—and should it not then be had in thankful remembrance? Where mercy goes before, should not duty follow after? If you have Mr. Angier's Life, you will find there, pages 88, 89, a collection out of his Diary, of ten heads of mercies, acknowledged in a journey,[s] to heighten God's praises, and to quicken his own and others' hearts therein, and they are certainly very affecting. Next, Sir, I am to acquaint you, that I have faithfully disposed of the money you left with me at parting, to eight poor praying widows in this neighbourhood, as you appointed. And this, among all the rest of your alms'-deeds, is had in memorial before God;—it is fruit that will abound in your account;—*bread*, sent a voyage *upon the waters*, which you and yours will *find again after many days;* for, *he is faithful that hath promised.* The apostle's prayer shall be mine, 2 Corinthians ix. 10.—*Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness. Amen.*[t]

[Who shoots an arrow, and looks not after it;[u] or knocks at a door, and stays not for an answer?[v] *I will direct my prayer to Thee,* says holy David, Psalm v. 3, as an archer his arrow to the mark, *and will look up,* to see what becomes of it. And, again, Psalm lxxxv. 8. *I will hearken what God the Lord will say.* And so, another prophet, having been at prayer, says, Habakkuk ii. 1. *I will get me to my watch-tower.* Sometimes our heavenly Father withholds mercies, to quicken prayer; grants them, to awaken our thankful acknowledgments; or, if denied, to excite penitent reflections, searching and trying,—why, and wherefore: for, it is never so, but there is some cause. Thus the soul and God converse, and correspond. We send to him for some mercy wanted. He replies in his providence, either giving, delaying, or denying. We, in suitable returns, as there is occasion; and, if so, he is never wanting to rejoin, either in kind, or kindness, as he sees best.

With my due and true respects, I take leave, and rest,

Sir, Yours, ever obliged,
to honour and serve you, in our dear Lord,
November 3, 1686. PHILIP HENRY.[w]

For Henry Ashurst, Esq.
at his house in St. John-street,
London.

December 15, 1686.

Sir;

I received yours soon after the date of it; and, according to your order therein, I have distributed other 20*s.* to the same eight poor praying widows in this neighbourhood, to whom I gave the former. I did also oblige them to continue their supplications at the throne of grace on the same particular account, which you at first desired; and, I believe, they have done and do it accordingly; and, you may be sure, it shall not be in vain, because Truth itself hath said it shall not. Isaiah xlv. 19. It is true of prayer what is said of winter, that it rots not in the skies.[x] Though the answer be not always in the thing asked, yet it is in something else as good, or better. Abraham's prayer for Ishmael was heard in Isaac. Sometimes God answers us, by *strengthening us with strength in our souls,* Psalm cxxxviii. 3. He answered his Son so, Luke xxii. 42, 43. If the prayer be for the removal of a present burthen, and it be not removed, yet, if we are enabled with faith and patience to undergo it, the prayer is answered. If, for the bestowing of a desired mercy, as that of Moses, that he might go over into the promised land; if he say, as he did to him, Let it suffice thee; that is, if he give a contented frame of heart in the want

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s "1. *Direction in the right way;* want of this causeth wandering, labour, and sorrow. Ps. cvii. 7.

"2. Preservation of man and beast, of life and health, from falls, harm, from enemies, robbers, murderers: some have died in the way, as Rachel; others fallen sick by the way, as 1 Sam. xxx. 13. It is a mercy when God supports in travel, to endure heat and cold; for a horse to die, or be lame, in the way, is a great affliction; so, daily supply of new strength is mercy.

"3. Comfort in the way and weather, when both are good, and company is suitable and comfortable.

"4. Convenient places for rest, and good refreshment for noon and night.

"5. Seasonable provision of necessary food, and cheerful entertainment.

"6. Temporary ease from the burthen of domestic affairs, both care and labour, the mind and body both are eased; others take the burthen upon them for a time.

"7. Variety of objects to delight the sense, fair buildings, fruitful fields, pleasant meadows.

"8. Change of air; pleasantness and healthfulness there, by refreshing gales in the heat of the day.

"9. The society of friends whom we visit, and the mutual comfort that ariseth from their meeting after a time of absence, and from their friendly and hearty converse.

"10. Opportunity of understanding more fully how God hath answered our prayers for them; opportunity of soul-help, of doing and receiving good by joint prayer and by conference, by declaring experiences, by stirring up one another to what is good." Life of the Rev. John Angier, pp. 88, 89. duod. 1685.

t Transposed from the 3rd edit. pp. 176, 177.

u See Ps. v. 3.

v See Gurnall's Christian in Complete Armour, part iii. pp. 603, 604, 4to. 1662.

w From an authentic copy.

x Beware of extremities; and, till the Lord hath truly brought downe *thy winter out of the sky, know it will never rot there,* it must be the mercifull calme of grace which must bring a settled state upon thy soule. Naaman's Disease and Cure, by Dan. Rogers, p. 264. fol. 1642.

of it, the prayer is answered; as was also that of Paul's, when he prayed that the thorn in the flesh might pass from him;—*My grace*, said he, *is sufficient for thee*. We have great need of heavenly wisdom, (the Lord give it!) both to discern and to improve answers to prayer; if we have them not in kind, if we have in kindness, we should be no less thankful. I shall be glad to hear, if God see good, that your child recovers; but, if not, if he sanctify the affliction to him and you, that is, further you in sanctification, do your souls good by it, bear you up under it in a quiet, patient, submissive frame, you will say, at last,—*It was well*. So, also, as to the fitting you with a convenient seat for your family; it were very desirable, if he please, that you should be sped in it; but, if his pleasure be rather to keep you longer in your present circumstances, and then, withal, to give you a heart to improve the same, and to take occasion, from the uncertainties and unsettlements of this world, to be so much the more diligent in making sure, what will be made sure, a building in heaven, *not made with hands*, you will be no loser thereby, but a gainer.

My thoughts of justifying faith and sincere repentance, are, 1. That they are choice gifts of God, Ephesians ii. 8. Acts xi. 18. If he give not to us to believe and to repent, we can neither believe nor repent; and therefore, in the want of them, we are to ask them: and, if we ask, he will give. 2. That they are the fruits of electing love. Those that were, from all eternity, given to Christ,—to all those, and to none but those, it is in time given to believe, and repent, Acts xiii. 48. John vi. 37; xii. 39, 40. If it be said, "Why doth he then find fault?" I should answer,—The decree is secret, which is concerning us, but that is revealed which is our duty; and to that we must attend. 3. That they are necessary conditions of pardon. There may perhaps be such a notion framed of a condition, as will by no means be applicable to them, but *sano sensu*, they are so required, that, if we have them not, our sin remains upon us. Luke xiii. 3—5. John iii. 36. If we have them, it is most certainly done away; 1 John i. 9. John iii. 16. not for their sake, but for *Christ's sake*. 4. That they are inseparable companions; where one is, there is the other also. He that says, "I believe," and doth not repent, presumes; he that says, "I repent," and doth not believe, despairs. Faith in Christ doth not justify *from* sin, where there is not godly sorrow *for* sin;[y] neither can sorrow for sin obtain pardon of it, where there is not faith in Jesus Christ, because *his blood*, alone, *cleanseth from all sin*. If your meaning were, what the *nature* of them is, and how they may be *known*, I have not left myself room in this paper to tell you. The Lord, by his grace, work them in us, and increase them more and more!

Please to give my most humble service to your good lady,[z] and to your virtuous daughter. I hope she doth not forget her baptismal covenant. The Lord fill you with comfort in each other, and in all your children, but especially, and above all, in himself, who is the Spring-head and Fountain!

With my due respects to your good self, Sir, I rest,
Yours, much obliged, to honour and serve you,
P. H.

For Henry Ashurst, Esq.
At his house in St. John-street,
London.[aa]]

CHAPTER VIII.

THE LAST NINE YEARS OF HIS LIFE IN LIBERTY AND ENLARGEMENT AT BROAD OAK, FROM THE YEAR 1687.

[THE correspondence, already introduced, was early continued in the year 1687, by the following excellent letters:—

Sir;

Our last to each other, as it seems, were of the same date, and met upon the road. You begin with a good subject;—to have my thoughts of faith and repentance. They are the two hinges, upon which the door of our salvation turns; except we repent, and believe the gospel, we cannot possibly be accepted, and saved. Paul tells the elders of Ephesus, Acts xx. 20. that he had *kept back nothing that was profitable unto them*; and then adds, verse 21.—*testifying repentance towards God, and faith towards our Lord Jesus Christ*,—as if those included all that is profitable.[a] But why *repentance towards God?* Because he is the party wronged and injured by sin; and, therefore, to him it is fit the penitent acknowledgment should be made. And, also, because if it be not towards God, it is worth nothing. If we sorrow not with an eye to him; Ezekiel vi. 9.—*They shall remember me, and loathe themselves*. If our confessions be not before him, as the prodigal's,—

y The *motives* to repentance are,—the shortness of life, and uncertainty of the space for repentance, Rev. ii. 21.—the misery and danger of impenitency, Luke xiii. 3, 5.—the commands of God, Acts xvii. 30, 31.—the goodness of God, Rom. ii. 4.—his readiness to forgive us upon our repentance, Ps. lxxxvi. 5.—the gospel's gracious invitations of Jesus Christ, Matt. iii. 2.—there is no other way to pardon and reconciliation. P. Henry. Orig. MS.

z She was the fifth daughter of William, Lord Paget, by the Lady Frances, eldest daughter of Henry, Earl of Holland. See a Sermon preached on the Death of the Lady Diana Ashurst, who died Aug 24, 1707, by Richard Mayo, Minister of St. Thomas's Hospital in Southwark, 4to. 1708, p. 17.

aa Orig. MS.

a In managing the great business of repentance, set God before thee in his holiness, Christ in his love, and thy sins in their filthiness. Dwell awhile upon the sight: compare one with another. Compare thy sins with the pure law. P. Henry. Orig. MS.

Guilt in the soul is like a mote in the eye; not at ease till wept out. P. Henry. Palmer's Noncon Mem. v. 3. p. 490.

Father, I have sinned, &c. (not as Judas who told the chief-priests what he had done, but did not tell God,) and, if our forsaking of sin, which is a necessary ingredient of saving repentance, be not for God's sake, and from a true respect to his will and glory,—it is not the sorrow, the confession, the forsaking, that accompanies salvation. We are, notwithstanding it, but as *sounding brass and tinkling cymbals.* And, therefore, this is the main matter in repenting. Is what I do in it, done as *towards God?* Is he in the beginning, in the middle, at the end of it?—*When ye fasted and mourned, saith he, those seventy years, did ye at all fast unto me, even to me?* Zechariah vii. 5. That there should be fasting and mourning for seventy years together, and not a jot of it to God, how sad was this! There is repentance in hell, but it is not repentance towards God, and, therefore, it avails nothing. If the sight and sense we have of sin drive us from God, and we pine away in our iniquities, how should we then live? But, if it bring us to God, lay us low, even at his feet, with shame and blushing, then it is right.[b] I say, with shame and blushing, as Ezra, Ezra ix. 6. —*O my God, I am ashamed, and blush to lift up my face to thee, my God.* It is that inward blushing of soul that is the colour of repentance. *I abhor myself,* saith Job, *and repent.* Self-abhorrency is always the companion of true repentance, and it flows from a sight of God, in his purity and glory. *Mine eye seeth thee, therefore I abhor myself.* There is the shame of a thief, when he is taken, Jeremiah ii. 26. the ground whereof is the shameful punishment he is to undergo; and there is the ingenuous shame of a child towards a father, when he hath offended him, and cannot lift up his face with that boldness as before, which is quite another thing. Such was David's repentance, when he cries for washing, purging, cleansing; like one fallen in the dirt: and, when he prays,—*Open thou my lips;* Psalm li. like one tongue-tied through guilt. I believe there is no true penitent but what can witness this *there,* where no eye hath seen, but his that sees every where, and that daily, more or less, as there is occasion. And that is another evidence of true repentance, that it is constant and continual; not like a land-flood, but like the flowings of a spring; not a single, but an *abiding, habit.*

With most affectionate respects, and humble service, to your whole good self; beseeching the Lord to remember both you and yours with *the favour which he bears unto his people, that you may see the good of his chosen, and rejoice in the gladness of his nation;* I rest,

Sir,

Yours, obliged, to honour and serve you,

January 14, 1686-7. P. H.

To Henry Ashurst, Esq.
At his house in St. John-street,
London.[c]

Sir;

I had yours from Hampton this week, and rejoice to hear of your good health, which God continue! I shall do as you direct in the distribution of 20*s.* at present to the eight widows, and shall acquaint them with your concern in the young man you mention. God, if it be his will, prevent your fears about it! Uncertainty is written upon all things here below, but there is an unchangeable happiness laid up for us in the other world, and that may be made *sure.* Your acknowledging God in it, as in all your affairs, I cannot but rejoice in, as an evidence of the uprightness of your heart[d] towards him. It is the life and soul of all religion. It is, indeed, to walk with God: and includes as much as any other scripture command in so few words; —*In all thy ways acknowledge him.* In every thing thou dost, have an eye to *him;* make *his* word and will thy rule; *his* glory thy end; fetch strength from *him;* expect success from *him;* and, in all events that happen, which are our ways too, whether they be for us, or against us, *he* is to be acknowledged; that is, adored; if prosperous, with thankfulness; if otherwise, with submission; as Job;—*The Lord hath given, and the Lord hath taken, and blessed be the name of the Lord!* This is to *set the Lord always before us: to have our eyes ever towards him.* Where this is not, we are, so far, *without God in the world.*

As to what you desire concerning your son, I am heartily willing to my poor power, to serve you in his education here, for a while, but I am afraid, by reason of your undeserved over-valuing thoughts of me, (wherein you would abate if you knew me better,) lest you promise yourself that, from it, which will not be. Should the liberty talked of prove an open door, concerning which we are yet

[b] The *ingredients* of true repentance are, inward, hearty sorrow, Zech. xii. 10. hatred of sin, and of self because of sin, Job xlii. 6. apprehension of the mercy of God in Christ, Matt. iii. 2. particular confession, with shame and blushing, 1 John i. 7. a special eye to original sin, Ps. li. 5. reformation of life, Prov. xxviii. 13. Heb. vi. 1. restitution in case of wrong to man, Luke xix. 8. P. Henry. Orig. MS.

[c] From a copy by the late Rev. S. Lucas, of Shrewsbury, from the Orig. MS.

[d] There are various signs of uprightness of heart. See Prov. xiv. 2. an upright man fears the Lord. See Prov. xvi. 17. he departs from evil. See Ps. xix 13. he is kept back from presumptuous sins. See Ps. xviii. 23. he is kept from his own iniquity, and performs all duties, Luke i. 6, 7. See Prov. x 9. he walketh surely. See Matt. xix. 21. he is willing to part with any thing for Christ. He is as good in secret as before others; he keeps a single eye at God's glory, 2 Cor. i. 12. To get an upright heart, walk as always in God's sight, 1 Chron. xxviii. 9. Gen. xvii. 1. It will be a comfort when you lie upon your death-bed. Isa. xxxviii. 3. P. Henry. Orig. MS.

in the dark here, and, I perceive, so are they also that are nearer you, I think, if others enter, *(salv. conse.)* I shall be loth to stay behind; it will be a hinderance to that attendance to his teaching, which should be, especially if he be not yet past the school measures. And, another thing is, that he will be alone, which will make the wheels go heavy. I have refused several of late, and at present do not know of any undisposed of, that will be meet for him. It were desirable it should be one who is rather a step before than behind him. These are the things, at present, that offer themselves to my thoughts concerning it, and, from mine, they come to you, if my son have not already hinted them to you. I suppose it will not be long ere he will be looking homewards; and, if so, with his help, it will be the better done. Please to weigh it yet further with yourself, and the Lord direct and determine your will by his will, and that shall be my will in the matter.

Sir, I most heartily thank both you and your good lady, (to whom I give my humble service,) for your very great kindness and respect to my son;[e] he intimates the deep sense he hath of it, and I join with him in the thankful acknowledgment.

I shall be glad to hear, in your next, how it is with your younger son, and also the young man you mention. The Lord, I trust, will be gracious. To his mercy, grace, and peace, I recommend you and yours; and beg again, that I, and mine, may be remembered of you, who am,

Sir, Yours, much obliged,
to honour, love, and serve you,

March 26, 1687. P. H.

For Henry Ashurst, Esq.
At his house in St. John-Street,
London.[f]]

It was in the latter end of the year 1685, when the stream ran so very strong against the dissenters, that Mr. Henry, being in discourse with a very great man of the church of England,[g] mentioned King Charles's indulgence in 1672, as that which gave rise to his stated preaching in a separate assembly; and added, if the present King James should, in like manner, give me leave, I would do the same again. To which that great man replied,—"Never expect any such thing from him; for, take my word for it, he hates you nonconformists in his heart."—Truly, said Mr. Henry, I believe it, and I think he doth not love you of the Church of England neither. It was then little thought that the same right reverend person who said so to him, should have the honour, as he had soon after, to be one of the seven bishops[h] committed to the Tower by King James; as it was also far from any one's expectation, that the same King James should so quickly give liberty to the nonconformists. But we live in a world, wherein we are to think nothing strange, nor be surprised at any turn of the wheel of nature, as it is called. James iii. 6.

The measures then taken by King James's court and council were soon laid open, not only to view, but to contempt, being in a short time, by the overruling providence of God, broken and defeated. However, the indulgence granted to dissenters in April, 1687, must needs be a reviving to those, who, for so many years, had lain buried in silence and restraint; nor can any, who will allow themselves the liberty of supposing the case their own, wonder that they should rejoice in it, though the design of it being manifest, they could not choose but *rejoice with trembling*. Mr. Henry's sentiments of it were,—Whatever men's ends are in it, I believe God's end in it is to do us good.

There were many that said, surely the dissenters will not embrace the liberty which is intended only for a snare to them. Mr. Henry read and considered the letter of advice[i] to the dissenters at that juncture; but concluded,—*Duty is ours, and events are God's.* He remembered the experience he had had of the like in King Charles's time, and *that* did good, and no hurt. And why might not this do so too? All power is for edification, not for destruction.[k] Did Jeremiah sit still in the court of the prison, because he had his discharge from the King of Babylon? Nay, did not Paul, when he was persecuted by his countrymen for preaching the gospel, appeal to Cæsar; and find more kindness at Rome than he did at Jerusalem? In short, the principle of his *conversation in the world* being not *fleshly wisdom*, or policy, but *the grace of God*, and particularly the grace of simplicity and godly sincerity, he was willing to make the best of that which was, and to hope the best of the design and issue of it. Doubtless it was intended to introduce popery; but it is certain, that nothing could arm people against popery more effectually than the plain and powerful preaching of the gospel; and thus, they who granted that liberty, were out-shot in their own bow, which manifestly appeared in the event and issue.

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e Matthew Henry, then in London.

f Orig. MS.

g Most likely Dr. Lloyd, Bishop of St. Asaph. See *ante*, p. 85.

h Dr. William Sancroft, Archbishop of Canterbury.
Dr. William Lloyd, Bishop of St. Asaph.
Dr. Francis Turner, Bishop of Ely.
Dr. John Lake, Bishop of Chichester.
Dr. Thomas Kenn, Bishop of Bath and Wells.
Dr. Thomas White, Bishop of Peterborough.
Sir Jonathan Trelawny, Bishop of Bristol.
The Speech, prepared to have been spoken by the Bishop of St. Asaph, on his trial, is preserved in Gutch's Collect. Cur. v. I, p. 369.

i Written by the Marquis of Halifax. See Neal, *ut supra*, v. 5. pp. 42–44.

k See 2 Cor. xiii. 10.

they did good service to the Protestant re-
mong scholars, who wrote so many learned
gainst popery[l] at that time, for which we
them our best thanks; so they did no less
among the common people, who are the
ı and body of the nation, that preached
r good sermons to arm their hearers against
rong delusion, which Mr. Henry, as the
the nonconformists generally did, took all
ns to do. How often would he commend his
, as Dr. Holland,[m] Divinity Professor in
, was wont to do, to the love of God, and the
)f popery.[n]

les his preaching professedly to discover the
nd corruptions of the church of Rome, (which
ld have taken occasion to do more fully, had
those he preached to in any immediate dan-
he infection,) there could not be a more ef-
antidote against popery, than the instructing
ifirming of people in the truth, *as it is in Je-*
d advancing the knowledge of, and a value
ıeration for, the Holy Scriptures; to which,
ıch Mr. Henry in his place did contribute,
knew him will bear record. He used to ob-
ıat the fall of Babylon followed upon the free
:n preaching of the *everlasting gospel*, Reve-
xiv. 6, 7. He apprehended this liberty likely
very short continuance, and to end in trou-
ıd, because he could not see how his not
f it would help to prevent the trouble, but
ıee that his vigorous improvement of it would
prepare for the trouble, he set himself with
;ence to make the best use he could of this
both at home and abroad, on sabbath days,
:k days, to his power; yea, and beyond his

as at this juncture that Mr. Henry had the
:ss of recognizing, in his son, an ordained
r of the gospel. The occasion gave rise to
)wing letter:—

May 14, 1687.

ı Matthew;

ice in what you heard, and saw, and felt, of
Monday last, and hope it hath left upon you
a truly indelible character, and such impressions as no time, nor any thing else, shall be able to wear out. Remember; assisted by thy strength, O God, I will! As to the manner and circumstances of your return, we cannot order them here, but must leave it to yourself to do as you shall see cause, beseeching the Lord, in every thing, to make your way plain before you; but, as to the thing itself, we rejoice in hopes it will not be long now ere we shall see you here, (though *multa cadunt inter*,) and, I must not say, be filled with your company, for this is not the world that we must be together in. Your dear mother hath no great joy in the thoughts of your closing with them at Chester upon the terms proposed; her reasons are weighty, and, in other things, have many times swayed with me against my own, and it hath done well. What they are in this matter, you shall hear immediately from herself. As to your Northampton affair we are no little concerned about it, making mention of it in every prayer, to our heavenly Father, who, we have learned, besides a common providence, hath a special hand in such proposals, Proverbs xix. 14. And we say, if you, of all the other, should miss, it would be a grief of mind, Genesis xxvi. 35.

The clergy in Cheshire and Shropshire are hammering an address of thanks, but divers of them will not strike. They begin to feel now for their oaths' sake.

Our love and blessing is all here is room for. Ἐῤῥωσο! Ἐῤῥωσο! twice; within, without.[o]

Mr. Matthew Henry having, shortly after the preceding letter was written, settled at Chester,[p] the following was addressed to him by his father, on another, and interesting subject:—

July, 1687.

Son Matthew;

I am very much concerned that two such great affairs are, at this time, met together upon your hand,—that of the next sabbath, and that of the week after. You know which of the two should fill you most, and I hope it will accordingly; and, if it do, you may the more comfortably expect a blessing

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)lland, "when he went any journey, calling the fellows ege together, used to say to them,—*Commendo vos dilect odio papatus et superstitionis.*" Clarke's Marr. Eccl. Hist. *upra.*

ır. 18. We heard of the strengthening of the popish in- ey are to have places for their worship in many great ırticularly that which was my dear father's chamber at ırch, must now, as they say, be a mass-house. Mrs.)iary. Orig. MS.

at Ludlow, in Shropshire. Ob. 17th March, 1611-12. h. Oxon. v. 2. p. 111. *ut supra.* Brooks's Lives of the Pu- . 2. p. 213. *ut supra.*

Common Prayer Book of King Edward the Sixth, the ı thus;—"From the tiranny of the Bishope of Rome, detestable enormities, good Lord, deliver us! 4to. 1547.

o P. Henry. Orig. MS.

p Urbs Legionum, its primeval name,
Where many a Roman toil'd; where many a brow
Has grac'd a mitre; 'twas a kingdom once,
And now a County Palatine; all that's rare
In army, navy, church, and state, dwells here
In miniature. But, most of all revered
For that great name, a *valiant Philip's* son,
Nobler than he of Macedon: for grace
Makes heroes, such as Plutarch never knew,
As Homer never sung; to courts unknown.
While Matthew Henry in his "Comment" lives,
Chester can never die.

See the Select Remains of the late Rev. Ebenezer White of Chester, p. 152. duod. 1812.

upon the other; for, ever since I knew any thing in those matters, I have found it true, that, when I have been most careful in doing God's work, God hath been most faithful in doing mine.[q] I have not sealed, but subscribed, a draught of articles with Mr. Hardware.[r] We were together yesterday at each place; and, upon view, found every thing, not worse, but rather better, than represented. As to a time and place of sealing, I would meet half way on Monday, but Wednesday being the first day appointed at Hanmer, I must needs attend that. If you would not think it too long to defer till the week after, that is, to the 19th instant, I should hope, by that time, (your next sabbath work, and your Warrington journey, and our engagements here, being all over,) there would be much more of clearness and freeness, without hurry, as to each circumstance; but I must not move it, however, not *insist* upon it, lest *the heart be made sick*;[s] therefore do as you see cause, only in every thing take God along with you,[t] and do all *in the name of the Lord Jesus*.

Give my kind respects to ———, your good friend, whom I hope to call by another name shortly. The Lord bless you both, and first fit you for, and then give you to, each other, in much mercy! *Amen*.[u]

To resume the narrative.] The great subject of debate at this time in the nation, was, concerning the repeal of penal laws and tests. Mr. Henry's thoughts were, as to the penal laws, that, if those against the dissenters were all repealed, he would rejoice in it, and be very thankful both to God and man; for he would sometimes say, without reflection upon any, he could not but look upon them as a national sin; and, as for those against the papists, if our law-givers see cause to repeal them in a regular way; I will endeavour, saith he, to make the best of it, and to say,—The will of the Lord be done!

When King James came his progress into that country, in August, 1687,[v] to court the compliments of the people, Mr. Henry joined with several others, in and about Whitchurch, Nantwich, and Wem, in an address to him, which was presented when he lay at Whitchurch; the purport of which was, not to sacrifice their lives and fortunes to him and to his interest, but only to return him thanks for the liberty they had, with a promise to demean themselves quietly in the use of it.

Some time after, commissioners were sent abroad into the country, to inquire after the trouble the dissenters had sustained by the penal laws; and how the money that was levied upon them was disposed of, little of it being found paid into the Exchequer; they sent to Mr. Henry, to have an account from him of his sufferings; he returned answer, by letter, that he had indeed been fined some years before, for a conventicle, and distrained upon, and his goods carried away; which all the country knew, and to which he referred himself. But, being required to give a particular account of it upon oath, though he said he could be glad to see such instruments of trouble legally removed, yet he declined giving any further information concerning it; having, as he wrote to the commissioners, long since, from his heart, forgiven all the agents, instruments, and occasions of it; and having purposed never to say any thing more of it.

It was on Tuesday, June 14, 1681, that he was disturbed at Weston in Shropshire, when he was preaching on Psalm lxvi. 18. and on Tuesday, June 14, 1687, that day six years, he preached there again without disturbance, finishing what he was then prevented from delivering, concerning prayer, and going on to verse 19, 20.—*But, verily, God hath heard me, blessed be God*, concerning the duty of thanksgiving. This seventh year of their silence and restraint, proved, through God's wonderful good providence, the year of release.

[Some admirable letters to Mr. Ashurst will carry the year to its close, and cannot fail to impress the reader with the writer's accomplishments as a Christian, a divine, and a gentleman.

September 2, 1687.

Sir;

My sabbath subject was, Acts xi. 21.—*The hand of the Lord was with them: and a great number believed, and turned unto the Lord.* In this I shall acquaint you, the subject being the same, with the

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q God saith to us, as a king said to a nobleman who desired to leave the court that he might provide for some that relied upon him: "Do my work," said the king, "and I will do thine." Canaan's Flowings. by Ralph Venning. duod. 1658, p. 251.

r Miss Hardware, of Moldsworth, was Mr. Matthew Henry's first wife. See his Life by Tong, *ut supra*, p. 101, &c.

s See Prov. xiii. 12.

t Mr. Matthew Henry was married July 19. See Tong's Life of Mr. M. Henry, chap. iii. *ut supra*.

u P. Henry. Orig. MS. Addressed to Mr. Matthew Henry at Moldsworth.

v In the former editions of the Life, the royal visit is stated to have been in September. This no doubt was a mistake. The last visit made to the ancient town of Shrewsbury, by its sovereign, was on the 25th of *August*, [1687.] The King, James the Second, passed a day there, and kept his court at the council house; and, during his stay, the conduits ran with wine. Some Account of the Ancient and Present State of Shrewsbury, pp. 52, 515.

In unison with the above statement is the following extract from the Diary of Mrs. Savage:—

"1687. Friday, August 26, the king came into Whitchurch. James the Second, in his progress to Chester; great flocking to see him. Lord, order all consultations and actions for glory to thy name!

"Tuesday. I went to Whitchurch to see His Majesty in his return from Chester; saw him only in his coach; desired heartily to pray that he were as good as he is great." Mrs. Savage. Diary. Orig. MS

heads of what was then spoken, after my plain, country manner. The preachers here were such as had been scattered by persecution after the death of Stephen, Acts viii. which scattering was intended by the devil, and wicked men, for hurt to the church; but God turned it for good, as he often does, and we ourselves have had experience of it. It was like the scattering of seed, or salt, whereby more were seasoned. It seems, then, that the hand of the Lord may be with us, when the hand of man is against us. Preachers disowned and persecuted by worldly powers, may be owned and blessed in their labours, by the God of Heaven. The place was Antioch, where these converts were, the first that took the honourable and sweet name of Christians. At Antioch, not at Rome. If Christians should own one place more than another, as the mother church of all churches, methinks it should be that, rather, where they first had their name. The preaching was Jesus. They preached the Lord Jesus, and then *the hand of the Lord was with them.* We are then most likely to have the hand of the Lord with us, in our preaching, when we preach Jesus.[w] Not when we preach ourselves; but when we preach Jesus, and *ourselves your servants for Jesus' sake.* By the *hand of the Lord with them*, is meant, the Lord himself, according to his promise, Matthew xxvii. 20. *Lo! I am with you.* He assisted them in their preaching; made way for the word into the hearts of those that heard it; gave it the setting on there: and this is always all in all. If the hand of the Lord be not with the preachers, there will be no believing, no turning, among the people; for *faith is the gift of God;—Unto you it is given to believe;—Turn thou me, and I shall be turned.* A *great number believed.* Sometimes God is pleased to enlarge his hand, in the conversion of many, by the ministry of the word; not a fish or two, but whole shoals, caught in the net of the gospel. Oh, that it might be so at this day! Your love to souls, I know, will say, *Amen!*

To believe, has three things in it;—1. Assent to what is spoken, as true, either from the evidence of the thing itself, or upon the account of the veracity of him that speaketh it. 2. Application of it to myself; I must look upon myself as concerned in it, and say, "This belongs to me." 3. Answerable affections and actions, according as the thing is that is spoken. Without this, my believing is nothing. Noah believed, and feared, Hebrews xi. The *devils believe, and tremble,* James ii. If one tell me the house is falling, and I believe it, I shall fear, and run out of it; or, that there is a pot of gold hid in such a place, and I may have it for digging for it, if I believe, I shall dig. Now, there are, among many others, four great truths revealed in the word of God, the belief whereof, such a belief as hath in it the three things before mentioned, doth always accompany conversion and salvation.—

1. That a sinful condition is a miserable condition. That it is so, is certainly true; thou art wretched and miserable, under the curse of God, liable to all miseries. But do we believe it; that is, assent to it; and that with application? I am the man; sinful, and therefore miserable. And are we thereupon afraid, brought under a spirit of bondage? And doth that fear set upon serious inquiries, "What shall we do to get out of it?" If so, so far is well.

2. That Jesus Christ is ordained of God to be *Prince and Saviour;* that he is able and willing to save, *to save even to the uttermost.* Do we assent to this, this *faithful saying?* And do we apply it? "He is able and willing to save me." And are we suitably affected thereunto? And do we act accordingly? Come to him, close with him, accept of him, as he is offered to us in the gospel.[x] If so, we are believers; and, if believers, then *the sons of God,* justified by that faith, at peace with God, and heirs of heaven. And to that also we must assent, with application, and be affected, and act accordingly; *rejoicing always with joy unspeakable,* and *abounding always in the work of the Lord.*

3. The absolute necessity of an holy heart, and an holy life. That we must be new creatures, or we cannot enter the New Jerusalem; *born again,* or we *cannot see the kingdom of God.* That we must *deny all ungodliness and worldly lusts, and live soberly, righteously, and godly, in this world,* if ever we mean to be happy in another world. Do we believe this; that is, assent to it? Is it not plain in the word of God, written there as with a sun-beam, so that *he who runs may read?* But do we apply it? I must be regenerated; if I be not, I shall not be saved. My civility and moral honesty, my profession and outward form of godliness, will not serve my turn;—I must *put off the old man, and put on the new.* And doth there follow suitable affection and action? Do I love the word as a regenerating word? Do I pray for and receive the Spirit, as a regenerating Spirit? Do I set myself, in the use of all God's appointed means, to the great work of *crucifying the flesh, with all the affections and lusts,—walking in all the commandments of the Lord blameless?* This is believing.

4. The certainty and reality of future rewards and punishments. That there is another life after this, and that it is to be a life of retribution; that, as sure as there is an earth which we tread upon, so

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[w] See Sermon, Faith in Christ inferred, &c. *post.*

[x] To believe in Jesus Christ for salvation is to come to him. Matt. xi. 28. John vi. 37; v. 40. By unbelief, we depart from him. Heb. iii 12. It is to lean upon him. Cant. viii. 5. forsaking all other leaning-stocks whatever. It is to look upon him. John iii. 14, 15. *Look unto me, and be ye saved.* It is to receive, and accept of him, as he is offered in the promise, to be Lord and King, as well as Priest and Saviour; giving ourselves to him unreservedly. 2 Cor. viii. 5. Hos. iii. 3: P. Henry. Orig. MS.

sure there is an hell under it, a place of eternal torments; so sure as there is an outward heaven, which our eyes see, so sure there is another heaven beyond it, a fixed state of everlasting blessedness. Are these things so? Certainly they are; for *the mouth of the Lord hath spoken it.* No room is left for doubting. But will one of these be our place shortly? Certainly it will. I must; I; even I, be, ere long, either in hell miserable, or in heaven happy. Oh, then, how should I be affected? How should I act? Should I not fear that place of torment, and fly from it? Make sure that place of happiness, and rejoice always in the hope of it; having my conversation there;[y] laying up treasure there? This is believing. The same may be said in reference to every other truth of God; precept, promise, threatenings. There are quarter-believers, and half-believers; but the *whole*-believer is he that assents, applies, is affected, and acts according to what he says he believes.

Now the good Lord work this belief in all our hearts, fulfilling in us all *the good pleasure of his goodness* and this *work of faith with power.*[z] *Amen.*

Sir;

Your continued kind acceptance is still my encouragement to perform this monthly service to you, wishing I could do it better to your soul's advantage and edification. The grace of faith is, indeed, the grace of all graces. 1. The grace that God hath most honoured in making it,—whether the condition or the instrument,—I am sure, the *means* of our justification, reconciliation, acceptation, salvation. Of all graces, faith doth most abase the creature, and lift up God; it is a self-emptying and a God-advancing grace; and therefore, of all graces, God doth most advance and lift up faith; for so is the word that he hath spoken, *Those that honour me, I will honour.* 2. The grace that of all graces we do live by; for *the just shall live by faith,* Habakkuk ii. 4. than which, I think, there is scarce any one passage in the Old Testament more often quoted in the New; and good reason, for it is the marrow of the gospel. *We live by faith.* 1. *Spiritually, as to justification, sanctification, consolation;* in which three stands our spiritual life. We are justified by faith, Romans v. 1. Acts xiii. 39. justified from the guilt of sin, the curse of the law, and the damnation of hell. In the want of which justification, we are but dead men, that is, under a sentence of death; so that in that sense, by faith we live; we live by it as we are made just by it; the just, by faith, shall live. We are sanctified by faith, Acts xxvi. 18. as, by it we receive the spirit of sanctification, who finds us dead in trespasses and sins, as to our spiritual state, and then breathes into us the breath of spiritual life, whereby we become living souls, alive to God through Jesus Christ our Lord. We are comforted by faith, Romans xv. 13. and that comfort is our life, 1 Thessalonians iii. 8. Now we live, that is, now we are comforted, *if ye stand fast in the Lord: non est vivere sed valere vita.* Faith comforts as it applies the promises, which promises are our breasts of consolation, at which the believing soul sucks and is satisfied. And there are two of them, one concerning the things of the life that now is, the other concerning the things of that which is to come; for godliness hath both, and hath need of both, in order to comfort, upon one occasion or other, every day. They are also called well-springs of salvation, and, as such, faith is the bucket by which we draw water from those wells. If the well be deep, as good no well as no bucket; so, as good no promise as no faith. 2. As we live spiritually[a] by faith in all these three great concernments of our spiritual life, so we

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y I find my heart inclined to things below, and am sensible, in some measure, what a dishonour it is to God, and what a wrong to myself, and fain I would that it might be otherwise.

Get to know the nature of earthly things, common things, such as a man may abound in, and perish everlastingly. They are empty things, that will not satisfy; vexing things, *vexation of spirit.* Labour for a serious, practical knowledge of this. Beg of God to give you a sight of their vanity and emptiness. Look into the word. Prov. xxiii. 5. Isa. lv. 2. Matt. vi. 24. John vi. 27. 1 Tim. vi. 9, 10. Ecclesiastes. Observe and improve your own crosses and disappointments, and the crosses and disappointments of others. The voice of these dispensations is,—Cease from the world, the men of the world, the things of the world. Consult with dying men, and see what account they will give you of earthly things.

Actuate this knowledge by meditation, and do it often. There is no duty more profitable,—none more neglected.

Study the nature and necessities of thy soul. Thou hast a soul that is greatly in want, a poor, though precious, soul; it wants pardon of sin, wants peace with God, wants his image, wants his grace, wants his Spirit. And can the world furnish these? No. Mic. vi. 6, 7.

Look beyond this to another world. Will these things avail there? No. 'Tis not getting more, but making use of what we have, that will then avail. Luke xvi. 9. 2 Cor. iv. 18.

Cast thy care upon the Lord; if thou art a believer, he careth for thee. 1 Pet. v. 7.

Be acquainted with the reality and excellency of heavenly things. Heb. xi. 1. John iv. 10. Earthly-minded men are like moles, they live in the earth, and so are blind as to spiritual things; they see no beauty in holiness, no comeliness in Jesus Christ.

Learn to spiritualize earthly things. It is our sin and misery that earthly thoughts mix themselves when we are employed in spiritual duties; it were our profit and advantage if heavenly thoughts might as often mix themselves, and be as welcome, when we are employed in worldly affairs.

Choose as much as may be to be in heavenly company. Company is of a transforming nature. Prov. xxii. 24, 25. 1 John i. 2, 3. Be often discoursing of things above.

Labour to tread in the steps of those who have gone before us in heaven's way. Phil. iii. 17, &c. P. Henry. Orig. MS.

z Evan. Mag. v. 3. p. 276.

a Spiritual life is an inward principle in the soul of a believer, arising from his union with Jesus Christ. The following are signs of such a life:—The knowledge of God and Christ, John xvii. 3. —Growth in grace and knowledge, John xv. 2.—Faith in Jesus Christ, John vi. 47.—Heavenly mindedness, Col. iii. 1, 2. Rom. vi. 11.—Spiritual sense; of sin, the first risings of it. Rom. vii. 24. the sins of others, 2 Pet. ii. 7, 8. of the withdrawings of God's presence, Ps. xxii. 1. of the afflictions of God's people, Jer. ix. 1. Neh. i. 4, &c. 1 John iii. 14.—Speech; to God in prayer, Gal. iv. 6. Acts ix. 11. Zech. xii. 10. for God.—Appetite, 1 Pet. ii. 2.—Care for self-preservation, Job ii. 4. comp. 1 Pet. ii. 7.—Desires to com-

live our life in the flesh by the faith of the Son of God, Galatians ii. 20.[b] He means his life of conversation in the world; for, that is the life that he lived then in the flesh. *We walk by faith, not by sight*,—not as glorified saints do in heaven by immediate vision,—nor by carnal sight, as the men of the world, who look only at the *things that are seen* with bodily eyes,—but by faith. So that faith is a principle of living quite different from the one and from the other. It is far short of living by heavenly vision, but it is infinitely above and beyond the life of carnal reason, which men, as men, live. *In the ordinary actions and affairs of life*, 1. It is by faith and no otherwise, that we *set the Lord always before us*, and see him that is invisible. And what influence that hath upon the conversation, to make it what it should be, they can best tell that have tried. 2. It is by faith, and no otherwise, that we close with the word of God as our rule and square, by which we regulate and order our conversation. The commandments are to be believed, Psalm cxix. 66. as well as the promises. 3. It is by faith that we fetch strength from the Lord Jesus, for the doing of what we have to do every day in every thing, for *without him we can do nothing*. 4. It is by faith, that we look at the *recompence of reward*, which makes us lively and cheerful in our obedience, both active and passive; *forasmuch as we know our labour shall not be in vain in the Lord. And then for life eternal*, as we look at it by faith, so by faith it is that we have title to it; *he that believes shall be saved.* Whosoever believes *shall not perish, but have everlasting life.* We *are all the children of God by faith in Jesus Christ.* And *if children then heirs, heirs of God, and joint heirs with Christ, of an inheritance incorruptible, undefiled, and that fadeth not away.*[c] If all this be true of faith, and not the one half hath been told you, then there is good reason why it should be called *precious* faith. It closes with a precious Christ, and to them only that believe is he precious. It embraces precious promises, and it saves precious souls. Is Christ our all in all? So, in a sense, is faith our all in all. Oh, faith, (but that also must be taken with a grain of salt,) *thine is the kingdom, and the power, and the glory;* not thine to rest with thee, but thine to hand to him, whose it is. Amen.

Your son shall be truly welcome here at the time you mention, and I shall think it long till it come. As to the late access made to your estate, much good may it do you, that is, much good may you do with it, which is the true good of an estate. Lady Warwick[d] would not thank him that would give her £1000 a year, and tie her up from doing good with it. I rejoice in the large heart which God hath given you with your large estate, without which heart, the estate would be your snare. As to your purposed kindness to me, you will call me unkind if I refuse it; but as to the quantity, let it be as little as you please, for it cannot be too little where so little is deserved, as is by

September 28, 1687. Your Servant.

My most humble service is to your worthy lady, and to your son and daughter with you, whom God bless.

For Henry Ashurst Esq.
At his house in St. John Street,
London.[e]

October 28, 1687.

Sir;

Yet further concerning the grace of faith. Besides that it is that by which we live,—as of Christ it is said, *who is our life*,—so we may say of faith, in a different sense, it is our life. As Paul says, *to me to live is Christ;* so we may say, to us to live is to believe. I say, besides this, there are four great things said in Scripture concerning faith, which deserve a particular consideration. 1. It purifies the heart;[f] *purifying their hearts by faith.* Faith is a heart-purifying grace, elsewhere called, *purging the conscience from dead works*, Hebrews ix. 14. It is done *by the blood of Christ, who, through the*

municate, 1 John i. 1, 2, 3.—Art thou alive? live at a higher rate than others, 1 Cor. iii. 3.—Art thou dead? make haste to Christ, Eph. v. 14.—He complains, Ye will not come to me that ye might have life, John v. 40. For encouragement to come to Christ, he raised three to life in the gospel,—one in the chamber, secret sinners,—another in the street, open sinners,—a third buried, dead four days, aged sinners. P. Henry. Orig. MS.

b See a sermon by P. Henry, on these words. Eighteen Sermons, *ut supra*. p. 144.

c There are *evidences* of saving faith. Faith, however, is the best evidence of itself, 1 John v. 10. as we know that the sun shines by its own light. The following are evidences.—A new nature, Acts xxvi. 18.—Heart purity, Acts xv. 9. at least begun and laboured after.—A low esteem of earthly things, Phil. iii. 8. a high esteem of Christ, 1 Pet. ii. 7.—Joy in tribulation, Acts xvi. 25, &c. Rom. v. 1. 2. 1 Pet. i. 7. Hab. iii. 17, 18.—Reliance upon God for things of this life, as well as of heaven.—How came we by our faith? Did it come by hearing? Rom. x. 17.—Did it begin in doubting? What fruit doth it bear? James ii. 14, &c. Gal. v. 6.—Self-denial, Luke vii. 6, 7, 9.—Fear of offending.—A true believer reckons it the hardest thing in the world to believe. P. Henry. Orig. MS.

d See a sermon at the funerall of the Countesse of Warwick. By Anthony Walker, D. D. duod. 1680. Also Memoirs of Eminently Pious Women, v. 1. p. 169. oct. 1815. She died A. D. 1678. æt. 54.

e P. Henry. Orig. MS. Part of this letter was printed in the Evan. Mag. v. 3. p. 368.

f Means are to be used to get and keep a pure heart. We must be sensible of our impurity, Prov. xxx. 12.—Pray for a clean heart, Ps. li.: it is promised, Ezek. xxxvi. 25, 26.—Be frequent in self-examination.—Beware of other men's sins, 1 Tim. v. 22.—Abstain from all appearance of evil, 1 Thess. v. 22, 23.—Act faith. This is a heart-purifying grace, Acts xv. 9. it interests us in the blood of Christ, and that cleanses, 1 John i. 7. Zech. xii. 1. by it we receive the Spirit; by it we apply the promises, 2 Pet. i. 3, 4. Attend upon the ordinances, John xv. 3. xvii. 17. Titus, iii. 5.—Improve your baptism, it is a cleansing ordinance.—Afflictions, when sanctified, are means of cleansing.—Watchfulness, Ps. cxix. 9. We must take heed where we tread. We are in the light, and must walk as children of the light; carefully; cleanly. P. Henry. Orig. MS.

Eternal Spirit, offered himself without spot to God, meritoriously, and, by faith, instrumentally. Christ's blood is the water of purification, the true and only water, and faith is as the bunch of hyssop, dipped in it, and so purging the conscience, that is, pacifying it in reference to the guilt contracted, quieting the mind as to the pardon and forgiveness of it before God, which nothing else can do. All the legal purifyings prescribed by the law of Moses, availed nothing as to this; it is done by faith only, and, therefore, the Gentiles, which is the scope of that place, ought not to be obliged by circumcision to those ceremonial observances, seeing there was another nearer and better way to that blessed end, and that was, by believing. We may also, by purifying the heart, understand the work of sanctification, wherein faith is greatly instrumental; but I conceive the other the design of the place. 2. *It works by love*, Galatians v. 6. It is a working grace; if it be idle, and work not, it is not genuine faith. And how works it? *By love.* Love in the full extent and latitude of it; the love of God, and the love of our neighbour, which two are *the fulfilling of the law;* so that to work by love, is to work by universal obedience, which obedience is worth nothing further than love hath a hand in it, and love stirs not further than faith acts it. He that believes the love of Christ for poor sinners, in dying for them, with particular application to himself,[g] cannot but find his heart constrained thereby, more or less, according as the belief is, to love him again, and out of love to him to keep his commandments. Do we find love cold? It is because faith is weak. Do we love little? Our belief is little. Therefore, when a hard duty was enjoined, which is that of loving and forgiving enemies,—*Lord*, say the disciples, *increase our faith;* intimating, without more faith, it would not be possible. The more strongly and stedfastly we believe that Christ loved us when we were enemies to him, the more frequently and freely, readily and cheerfully, we shall forgive our brother, who is become an enemy unto us. 3. It overcomes the world, 1 John v. 4. *This is the victory, that overcometh the world, even our faith;*[h] where, by world, is meant, especially, its smiles and frowns; they are both as nothing to us, have no power or prevalency with us, so as to draw or drive us from our Christian course, as long as we keep faith alive and active,—either upon the past great things that our great Redeemer hath done and suffered for us; or upon the future invisible realities of the other world, that crown and kingdom which he hath set before us, and made over to us. 4. It quenches all the fiery darts of the wicked, Ephesians vi. 16. that is, the devil and all his instruments; all the temptations of which kind soever, wherewith, at any time, they may assault us, they are quenched by faith, lose their hurtful keenness, and wound us not. But then that faith must be not in habit only, but in act and exercise; as a shield, not hanging up, but in the hand. Oh that to us, then, *it might be given* always *to believe!* How much better would it be with us, on this four-fold account, had we more faith!

As to the truth of the matter whereof you desire an account, it was this; what reports are concerning it I know not. When I had read the address, the words which the King spoke[i] were to this purpose.—Gentlemen, I perceive you have been yourselves sufferers for your consciences, and, therefore, I cannot but look upon you as men of conscience, and take it for granted, you will be ready to do what is fit to be done for the ease both of yourselves and others in that case, when there is a Parliament. For my part, I shall be ready to do what lies in me, and I hope, so will you. You desire me to continue your liberty, and I promise you I will as long as I live, and could be well contented, it might be as secure to you by law, as your Magna Charta is.

Q. What persuasion are you of? Are you for the congregational way?

A. No, Sir, we are not for the congregational way.

Q. What then are you for?

A. We are for a moderate presbytery.

Q. Are you all so hereabouts?

A. There are few dissenters, if any, hereabouts, that differ from us in that matter.

This was all that was spoken, as far as I can remember; after which, he gave each of us (in all eight, whereof two were ministers) his hand to kiss, and so went his way.

Sir, I received your extraordinary kind token, and return you my most humble, hearty thanks for it. It hath no fault but that it is too good. Last week, another of your praying widows went to rest, a very choice flower in our small garden.[k]

Most humble service to your whole self, &c.

P. H.[l]

For Henry Ashurst, Esq.
At his house in St. John-street,
London.

Sir;

The nature, excellency, and usefulness of the grace of faith, is the subject concerning which I do yet owe you a further account of my poor thoughts. And, oh! that I, while I am writing, and you also,

[g] See Memoirs of the Life of the Rev. James Hervey, by the Rev. J. Brown. p. 57, &c. 3d ed. 1822.

[h] See the substance of a sermon by Mr. P. Henry, on these words, in the Evan. Mag. v. xxvii. p. 314.

[i] See *ante*, p. 96.

[k] See Sol. Song. iv. 12; v. 1. Ps. xcii. 13.

[l] Orig. MS.

while you are reading, might each of us find, through the powerful working of the Spirit in us, an increase of that grace, that precious grace, that we may be strong in believing, giving glory to God, and that our consolations may be strong also; for as the faith is weak or strong, so the comfort is. Faith is the EYE of the soul, by which we look unto Christ, as the poor stung Israelites did to the brazen serpent, lifted up upon the pole, and thereby receive a cure from him; but, as Paul saith in another case, 1 Corinthians xii. 14. the body is not one member but many, so faith is not one member but many. If the whole body were an eye, where were the hearing? verse 17. So if faith were our eye only, and nothing else, what should we do for other instruments of spiritual life and motion? Behold, therefore, how faith, besides being our eye, is our FOOT, by which we come to Christ; an expression often used in Scripture, *e. g.* Matthew xi. 28. Come unto me, that is, believe in me. John vi. 37. *Him that cometh unto me*, that is, that believeth in me, *I will in no wise cast out.* By unbelief we depart from the living God, Hebrews iii. 12. By faith we come to him by Christ, *ib.* vii. 25. And without him there is no coming, for he is the way, the true, and living, and only way; all that are out of him are out of the way. It is our HAND also, by which we receive him, John i. 12. *To as many as received him, to them gave he power to become the sons of God, even to them that believe on his name;* where believing is the same with receiving. In the gospel, God offers him to us, freely and graciously, to be our Prince and Saviour, to be *the Lord our righteousness*, to redeem us from iniquity, and to purify us to himself. When we do heartily, by faith, close with that offer, and accept of him to be ours, he becomes ours: we have union with him, relation to him, and benefit by him. But then, there is another act of faith put forth at the same time by another hand, which is the giving act, whereby we give ourselves to him to be his, to love him, and serve him, and live to him. *O Lord*, saith David, *I am thy servant, truly I am thy servant*, Psalm cxvi. 16. *They gave their ownselves unto the Lord*, 2 Corinthians viii. 5. Without this our receiving is not right. There is a faith that is one-handed, receives, but gives not; this will not save. They that come to Christ for rest, and receive Christ, must take his yoke upon them, and learn of him.[m] It is the MOUTH of the soul, by which we feed upon him, and are nourished by him. John vi. *Except ye eat his flesh, and drink his blood*, that is, believe in him, as it is there explained, ye cannot be saved. And this of all the rest doth in the most lively manner represent to us what it is to believe. To believe, is when a poor soul, being made sensible of its lost and undone condition by sin, doth earnestly desire, as they do that are hungry, and thirsty, after a Saviour. Oh for a righteousness, wherein to appear before God! Oh for a pardon for what is past! Oh for grace and strength to do so no more! And hearing, by the report of the gospel, and believing that report, that all this, and a great deal more, is to be had in Christ; the next request is,—Oh for that Christ! Oh, that that Christ might be mine! Why, he is thine, man, if thou wilt accept of him! Accept of him! Lord, I accept of him. Then feed upon him, *His flesh is meat indeed, his blood is drink indeed.* Oh, taste and see that he is gracious. How sweet are his promises! What inward refreshment doth the soul find by his suffering and dying to redeem, and save! How is it thereby strengthened, as by bread, and made glad, as by wine! We must and do each of us eat for ourselves, and drink for ourselves. My eating will not refresh another, nor strengthen another; neither will my believing. The just shall live by his faith, his own faith. Other creatures die to make food for our bodies, and to maintain natural life; but then we must take them, and eat them, and digest them, and having done so, they turn into nourishment to us, and so become ours, that they and we cannot be parted again. It is so in believing. Christ died to make food for our souls; and not thereby to maintain only, but to give spiritual life, which other food doth not to the body. But then we must take him, and eat him, and digest him, that is, make a particular application of him to ourselves, and, having done so, nothing shall, nothing can, separate us from him. Oh that unto us it might be more and more given, thus to believe![n]

Sir, I thank you most heartily, as for your last great kindness, (had it been coarser it would have been fitter for me,) so for your affectionate inquiry after my poor children. I bless God, they are all yet, both married and unmarried, our comfort and joy. Bless God with me that it is so, and pray that it may be more and more so, especially that my son may be still owned and blessed in his great work! My most humble service to your good lady, and dear children, with you. The Mediator's blessing be upon them. Upon the 8th instant, there was a public ordination in the meeting-house at Warrington in your Lancashire; the ordainers six, the ordained six, with solemn fasting and prayer, where much of God was seen.

November 25, 1687.

For Henry Ashurst, Esq.
At his house in St. John-street,
London.[o]

[m] See the Works of Bishop Cowper, fol. 1629. p. 691.
[n] See Phil. i. 29.

[o] P. Henry. Orig. MS. See the Evan. Mag. v. 8. p. 453.

Sir;

This once more concerning the grace of faith. As it is that by which we live, so it is that by which also we must *die*, if we will die well. There is no dying *well* without it. Hebrews xi. 13. *These all died in faith;* meaning Abel, Enoch, Noah, Abraham, Isaac, Jacob, Sarah, spoken of before, who all died well, who all died believing. To die well, is to die safely, comfortably, profitably.

1. Safely. He dies safely, whose spiritual state and condition is good; who is a *new creature; born again;* reconciled to God; whose sins are forgiven; whose person is justified. Death hath no hurt in it to such an one: it shall be well with him for ever. Now, without believing, there is none of all this. It is faith that justifies; it is faith that sanctifies. There is no adoption, no reconciliation, no acceptation, and, consequently, no salvation, without it. *He that believeth not, is condemned already;* the law condemns him, though the sentence be not yet actually passed upon him.

2. Comfortably. These two may be, and often are, parted. How many die safely who do not die comfortably; whose sun sets under a cloud. And whence is it? They are *of little faith*, and, therefore, they doubt; and, therefore, they are not comforted; they are not filled with joy and peace, for want of believing. Such kind of dying brings an evil report, like that of the evil spies, upon the good ways of the Lord; causes them to be ill thought of, and ill spoken of. If religion will not bear us out, and bear us up, at the last cast, in a dying hour, what is it good for? There are degrees of this comfort in dying. All that have it, have it not alike; some have more, some less. There is such a thing as dying triumphantly, which is putting into harbour with full-spread sails;[p] when *an abundant entrance is administered unto us into the everlasting kingdom.* And it is according as the faith is.

There are six things, the firm belief whereof will exceedingly promote our comfort in dying:—

1. That, at what time soever, and in what way soever, death comes, it comes by the will and appointment of our heavenly Father. He cuts no corn of his down till it is fully ripe, Job v. 26. Revelations xi. 7.

2. That death hath no sting in it to them that are *in Christ Jesus;* and therefore, though it may hiss at us, we need not fear it. The brazen serpent had the form of a serpent, which is affrighting, but it hurt none; it healed the believing looker on it. How doth Paul exult over death and the grave! 1 Corinthians xv. 56.

3. That, to them that fear the Lord, immediately beyond death is heaven,[q] Luke xvi. 25. now, now, he is comforted; Philippians i. 23. No sooner dissolved, but presently with Christ. Where this is believed, with application, there cannot but be comfort.[r] Were the soul to be no more, or to sleep till the last day, or to go, for nobody knows how long, to a popish purgatory, what comfort could we have in dying? But, if the last moment on earth be the first moment in heaven, how sweet is that!

4. That the body will certainly rise again a *glorious body;*—it is sown in weakness, and dishonour, and corruption; it shall be raised in power, and glory, incorruptible;—even this body. Yours, and mine, now crazed and sickly, hereafter shall be like the glorified body of Jesus Christ, or like *the sun shining in its brightness.*

5. That God will certainly take care of poor disconsolate relations left behind, Psalm xxvii. 10. Jeremiah xlix. 11. "He that feeds the young ravens will not suffer the young Herons to starve," as godly Mr. Heron said to his wife on his death-bed.[s] This helped to make Jacob's death comfortable to him, Genesis xlviii. 21. Joseph's, Genesis l. 24.

6. That God will certainly accomplish and fulfil, in due time, all the great things that he hath purposed and promised concerning his church and people in the latter days; as, that Babylon shall fall; the Jews and Gentiles be brought in; the gospel kingdom more and more advanced; divisions healed. Oh! how have some rejoiced, and even triumphed, in a dying hour, in the firm belief of these things! As Abraham rejoiced to see Christ's day, now past, and died in the faith of it, so may we as to another day of his, which is yet to come, before and besides the last day.

3. To die profitably is a step beyond dying comfortably; I mean, to die so as to do good to those that are about us in dying. To die so as to convince them of sin, and convert them from it; which is to die like Samson, who slew more Philistines at his death, than in all his life before.[t] We die profitably when our natural death is a means of spiritual life to any. Now this will not, cannot be, but in the way of believing. He that doubts, droops, desponds, calls all in question, and dies so, rather frightens from, than allures to, the love of religion and godliness. What need have we then to pray,

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p See "Invisible Realities demonstrated in the Holy Life and Triumphant Death of Mr. John Janeway, Fellow of King's College, Cambridge." duod. 1698. A new edition was published in 1815, with a Preface by the Rev. R. Hall.

q Let him be afraid to die that is afraid of going to heaven. Mr. Henry. Palmer's Noncon. Mem. v. 3. p. 490.

r See a Sermon at the Funeral of Lady Anne Waller, by Edmund Calamy, B. D. 4to. 1662.

s "He that feeds the young ravens will not starve the young Herons." The Morning Exercise at Cripplegate, 4to. 1661. p. 437. Sermon 18.

See Turner's Remarkable Providences, ch. xxvii. p. 128, fol. 1697. where the same fact, differently expressed, is cited from "Dr. Fuller in his Meditations."

t See Judges xvi. 30.

and pray again,—*Lord, increase our faith*,—that we may not only have wherewithal to live, while we live, but wherewithal to die also, when we die!

Thus I have written you, Sir, a funeral letter, God knows whose, perhaps my own. It is certainly good to be always ready, seeing we know neither day nor hour.

Sir, I sent on Friday for your worthy, hopeful son, who came hither safe and well on Saturday. I see him very much upon improvement in learning, and rejoice that God hath guided you, both now, and formerly, to put him into circumstances conducent thereunto. His profiting is much beyond his equals in age; and I hope he doth also, which is the main matter, seriously set his face heavenwards, and means to make religion his business. God keep it always *in the imagination of the thoughts of his heart, and establish his way before him!*

My most affectionate respects and service are to your good lady, son, and daughter. God Almighty spare you to them, and them to you, to your mutual comfort and joy! *Amen.*

December 20, 1687.

For Henry Ashurst, Esq.
In St. John-street, London."

To resume the narrative:]—

In May, 1688, a new commission of the peace came down for the county of Flint, in which, by whose interest or procurement was not known, Mr. Henry was nominated a justice of peace for that county. It was no small surprise to him to receive a letter from the clerk of the peace, directed to Philip Henry, Esq. acquainting him with it, and appointing him when and whither to come to be sworn. To which he returned answer, that he was very sensible of his unworthiness of the honour, and his unfitness for the office which he was nominated to, and, therefore, desired to be excused, and he was so, and did what he could, that it might not be spoken of in the country. There were some, who, upon this occasion, unhappily remembered, that, a few years before, a reverend clergyman in Shropshire told Mr. Henry to his face, that he had done more mischief in the country than any man that ever came into it;[v] and that he himself hoped shortly to be in the commission of the peace, and then he would rid the country of him. But, alas, he was quite disappointed! Thus honour is like the shadow, which flies from those that pursue it, and follows those that flee from it.

For two years after this liberty began, Mr. Henry still continued his attendance, as usual, at Whitewell chapel, whenever there was preaching there; and he preached at his own house only when there was no supply there, and in the evening of those days when there was. For doing thus he was greatly clamoured against by some of the rigid separatists, and called a dissembler, and one that halted between two, and the like. Thus, as he notes in his Diary, one side told him, he was the author of all the mischief in the country, in drawing people *from* the church; and the other side told him, he was the author of all the mischief, in drawing people *to* the church.—And, which of these, saith he, shall I seek to please? Lord, neither, but thyself alone, and my own conscience; and, while I can do that, I have enough.

In a sermon at Whitewell chapel, one Lord's day in the afternoon, where he and his family, and many of his congregation, were attending, much was said, with some keen reflections, to prove the dissenters schismatics, and in a damnable state. When he came immediately after to preach at his own house, before he began his sermon, he expressed himself to this purpose;—Perhaps some of you may expect now that I should say something in answer to what we have heard, by which we have been so severely charged; but truly I have something else to do;—and so, without any further notice taken of it, went on to preach *Jesus Christ, and him crucified.*

It was not without some fear and trembling, that Mr. Henry received the tidings of the Prince of Orange's landing, in November, 1688, as being somewhat in the dark concerning the clearness of his call, and dreading what might be the consequence of it. He used to say;—"Give peace in our time, O Lord,"—was a prayer that he would heartily set his *Amen* to. But, when secret things were brought to light, and a regular course was taken to fill the vacant throne with such a king, and such a queen, none rejoiced in it more heartily than he did. He celebrated the National Thanksgiving for that great deliverance, with an excellent sermon on that text, Romans viii. 31.—*What shall we then say to these things? If God be for us, who can be against us?*

[Referring to this change of affairs, as it affected associating for Christian worship, he thus endeavoured to raise the minds of his flock above the consideration of mere second causes.—Christ is, said he, a shield to particular congregations and assemblies, professing faith in, and obedience to, him; especially, walking worthy of their profession, to protect and defend them against the wrath and violence of those who hate them. Are not we ourselves an instance, among many others, in like circumstances? Had we been here to-day, if the blessed Jesus had not been a Shield to us? Whose hand but his hath been our covering? It is true, we have a good law, and a good king and queen,[w] but had they been for us if the Lord Jesus had been against

[u] P. Henry. Orig. MS.

[v] The Apostle Paul was called a pestilent fellow, Acts xxiv 5; and see Archbishop Leighton's Works, v. 2. p. 275, &c. *ut supra.*

[w] William and Mary.

us? No, no;—he hath been for us, therefore they. *The shields of the earth belong unto God.* He who hath undertaken the protection of the whole tabernacle, hath undertaken the protection of every apartment in it. He who hath undertaken the care of the whole vineyard, hath undertaken the care of every bed in it. He who hath undertaken to look after the whole flock, hath undertaken to look after every sheep in it. He who hath the command of the whole army, hath the command of every troop in it. Therefore, to him let us give the glory. Therefore, on him let us still wait.[x]]

Soon after that happy settlement, there were overtures made towards a comprehension of the moderate dissenters with the church of England; which Mr. Henry most earnestly desired, and wished for, if it could be had upon any terms less than sinning against his conscience; for never was any more averse to that which looked like a separation than he was, if he could possibly have helped it, *salvâ conscientiâ.* His prayers were constant, and his endeavours, as he had opportunity, that there might be some healing methods found out and agreed upon.[y]

But it was well known what was the *vox cleri* at that time, *viz.*—That, forasmuch as the oaths, subscriptions, and ceremonies, were imposed only to keep out such men, they would never consent to their removal, for the letting them in again. *Nolumus leges Angliæ mutari,*[z] was a saying perverted to this purpose. And the fixed principle was,—Better a schism without the church, than a faction within it, &c. This was at that time published and owned, as the sense of the clergy in convocation. Which temper and resolve, so contrary to that which might have been expected upon that happy and glorious revolution, did a little alter his sentiments in that matter; and he saw himself perfectly driven from them. Despairing, therefore, to see an accommodation, he set himself the more vigorously to improve the present liberty. In June, 1689, the Act of Indulgence[a] passed, which not only tolerated, but allowed, the dissenters meetings, and took them under the protection of the government.

[In allusion to the gratifying event, he writes:[b]—

The condition of many ministers and people among ourselves, of many in France, hath been, in outward appearance, a dead condition. The words of the Act[c] are, that they shall be as if naturally dead: but, blessed be God, there hath been a resurrection in some measure, a coming out of the grave again, of which, whoever was the instrument, the Lord Jesus himself hath been the principal Agent. He is the Resurrection to us. When a company of nonconformists went to court to congratulate the king and queen, and to thank them for the present liberty, being clothed alike in long black cloaks, such as ministers usually wear in London, a scoffer said;—"Whither are all these going;—to a burial?" "No, Sir," said one of them, "to a resurrection."[d]]

Soon after, though he never in the least changed his judgment as to the lawfulness of joining in the Common Prayer, but was still ready to do it occasionally; yet the ministers that preached at Whitewell chapel, being often uncertain in their coming, which kept his meeting at Broad Oak at like uncertainties, to the frequent disappointment of many of his hearers that came from far; he was at last prevailed with to preach at public time every Lord's day, which he continued to do while he lived, much to his own satisfaction, and the satisfaction of his friends. An eminent minister in Lancashire, who did in like manner alter his practice about that time, gave this for a reason;—"That he had been for twenty-seven years striving to please a generation of men, who, after all, would not be pleased; and therefore he would no longer endeavour it as he had done."

It may be of use to give some account how he managed his ministerial work in the latter part of his time, wherein he had as signal tokens of the presence of God with him as ever; enabling him still to *bring forth fruit in old age*, and to *renew* his *youth like the eagles.* Though what he did, he still did *gratis*, and would do so, yet he was not willing to have any constant assistant, nor had he any; so much was he in his element, when he was about his Master's work. It was his meat and drink to do it.

1. As to his constant sabbath work, he was uniform and abundant in it. He began his morning family worship, on Lord's days, at eight o'clock, when he read and expounded pretty largely, sung a psalm, and prayed; and many strove to come time enough to join with him in that service. He began, in public, just at nine o'clock, winter and summer. His meeting-place was an out-building of his own, near adjoining to his house, fitted up very decently and conveniently for the purpose. He began with prayer? then he sung Psalm cx. without reading the line; next, he read and expounded a chapter in the Old Testament in the morning, and in the New

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x P. Henry. Orig. MS.

y Appendix, No. XVIII.

z See Letters from a late eminent Prelate to one of his Friends, p. 145. 4to.

a Usually styled the Toleration Act, and entitled,—"An Act for exempting their Majesty's Protestant Subjects, dissenting from the Church of England, from the Penalties of certain Laws." 1st William and Mary, st. 1. c. 18: confirmed by 10th Anne, c. 2; 19th Geo. III. c. 44; and 52d Geo. III. c. 155. See the Hist. of Rel. Lib. v. 2. pp. 172, 213, 394. Also, Lord Mansfield's Speech in the House of Lords. Letters to the Hon. Mr. Justice Blackstone by P. Furneaux, D. D. p. 257. oct. 1771.

b P. Henry. Orig. MS.

c The Act of Uniformity.

d A similar anecdote, and, probably, originating in this, is related of the Rev. Thomas Bradbury, in the reign of King George the First. See Wilson's History of Dissenting churches, v. 3. p. 514. History of Dissenters, v. 3. p. 118.

Testament in the afternoon. He looked upon the public reading of the Scriptures in religious assemblies to be an ordinance of God, and that it tended very much to the edification of people by that ordinance, to have what is read expounded to them. The bare reading of the word he used to compare to the throwing of a net into the water; but, the expounding of it is like the spreading out of that net, which makes it the more likely to catch fish;[e] especially as he managed it, with practical, profitable observations. Some that have heard him read a chapter with this thought,—How will he make such a chapter as this useful to us?—have been surprised with such pertinent, useful instructions, as they have owned to be as much for their edification as any sermon. And, commonly, when he had expounded a chapter, he would desire them, when they came home, to read it over, and recollect some of those things that had been spoken to them out of it.

In his expounding of the Old Testament, he industriously sought for something in it concerning Christ, who is the true treasure, hid in the field, the true manna hid in the dew of the Old Testament. Take one instance: The last sabbath that ever he spent with his children at Chester, in the public morning worship, he read and expounded the last chapter of the Book of Job. After he had gone through the chapter, and observed what he thought fit out of it, he expressed himself to this purpose.—When I have read a chapter in the Old Testament, I used to inquire what there is in it that points at Christ, or is any way applicable to Christ. Here is in this chapter a great deal of Job, but is there nothing of Christ here? Yes. You have heard of the patience of Job, and have in him seen the end of the Lord. This in Job is applicable to Christ, that after he had patiently gone through his sufferings, he was appointed an intercessor for his unkind friends. Verse 8. Go to my servant Job, and my servant Job shall pray for you, for him will I accept. If any one hath an errand to God, let him go to Jesus Christ, and put it into his hand, for there is no acceptance to be hoped for with God, but by him, who is his beloved Son; not only with whom he is well pleased, but in whom, viz. with us in him, he hath made us accepted in the beloved.

[On another occasion, having gone through a course of lectures on the real types[f] (as distinguished from personal[g]) of Christ, he thus concluded the repetition sermon, in which he had briefly recapitulated the twelve topics;—Thus I have endeavoured to break these shells that you may come at the kernel. What have we need of, that is not to be had in *Christ*,—the marrow in all these bones? In him we have an ark against a deluge, a ram to be slain for us, a ladder to get to heaven by, a lamb to take away our sins, manna to feed us, water out of the rock to refresh us, a brazen serpent to heal us, purification-blood to cleanse us, a scape-goat to carry our sins into a land of forgetfulness, a city of refuge to fly to, a temple to pray to, an altar to sanctify all our gifts. Lo, Christ is all this, and infinitely more, therefore we need to look for no other.[h]

After the exposition of the chapter, he sung a psalm, and commonly chose a psalm suitable to the chapter he had expounded; and would briefly tell his hearers how they might sing that psalm with understanding, and what affections of soul should be working towards God, in the singing of it; his hints of that kind were of great use, and contributed much to the right performance of that service; he often said,—The more singing of psalms there is in our families and congregations on sabbath days, the more like they are to heaven, and the more there is in them of the everlasting sabbath. He would say sometimes, he loved to sing whole psalms, rather than pieces.

After the sermon in the morning, he sung the 117th psalm, without reading the line.

He intermitted at noon about an hour and a half, and on sacrament days not near so long, in which time he took some little refreshment in his study, making no solemn dinner; yet many of his friends did partake of his carnal, as well as of his spiritual, things, as those did that followed Christ, of whom he was careful they should not *faint by the way*. The morning sermon was repeated, by a ready writer, to those that stayed in the meeting place, as many did; and when that was done, he begun the afternoon's exercise; in which he not only read and expounded a chapter, but catechised the children, and expounded the catechism briefly before sermon. Thus did he go *from strength to strength*, and from duty to duty, on sabbath days; running the way of God's commandments with an *enlarged heart*. And the variety and vivacity of his public services made them exceeding pleasant to all that joined with him, who never had cause to complain of his being tedious. He used to say,—Every minute of sabbath time is precious, and none of it to be lost; and that he scarce thought the Lord's day well spent, if he were not weary in body at night; wearied *with* his work, but not weary *of* it, as he used to distinguish.

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[e] See Matt. iv. 18, 19. John xxi. 7, &c.

[f] Having Mrs Savage's MS. copy of these excellent discourses before me, it seems desirable to preserve here the order in which they were delivered, and the texts.

The Lamb, from John i. 29.—Rock, 1 Cor. x. 4.—Ark, 1 Pet. iii. 18—21.—Ram, Gen. xxii. 13.—Manna, John vi. 49—51.—The brazen serpent, John iii. 14, 15.—Jacob's ladder, Gen. xxviii. 12.—The red heifer, Heb. ix. 13, 14.—The scape-goat, Lev. xvi. 8—10, 22.—Cities of refuge, Josh. xx. 1—3.—Temple, John ii. 19—21.—An altar, Hebrews xiii. 10. See *ante*, p. 88.

[g] The personal types discussed by Mr. Henry, were,—Adam, Melchisedec, Isaac, Joseph, Moses, Aaron, Samson, Joshua, David, Solomon, Jonah, Cyrus. Mrs. Tylston's MS.

[h] P. Henry. Orig. MS.

He would say sometimes to those about him, when he had gone through the duties of a sabbath,—Well, if this be not the way to heaven, I do not know what is. In pressing people to number their days, he would especially exhort them to number their sabbath days, how many they have been, and how ill they have been spent; how few it is like they may be, that they may be spent better; and to help in the account, he would say, that for every twenty years of our lives, we enjoy above a thousand sabbaths, which must all be accounted for in the day of reckoning.

As to his constant preaching, it was very substantial and elaborate, and greatly to edification. He used to say, he could not starch in his preaching; that is, he would not; as knowing where the language and expression is stiff, and forced, and fine, as they call it, it doth not reach the greatest part of the hearers. When he grew old, he would say, sure he might now take a greater liberty to talk, as he called it, in the pulpit, that is, to speak familiarly to people; yet to the last he abated not in his preparations for the pulpit, nor ever delivered any thing raw and undigested; much less any thing unbecoming the gravity and seriousness of the work. If his preaching was talking, it was talking to the purpose. His sermons were not common-place, but even when his subjects were the most plain and trite, yet his management of them was usually peculiar, and surprising. In those years, as formerly, he kept for the most part in a method for subjects, and was very seldom above one sabbath upon a text. And his constant practice was, as it had been before, when he concluded a subject that he had been a good while upon, he spent one sabbath in a brief rehearsal of the marrow and substance of the many sermons he preached upon it; which he called the clenching of the nail, that it might be *as a nail in a sure place*. So very industrious was he, and no less ingenious, in his endeavours, that his hearers might be able, after his decease, to have these things always in remembrance, 2 Peter i. 15. and it is hoped, that, by the blessing of God, the effect did not altogether disappoint his expectation. In the latter times of his ministry he would often contrive the heads of his sermons to begin with the same letter, or rather two and two of a letter;[i] but he did not at all seem to affect or force it; only if it fell in naturally and easily, he thought it a good help to memory, and of use, especially to the younger sort. And he would say, the chief reason why he did it was, because it is frequently observed in the Scripture, particularly the Book of Psalms. And though it be not a fashionable ornament of discourse, if it be a *scripture* ornament, that is sufficient to recommend it, at least to justify it against the imputation of childishness. Mr. Porter, of Whitchurch, very much used it; so did Mr. Malden. But the excellency of his sermons lay chiefly in the enlargements, which were always very solid, grave, and judicious; but in expressing and marshalling his heads, he often condescended below his own judgment, to help his hearers' memories. Some of his subjects, when he had finished them, he made some short memorandums of in verse,[k] a distich or two of each sabbath's work, and gave them out in writing, among the young ones of his congregation, many of whom wrote them, and learned them, and profited by them.[l]

It might be of use, especially to those who had the happiness of sitting under his ministry, to give some account of the method of his sabbath subjects, during the last eight or nine years of his ministry; and it was designed, till it was found it would swell this narrative into too great a bulk.[m]

2. As to the administration of the sacraments, those mysteries of God, which ministers are the stewards of.

As to the sacrament of baptism, he had never, that I know of, baptized any children except his own, from the time he was turned out in 1662, till his last liberty came, though often desired to do it; such was the tender regard he had to the established church; but now he revived the administration of that ordinance in his congregation. The occasion was this: One of the parish ministers, preaching at Whitewell chapel,—Mr. Henry and his family,

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i Thus in a discourse on Rom. v. 12. *By one man sin entered into the world;* after showing that sin consists in the want of original righteousness, and in the corruption of the whole nature, he remarked that a natural state is,—

An estate of distance from God, Eph. ii. 13. Luke xv. 13. Gen. iii. 8. Eph. iv. 18.

Desperate enmity against God, Rom. viii. 7. Rom. i. 30.

Universal disorder in the whole man. That which should obey, rules: the will rules the understanding; the affections the judgment; the body the soul: alluding to Eccles. x. 6, 7.

A dark state, Eph. v. 8. Eph. iv. 18. Nay, not only void of light, but hating it, resisting it, not receiving spiritual things, 1 Cor. ii. 14.

A defiled state, Ps. xiv. 3. Ezek. xvi. 6. Ps. li. 5, 7.

A diseased state, Isaiah i. 6.

Dead to every thing that is good, Eph. ii. 1. No will, desire, or inclination to do the will of God, no more than a dead man hath to any natural action of life.

Disposed to all manner of evil, Hos. xi. 7. bent, as the bowl to follow the bias.

Disabled for ever to help himself out of this condition, Ezek. xvi. 1, 2, 3, &c. Rom. v. 6. *without strength;* nay, refusing help when offered; alluding to Luke xiii. 11. P. Henry. Orig. MS.

k A godly minister in Wales, perceiving his people to be ignorant, and also much addicted to singing, at last took this course;—he turned the subject of his sabbath sermon into a song, and gave it to his parishioners; and it did good. Much of God's mind is revealed in Scripture by songs. P. Henry. From Matthew Henry's MS.

The allusion is supposed to be to the Rev. Rees Prichard, author of the Welshman's Candle. See a version of part of this useful poem, entitled, The Vicar of Llandovery, a Light from the Welshman's Candle, "by John Bulmer." duod. 1821. Preface, pp. x. xvi. &c. Mr. Prichard died in 1644, æt. 60.

l Appendix, No. XIX.

m Appendix, No. XX.

and many of his friends, being present,—was earnestly cautioning people not to go to conventicles, and used this as an argument against it,—"That they were baptized into the Church of England." Mr. Henry's catholic charity could not well digest this monopolizing of the great ordinance of baptism, and thought it time to bear his testimony against such narrow principles, which he ever expressed his dislike of in all parties and persuasions. Accordingly he took the next opportunity that offered itself, publicly to baptize a child, and desired the congregation to bear witness,—That he did not baptize that child into the church of England, nor into the church of Scotland, nor into the church of the Dissenters, nor into the church at Broad Oak, but into the visible catholic church of Jesus Christ. After this he baptized very many, and always publicly, though, being in the country, they were commonly carried a good way. The public administration of baptism, he not only judged most agreeable to the nature and end of the ordinance, but found to be very profitable and edifying to the congregation; for he always took that occasion, not only to explain the nature of the ordinance, but affectionately and pathetically to excite people duly to *improve* their baptism. He usually received the child immediately out of the hands of the parent that presented it, and returned it into the same hands again, with this, or the like charge;—Take this child, and bring it up for God. He used to say, that one advantage of public baptism was, that there were many to join in prayer for the child, in which therefore, and in blessing God for it, he was usually very large and particular. After he had baptized the child, before he gave it back to the parent, he commonly used these words;—We receive this child into the congregation of Christ's church, having washed it with water, in the name of the Father, and of the Son, and of the Holy Ghost, in token, that, hereafter, it shall not be ashamed to confess Christ crucified, and manfully to fight, &c.

He baptized many adult persons, that, through the error of their parents, were not baptized in infancy, and some in public.

The solemn ordinance of the Lord's supper he constantly celebrated in his congregation once a month, and always to a very considerable number of communicants. He did not usually observe public days of preparation for that ordinance, other than as they fell in course in the weekly lectures; nor did he ever appropriate any particular subject of his preaching to sacrament days, having a great felicity in adapting any profitable subject to such an occasion: and he would say;—What did the primitive Christians do, when they celebrated the Lord's supper every Lord's day? His administration of this ordinance was very solemn and affecting. He had been wont to go about in the congregation, and to deliver the elements with his own hand; but, in his latter time, he delivered them only to those near him, and so they were handed from one to another, with the assistance of one who supplied the office of a deacon,[n] as having also the custody and disposal of the money gathered for the use of the poor; Mr. Henry taking, and carefully keeping, a particular account of it.

Such as desired to be admitted to the Lord's supper, he first discoursed with concerning their spiritual state, and how the case stood between God and their souls; not only to examine them, but to instruct and teach them, and to encourage them, as he saw occasion; gently leading those whom he discerned to be serious, though weak and timorous. He usually discoursed with them more than once, as finding *precept upon precept, and line upon line*, necessary; but he did it with so much mildness, and humility, and tenderness, and endeavour to make the best of every body, as did greatly affect and win upon many. He was herein like our great Master, who can have *compassion on the ignorant*, and doth not *despise the day of small things*.

But his admission of young people out of the rank of catechumens into that of communicants, had a peculiar solemnity in it. Such as he catechised, when they grew up to some years of discretion, if he observed them to be intelligent and serious, and to set their faces heavenwards, he marked them out to be admitted to the Lord's supper, and, when he had a competent number of such, twelve or fifteen, perhaps, or more, he ordered each of them to come to him severally, and discoursed with them of the things belonging to their everlasting peace; put it to their choice, whom they would serve; and endeavoured to affect them with those things with which, by their catechisms, they had been made acquainted; drawing them with the *cords of a man, and the bands of love*, into *the way which is called holy*. For several Lord's days he catechised them, particularly in public, touching the Lord's supper,[o] and the duty of preparation for it, and their baptismal covenant, which in that ordinance they were to take upon themselves, and to make their own act and

[n] The peculiar work of deacons, according to the primitive institution, was the serving tables, and making a prudent and faithful distribution of the stock of the society, Acts vi. 2. Dr. Lardner's Works. vol. ii. p. ix. oct. 1788. Watts's Works, v. 4. p. 146. oct. 1813. Some of them, perhaps all, were occasionally preachers; but this was no part of their office asdeacons. Mr. Newton. Review of Ecclesiastical History. Works, v. 3. p. 87 oct. 1808.

[o] 1687-8. Sab. Mar. 11, I spent still at dear Broad Oak; many sweet lessons taught us. The subject,—that a bold spirit is an excellent spirit; but I was most affected with the catechising, which was not then of the children, but the young persons who are shortly to be admitted to the Lord's supper. After many serious exhortations and questions, all the company, as well as dear father, were much affected, when tears would scarce let him say any more than,—God bless you! Mrs. Savage. Diary, Orig. MS.

deed. Often telling them upon such occasions, that they were not to oblige themselves to any more than what they were already obliged to by their baptism, only to bind themselves faster to it. Then he appointed a day in the week before the ordinance; when, in a solemn assembly on purpose, he prayed for them, and preached a sermon[p] to them, proper to their age and circumstances; and so the following sabbath they were all received together to the Lord's supper. This he looked upon as the right confirmation, or transition into the state of adult church-membership. The more solemn our covenanting with God is, the more deep and the more durable the impressions are likely to be. He hath recorded it in his Diary, upon one of these occasions, as his heart's desire and prayer for those who were thus admitted;—That it might be as the day of their espousals to the Lord Jesus, and that they might each of them have a wedding-garment.

3. The discipline he observed in his congregation was, not such as he could have wished for, but the best he could get, considering what a scattered flock he had, which was his trouble; but it could not be helped. He would sometimes apply to the circumstances he was in, that of Moses, Deuteronomy xii. 8, 9. However, I see not but the end was effectually attained by the methods he took, though there wanted the formality of officers and church-meetings for the purpose. If he heard of any that walked disorderly, he sent for them, and reproved them gently, or sharply, as he saw the case required. If the sin had scandal in it, he suspended them from the ordinance of the Lord's supper till they gave some tokens of their repentance and reformation. And where the offence was public and gross, his judgment was, that some public satisfaction should be made to the congregation before re-admission. But, whatever offence did happen, or breaches of the Christian peace, Mr. Henry's peculiar excellence lay in restoring with the *spirit of meekness*;[q] which with his great prudence, and love, and condescension, did so much command the respect of his people, and win upon them, that there was a universal satisfaction in all his management; and it may be truly said of him, as it was of David, 2 Samuel iii. 36, that *whatsoever he did pleased all the people*. And it is an instance and evidence, that those ministers who will rule by love and meekness, need no laws or canons to rule by, other than those of the Holy Scripture.—*How forcible are right words!* Job vi. 25.

4. He was very strict and very serious in observing the public fasts appointed by authority, and called them a delight. He had seldom any one to assist him in carrying on the duties of those days, but performed the service of them himself alone. He began at nine of the clock, or quickly after, and never stirred out of the pulpit till about four in the afternoon, spending all that time in praying, and expounding, and singing, and preaching, to the admiration of all that heard him, who were generally more on such days than usual. And he was sometimes observed to be more warm and lively towards the latter end of the duties of a fast day than at the beginning; as if the spirit were most willing and enlarged when the flesh was most weak. In all his performances on public fast days, he did, *hoc agere*, attend to that which was the proper work of the day; *every thing is beautiful in its season*. His prayers and pleadings with God on those days, were especially for national mercies, and the pardon of national sins. How excellently did he order the cause before God, and fill his mouth with arguments in his large and particular intercessions for the land, for the king, the government, the army, the navy, the church, the French Protestants, &c. He was another Jacob, a wrestler, an Israel, a prince with God.[r] Before a fast day, he would be more than ordinarily inquisitive concerning the state of public affairs, as Nehemiah was, Nehemiah i. 2. that he might know the better how to order his prayers and preaching; for, on such a day, he hath sometimes said,—As good say nothing, as nothing to the purpose. He made it his business on fast-days, to show people their transgressions, especially *the house of Jacob their sins*.—It is most proper, said he, to preach of Christ on Lord's days, to preach of sin on fast days, and to preach duty on both. He went over the third chapter of the Revelations, in the fast sermons of two years. Another year he preached over the particulars of that charge,[s] Zephaniah iii. 2. Hypocrisy in hearers, and flattery in preachers, as he would sometimes say, is bad at any time, but it is especially abominable upon a day of humiliation.

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p Once he preached on that occasion, on 1 Cor. xiii. 11; at another time on 2 Chron. xxx. 8. another, on 1 Chron. xxix. 11. Life. Orig. MS. *ut supra*.

q Meekness is a grace of the Spirit, Gal. v. 22, 23. and is of general use to us in every thing we do, both towards God and man, James iii. 13. Meekness in the understanding is seen in receiving the truths of God, James i. 21. Meekness in the will is seen in yielding to his commands, Matt. xi. 29. The proper work of meekness is to compose, and cool, and quiet the spirit. It regulates anger in its cause, measure, and continuance, Eph. iv. 26. We must answer with meekness, 1 Pet. iii. 15. We must instruct with meekness, 2 Tim. ii. 25. We must restore with meekness, Gal. vi. 1. We must bear reproaches with meekness, Numb. xii. 2, 3. 2 Sam. xvi 7, 8. We must bear reproofs with meekness. Meekness towards God stands opposed to murmuring and repining at his dealings with us. The language will be,—*It is the Lord, let him do what seemeth him good.* P. Henry. Orig. MS.

r 1697-8 Sab. Sept. 4. I oft think of a petition of dear praying father, now with God, thus;—Let, O Lord, the blessing of the ordinances reach those whose hearts are with us here to-day, though their persons be not. God grant I may tread in his steps, and be truly of the seed of this praying Jacob, who was so mighty in that duty. Mrs. Savage's Diary. Orig. MS.

s See P. Henry's Sermons, oct. 1816. pp. 226, 242, 269. Also, a Sermon on the Fifth of November, by P. Henry. Evan. Mag. vol. xxviii. p. 456.

5. He preached a great many lectures in the country about, some stated, some occasional, in supplying of which he was very indefatigable. He hath sometimes preached a lecture, ridden eight or nine miles, and preached another, and the next day two more. To quicken himself to diligence he would often say,—Our opportunities are passing away, and *we must work while it is day, for the night cometh.* Once, having very wet and foul weather to go through to preach a lecture, he said, he comforted himself with two scriptures; one was, 2 Timothy ii. 3.—*Endure hardness, as a good soldier of Jesus Christ;* the other, because he exposed and hazarded his health, for which some blamed him, was, 2 Samuel vi. 21.—*It was before the Lord.* He took all occasions in his lectures abroad, to possess the minds of people with sober and moderate principles, and to stir them up to the serious regard of those things wherein we are all agreed.—We are not met here together, said he, once in an exhortation, with which he often began at his lecture, because we think ourselves better than others, but because we desire to be better than we are.

He was very happy in the choice of his subjects for his week-day lecture. At one, which was stated, he preached against errors[t] in general, from James i. 16.—*Do not err, my beloved brethren;*—particularly, from divers other scriptures he showed, that we must not err concerning God, and Christ, and the Spirit; concerning sin and repentance, faith and good works; concerning God's ordinances; concerning grace and peace, and afflictions and prosperity, and the things of the life to come.[u]

[At another lecture, he considered what the people of God are compared to in Scripture. They are *the salt of the earth; the light of the world; God's witnesses; the planting of the Lord; his husbandry; his building.*[v]]

At the monthly lectures at his own house, he chose to preach upon the four last things, death and judgment, heaven and hell, in many particulars, but commonly a new text for every sermon. When he had, in many sermons, finished the first of the four, one that used to hear him sometimes, inquiring of his progress in his subjects, asked him if he had done with death, meaning that subject concerning death; to which he pleasantly replied;—No, I have not done with him yet. I must have another turn with him, and he will give me a fall; but I hope to have the victory at last. He would sometimes remove the lectures in the country from one place to another, for the benefit of those that could not travel. Once having adjourned a lecture to a new place, he began it with a sermon on Acts xvii. 6.—*These men that have turned the world upside down, are come hither also;* in which he showed how false the charge is as they meant it; for religion doth not disturb the peace of families, or societies, doth not cause any disorder or unquietness, &c. And yet, that in another sense there is a great truth in it,—that, when the gospel comes in power to any soul, it turns the world upside down in that soul; such is the change it makes there.

All this he did *gratis*, and without being burthensome to any; nay, he was best pleased, when, at the places where he preached, nothing was got for his entertainment, but he came home, though some miles, fasting; as in other places it was a trouble to him to see his friends careful about much serving, though it was out of their respect to him.

Lastly. As he was an excellent preacher himself, so he was an exemplary hearer of the word, when others preached, though every way his inferiors; so reverent, serious, and attentive was he in hearing, and so observant of what was spoken. I have heard him tell, that he knew one, and I suppose it was as Paul knew a man in Christ, who could truly say, to the glory of God, that for forty years he had never slept at a sermon.

[He would sometimes remark;—Those who are ordinarily drowsy in hearing the word of God, and allow themselves in it, are next door to some great affliction, or great temptation, or on the declining hand.[w]]

He was diligent also to improve what he heard afterwards by meditation, repetition, prayer, and discourse; and he was a very great encourager of young ministers that were humble and serious, though their abilities and performances were but mean. He hath noted in his Diary, as that which affected him, this saying of a godly man, a hearer of his;—"I find it easier to go six miles to hear a sermon, than to spend one quarter of an hour in meditating and praying over it in secret, as I should, when I come home.[x]

As to the circumstances of his family in these last nine years of his life, they were somewhat different from what they had been; but the same *candle*[y] *of God*, which had shined upon his tabernacle, continued still to do so. In the years 1687 and 1688,

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[t] Appendix, No. XXI.

[u] As a preservative against error, get truth of grace, and grow in it, 2 Pet. iii. 17, 18. Heb. xiii. 9. Matt. xxiv. 24. Be filled with knowledge, especially in fundamentals, Matt. xxii. 29. Ps. cxix. 104, &c. Get an humble heart, Ps. cxxxi. 1, 2. Ps. xxv. 9. Receive the truth in the love of it, 3 Thess. ii. 10, 11. John vii. 17. Be much in secret prayer; pray for the Spirit, who is given to lead into truth, John xvi. 13. Maintain communion with the saints; come not near seducers, 2 Cor. vi. 17. Prov. iv. 14, 15. 2 John 10. Jer. xxiii. 16. Keep up due esteem of ministers whom God hath set over you, Heb. xiii. 7, 17. 1 Thess. v. 12, 13. Jer. vi. 16, 17. Eph. iv. 11, &c. Mal. ii. 2, 7. P. Henry. Orig. MS.

[v] Life. Orig. MS. *ut supra.*

[w] From an authentic MS. believed to be in the hand-writing of his daughter, Mrs. Tylston.

[x] Appendix, No XXII.

[y] See Job xxix. 3.

he married all his five children; the three eldest in four months' time, in the year 1687; and the other two in a year and a half after; so many swarms, as he used to call them, out of his hive;[z] and all, not only with his full consent, but to his abundant comfort and satisfaction. He would say, he thought it the duty of parents to study to oblige their children in that affair. And though never could children be more easy and at rest in a father's house than his were, yet he would sometimes say concerning them, as Naomi to Ruth, Ruth iii. 1.—*Shall I not seek rest for thee?* Two advices he used to give, both to his children and others, in their choice of that relation. One was:—Keep within the bounds of profession, such as one may charitably hope is from a good principle. The other was;—Look at suitableness in age, quality, education, temper, &c. He used to observe, from Genesis ii. 18.—*I will make him a help meet for him*,—that where there is not meetness, there will not be much help. And he would commonly say to his children, with reference to that choice;—Please God, and please yourselves, and you shall never displease me; and greatly blamed those parents, who conclude matches for their children, and do not ask counsel at their mouth.

[When the proposal made to his youngest daughter was communicated to him, his sentiments were expressed in the following letter:—

My dear Daughter;

Your present affair we can truly say was no less a surprise to us, than it was to you; but we have learned, both from our fixed belief of God's universal providence in every thing, and his particular special providence towards those that fear him, and also from our last year's experience, once and again, of his doing that for us which we looked not for;—to cease our wonder, and to apply ourselves, as we ought to do, to our duty. We would have you do so likewise; saying, as Paul, which was the first word that grace spoke in him,—*Lord, what wilt thou have me to do?* Your way is, in the first place, to acknowledge God, not only in the thing itself, but in all the motions and events of it; and if you do so, he will direct you; that is, guide, and bless, and succeed your steps. You are, next, to admit the person into your converse, as in another case, 1 Timothy v. 2. with all purity; that is, at no unfitting time, in no unfitting place, manner, or other circumstance; as it will not be desired, so neither ought it to be granted. Your end, herein, is to be the same with his; your next end that you may be acquainted with each other's temper and disposition. Especially that you may feel the pulse of each other's soul, how it beats towards God, and his works and ways. As the agreement is in *that*, accordingly will be much of the sweetness and comfort of the condition.

As to the calling, estate, and other things of that kind, I am glad you know, and am more glad you have espoused, Mr. Alleyn's six principles,[a] which are the same in *practice*, and are of as great use and influence, as Mr. Perkins's Six Principles[b] in *Doctrine*; and, therefore, hold to them. If height and fulness in the world were the things that would make us happy, those who have them would be the happy people; but it is not so. It shall be my endeavour, as far as I can, to inform myself how things are in those matters, that there may be no mistake on either side, and then to do as there shall be cause. You will remember one thing, which you have often heard from me in others' cases, though never in your own, and that is,—To keep yourself free from all engagements, by promise, till the time come when it shall be thought proper, by mutual consent, that I contract you,[c] which will be time enough for you to do that. To how many hath the not observing this rule been a snare! We are truly thoughtful for you, you may well believe, but must not be too thoughtful. Unto God we must, and do, commit our way in it, and so must you yours, —*casting all our care upon him, for he careth for us.* We have, hitherto, found his contrivances best, not ours. I am glad you have so worthy a friend as Mrs. M. K. to unbosom yourself to, and to help to advise you, and pray for you. I told your brother when I thought it would be convenient you should come home. If he has not opportunity of sending you then, we shall, soon after, God willing, send for you. Our love and blessing is to him, and our daughter, and to your dear self, having *confidence in you in all things*, (2 Corinthians vii. 16.—but it is *through the Lord*, as it is limited, Galatians v. 10.) that you will act as I have counselled you.

Committing you to his protection and guidance, I rest, Your loving father,

Feb. 17, 1687-8. PHILIP HENRY.[d]]

He never aimed at great things[e] in the world for his children, but sought for them, in the first place,

[z] Probably in allusion to Shakspeare:—

"All's well that end's well." Act 1, sc. 2.

I after him, do after him wish too,
Since I nor wax, nor honey, can bring home,
I quickly were dissolved from *my hive*,
To give some labourer room.

[a] See the Sure Guide to Heaven, by Joseph Alleine, pp. 235, 245. ed. 1704. duod.

[b] See *ante*, p. 10.

[c] See the Investigator, v. 7. p. 70. Also the works of the Rev. R. Greenham, p. 174. fol. 1605. where there is a Treatise of a Contract before Marriage.

[d] Orig. MS.

[e] Having in view, very likely, the pithy couplet of his admired poet, George Herbert:—

"For gold and grace did never yet agree;
Religion always sides with povertie."

The Temple, &c. *ut supra*, 191. Also, Clark's Lives annexed to the Martyrologie, p. 152. *ut supra*.

the kingdom of God, and the *righteousness* thereof. He used to mention, sometimes, the saying of a pious gentlewoman, that had many daughters;—"The care of most people is how to get good husbands for their daughters; but my care is to fit my daughters to be good wives, and then let God provide for them." In this, as in other things, Mr. Henry steered by that principle,—That *a man's life consisteth not in the abundance of the things that he possesseth.* And it pleased God so to order it, that all his children were disposed of, into circumstances very agreeable and comfortable, both for life and godliness. He was greatly affected with the goodness of God to him herein, without any forecast or contrivance of his own.—The country, saith he, in his Diary, takes notice of it, and what then shall I render? Surely, this is *a token for good.*

[Speaking of the arrangements of outward comforts, and the eagerness of the affections towards them, he would remark, that,—God hath three hands, wherewith he distributes earthly things: A hand of common providence; with this he feeds the ravens, when they cry. A hand of special love; with this he feeds his children, who commit their way to him, and put their trust in him. A hand of anger and wrath; with this he gives to those who are impatient: they must and will be rich; they must and will have this or that.[f] In gifts from men we look more at the mind of the giver than the value of the gift. So should we in gifts from God. Have *I* his *love* with what I have? Then I am well enough. If otherwise, it is but a sad portion; as a golden suit with the plague in it.[g]]

All his four daughters were married at Whitewell chapel, and he preached a wedding-sermon[h] for each of them in his own family after.[i]

He would often tell his friends, that those who desire, in the married condition, to live in the favour of God, must enter upon that condition in *the fear of God.* For it is an ill omen to stumble at the threshold; and an error in the first concoction is seldom amended in the second.

While he lived he had much comfort in all his children, and their yoke-fellows, and somewhat the more, that, by the Divine Providence, four of the five families which branched out of his, were settled in Chester.

His youngest daughter[k] was married April 26, 1688, the same day of the year, as he observes in his Diary, and the same day of the week, and in the same place, that he was married to his dear wife, twenty-eight years before; upon which, this is his remark;—I cannot desire for them, that they should *receive* more from God than we have received, in that relation and condition; but I would desire, and do desire, that they may *do* more for God in it than we have done.

His usual compliment to his new-married friends, was;—Others wish you all happiness, I wish you all holiness, and then there is no doubt but you will have all happiness.

When the marriage of the last of his daughters was about to be concluded on, he thus writes;—But *is Joseph gone, and Simeon gone, and must Benjamin go also?* We will not say, that *all these things are against* us, but *for us.* If we must be thus, in this merciful way, bereaved of our children, let us be bereaved; and God turn it for good to them, as we know he will, if they love and fear his name. And when, some time after she was married, he parted with her to the house of her husband, he thus writes;—We have sent her away, not as Laban said he would have sent his daughters away, with *mirth, and with songs, with tabret, and with harp,* but with prayers, and tears, and hearty good wishes.—And now, saith he, in his Diary, we are alone again, as we were in our beginning. God be better to us than twenty children. Upon the same occasion he thus writes to a dear relation;—We are now left as we were, one and one, and yet but one one; the Lord, I trust, that has brought us thus far, will enable us to finish well;[l] and then all will be well, and not till then.

That which he often mentioned, as the matter of his great comfort that it was so, and his desire that it might continue so, was the love and unity that was among his children; and that, as he writes, the transplanting of them into new relations, had not lessened that love, but rather increased it; for this he often gave thanks to the God of love; noting, from Job i. 4;—That the children's love to one another is the parents' comfort and joy. In his last will and testament, this is the prayer which he puts up for his children,—That the Lord would build them up in holiness, and continue them still in brotherly love, as *a bundle of arrows which cannot be broken.*

When his children were removed from him, he was a daily intercessor at the throne of grace for them, and their families. Still the burnt-offer-

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f Upon those men who escape the curse of Adam, Genesis iii. 19.—*In the sweat of thy face shalt thou eat bread,*—God commonly inflicts the serpent's curse; verse 14.—*Upon thy belly shalt thou go, dust shalt thou eat.* Those usually that *have* most dote most upon what they have, grovelling in the earth, &c. We must use riches as thorns; make a hedge, and stop gaps with them; but by no means make a bed of them, as that fool, Luke xii. 19. P. Henry. Com. Pl. Book, Orig. MS.

g P. Henry. Orig. MS.

h For a singular Collection of Wedding Sermons, see the Anecdotes of Literature and Scarce Books, by the Rev. W. Beloe, v. 3. pp. 100—109, oct. 1808;—"Every one of which, from some cause or other, the whimsicality of the title, the phraseology, or the matter, is an object of curiosity." Ib. p. 100.

i Appendix, No. XXIII.

k See *ante.*

l See Acts xx. 24.

ings were offered *according to the number of them all.* He used to say;—Surely, the children of so many prayers will not miscarry. Their particular circumstances of affliction and danger were sure to be mentioned by him with suitable petitions. The greatest affliction he saw in his family, was the death of his dear daughter-in-law, Catharine,[m] the only daughter of Samuel Hardware, Esq.; who, about a year and a half after she was transplanted into his family, to which she was the greatest comfort and ornament imaginable, died of the small-pox in child-bed, upon the Thanksgiving-day for King William's coming in. She died but a few weeks after Mr. Henry had married the last of his daughters; upon which marriage she had said;—"Now we have a full lease, God only knows which life will drop first." She comforted herself in the extremity of her illness with this word;—"Well, when I come to heaven, I shall see that I could not have been without this affliction." She had been for some time before under some fears as to her spiritual state, but the clouds were, through grace, dispelled, and she finished her course with joy, and a cheerful expectation of the glory to be revealed. When she lay ill, Mr. Henry, being in fear not only for her that was ill, but for the rest of his children in Chester, who had none of them past the pikes[n] of that perilous distemper, wrote thus to his son, on the evening of the Lord's day.—I have just done the public work of this day, wherein, before many scores of witnesses, many of whom, I dare say, are no little concerned for you, I have absolutely, freely, and unreservedly, given you all up to the good-will and pleasure of our heavenly Father, waiting what he will do with us, for good I am sure we have received, and shall we not receive evil also? He preached at Chester, upon occasion of that sad breach in his family, on Job x. 3.—*Shew me wherefore thou contendest with me.*

When two of his children lay ill, and in perilous circumstances, after he had been wrestling with God in prayer for them, he wrote thus in his Diary;—If the Lord will be pleased to grant me my request this time concerning my children, I will not say as the beggars at our door used to do;—I'll never ask any thing of him again; but, on the contrary, he shall hear oftener from me than ever; and I will love God the better, and love prayer the better, as long as I live. He used to say,—Tradesmen take it ill if those that are in their books go to another shop. While we are so much indebted to God for past mercies, we are bound to attend him for further mercies.

As he was an intercessor for his children at the throne of grace, so he was upon all occasions a remembrancer to them, both by word and letter, to quicken them to that which is good. How often did he inculcate this upon them? Love one another, and the God of love and peace will be with you. Do all you can, while you are together, to help one another to heaven, that you may be together there, for ever, and with the Lord. When the families of his children were in health and peace, the candle of God shining upon their tabernacles, he wrote thus to them;—It was one of Job's comforts in his prosperity, that his children loved one another, and feasted together. The same is ours in you, which, God continue. But you will not be offended, if we pray that you may none of you curse God in your hearts. Remember the wheel is always in motion, and the spoke that is uppermost will be under,[o] and therefore mix tremblings always with your joy.

He much rejoiced in the visits of his children, and made that, as other things, which were the matter of his rejoicing, the matter of his thanksgiving. His usual saying, at parting, was;—This is not the world we are to be together in, and it is well it is not; but there is such a world before us. And his usual prayer was,—That our next meeting might be either in heaven, or further on in our way towards it.

He had, in eight years' time, twenty-four grandchildren born; some by each of his children; concerning whom he would often bless God, that they were all the sealed ones of the God of heaven, and enrolled among his lambs. On the birth of his second grand-child, at a troublesome time as to public affairs, he thus writes;—I have now seen my *children's children;* let me also see *peace upon Israel;* and then I will say,—*Lord, now lettest thou thy servant depart.* Some were much affected with it, when he baptized two of his grand-children together at Chester, publicly, and preached on Genesis xxxiii. 5.—*They are the children which God hath graciously given thy servant.* He observed in what a savoury, pious, gracious manner Jacob speaks. He had

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m See Tong's Life of the Rev. Matthew Henry, 105. &c. *ut supra.* Her epitaph is preserved in the History of Cheshire, *ut supra*, vol. 1. p. 262; and a pedigree of the Hardware family, *ib.* vol. 2. p. 181.

Mr. Matthew Henry bewailed his loss in some pathetic lines which were first printed in the Evan. Mag. v. 2. p. 351; and, a little altered, v. 29. p. 163.

n Mr. Paul Bayne, in his Christian Letters, *ut supra*, p. 246. urges for consolation, that it is,—"promised we shall *passe the pikes*, and bring forth, though with sorrowes." In another of his works he says;—"We see that who will keepe life and power in his course, endeavouring a good conscience in all things, they must *passe the pikes* of evill tongues which are shaken against them." The Triall of a Christian's Estate, p. 27. duod. 1637. See also Bishop Saunderson's Thirty-four Sermons, p. 24. fol. 1674; and an Exposition of the Ten Commandments, by John Dod and Robert Cleaver, p. 16. 4to. 1622.

An Old Biographer says;—There are no preachers so experimental, spiritual, powerful, courageous, awakening, convincing, converting, compassionate, comforting, as those who have passed *through the pikes.* Life of Mr. John Murcot, p. 5. prefixed to his Works, *ut supra.*

o Heavenly honour and glory, like a pole, or axle-tree, is fixed and immoveable; but earthly is like a wheel that turns over and over, and runs round; that part which is now above, or aloft, will by and by be below, and at bottom. Precepts for Christian Practice, by Edward Reyner. p. 184. duod. 1668. edit. 13th.

spoken good sense if he had only said; they are my children; but then he had not spoken like Jacob, like one that had so lately seen the face of God. Though our speech be not always *of* grace, yet it must be always *with* grace; grace poured into the lips. There is a kind of language, the air of which speaks it the *language of Canaan*. Christians should speak like Christians.

It was not long after his children were married from him, but his house was filled again with the children of several of his friends, whom he was, by much importunity, persuaded to take to table with him.[p] All that knew him, thought it a thousand pities that such a master of a family should have but a small family, and should not have many to sit down under his shadow.[q] He was first almost necessitated to it, by the death of his dear friend and kinsman, Mr. Benyon, of Ash, who left his children to his care. Some he took *gratis*, or for small consideration; and when, by reason of the advances of age, he could not go about so much as he had done, doing good, he laid out himself to do the more at home. He kept a teacher to attend their school-learning; and they had the benefit not only of his inspection in that, but, which was much more, his family worship, sabbath instructions, catechising, and daily converse, in which his tongue was *as choice silver*, and his *lips fed many*. Nothing but the hopes of doing some good to the rising generation could have prevailed with him, to take this trouble upon him. He would often say;—We have a busy house, but there is a rest remaining. We must be doing something in the world while we are in it; but this fashion will not last long, methinks I see it passing away.

Sometimes he had such with him as had gone through their course of university-learning, at private academies, and desired to spend some time in his family, before their entrance upon the ministry, that they might have the benefit, not only of his public and family instructions, but of his learned and pious converse,[r] in which, as he was thoroughly furnished for every good word and work, so he was very free and communicative. The great thing which he used to press upon those who intended the ministry, was to study the Scriptures, and make them familiar. *Bonus textuarius est bonus theologus*, was a maxim he often minded them of. For this purpose he recommended to them the study of the Hebrew, that they might be able to search the Scriptures in the original. He also advised them to the use of an interleaved Bible, wherein to insert such expositions and observations as occur occasionally in sermons or other books: which he would say, are more happy and considerable sometimes, than those that are found in the professed commentators. When some young men desired the happiness of coming into his family, he would tell them;—You come to me, as Naaman did to Elisha, expecting that I should do this and the other for you, and, alas, I can but say as he did, *Go, wash in Jordan*. Go, study the Scriptures. I profess to teach no other learning but scripture-learning.

[Sometimes he would say;—Prefer having eyes to read the Scriptures, and be blind to every thing else, rather than to read every thing else, and neglect the Bible.[s] Christ is the lesson there taught, and it is a lesson which it will do us abundant good to learn. It is unspeakably satisfying to the understanding. It is both sweet and comfortable, refreshing and joyous. It is strangely renewing and changing within, as to the *inner man*, by making the tree good, bowing the will, and raising the affections; and as strangely reforming and mending without, in the life and conversation.[t]]

It was but a little before he died, that, in reading Isaiah l. he observed, from verse 4.—*The Lord hath given me the tongue of the learned, &c.*—That the true learning of a gospel minister consists,—not in being able to talk Latin fluently, and to dispute in philosophy,—but in being able to *speak a word in season* to weary souls. He that knows how to do that well, is a learned minister.

[He still employed his edifying talent in letter-writing, to the no small gratification of his friends. In these communications he usually wrote with the warmth of holy affection and zeal; occasionally indulging in a playfulness of expression, which served to show how far he was from being gloomy, or morose. The following may be taken as examples:—

July 5, 1692.

Dear Sir;

The change of your hand for so much the better, made me altogether uncertain to whom I owed the kindness of the printed paper, till your father informed my ignorance, which is now quite removed by your second letter. The tidings whereof, though it be not like that of the former, as to the account it

p It would be interesting to see a list of his "Tablers," as his papers designate them, but an effort to furnish one has proved ineffectual. Dr. Latham, in a "Sermon preached at Uttoxeter, May 26, 1745, on occasion of the Death of the Rev. Mr. Daniel Madock," says;—"His first years were spent in old Mr. Philip Henry's family, where he was early formed to piety as well as instructed in good literature." p. 27. oct. 1745.

q See Sol. Song. ch. ii. v. 3.

r Mr. Wilson, of Warwick, an eminent young minister, (See Tong's Life of Matthew Henry, pp. 49, 271.) before he undertook a public charge desired to spend some time in the family of the excellent Philip Henry; and said to a near relation of his,—He desired to learn Mr. Henry's way of preaching, and praying, and living; and, says he, "If God will give me his Spirit, I shall be a happy person." This desire of his was pleasing to God; he had the opportunity, and most discernible advantage by it. A Funeral Sermon for the Rev. Mr. Samuel Slater, p. 26. 4to. 1704. By the Rev. W. Tong.

s See Hildersam's Lecture upon the 4th of John, fol. 1629. Address, "To the godly reader, whether minister or private Christian."

t P. Henry. Orig. MS.

gives of public affairs, yet as to this were very acceptable, that it assures me of the continuance of your personal respect to, and remembrance of, unworthy me; and also gives me good ground of hope, that you are confirmed more and more in your choice of the good ways of the Lord, the good old ways of religion and godliness, as the ways you resolve to walk in, though but few of your rank and circumstances, yea, *very few*, do so. And what then? Is it not better to go to heaven with a remnant, than to hell with a multitude? Are diamonds and rubies ever the less precious, because they are short in number of the pebble stones? I am glad to think there is one the more for you; and I hope, *He that hath begun the good work*, the same *will perform it unto the day of Jesus Christ*. What you write of the paralyzing atheism of the town, I am afraid is too true; but what do you think of such a thing as *a-christism?* I am sure Ephesians ii. 12. mentions both. How many are there that own a God, and worship him, that have no regard to Christ Jesus in doing so,—as if we could come to him, and have to do with him, and receive from him, without a Mediator! How is he then *the way?* Hath he not said, —*No man cometh to the Father but by me?* Is he the way to those that do not *walk in him*, or an Advocate to those that do not employ him? The blessed Paul could say, *To me to live is Christ;* and if we cannot, in some measure, say so too, to us *to die* will not be *gain*. Dear Sir, give me leave, with all the affectionate earnestness I can use, to recommend him to your study and acquaintance; and to entreat you to *abound therein more and more;* learn him, and love him, and live him, and, my soul for yours, all will be well. Learn him, for he is a good Lesson; love him, for he is a good Friend; and live him, for he is a good Pattern. Count upon it you can have no sin pardoned without him: no strength to do your duty without him; no acceptation, when it is done, without him; no communion with God here, without him; and no heaven hereafter, without him. And is there not good reason, then, why you should make him your *All in all*, and use him accordingly?

I have been for some weeks, of late, a poor prisoner, under pain in an ill-affected limb, which still continues; but, I thank God, with less violence. I am in hopes of creeping to the pulpit again, from which, for three sabbaths, I have been excluded; if so, it shall be to preach *Christ Jesus the Lord*, the *Prince of our peace*, and the *Captain of our salvation;* to whose acquaintance I again recommend you; and rest,

Dear Sir,

Your truly loving friend, to serve you,
My wife is, with all due respects, remembered to you. PHILIP HENRY.

For Thomas Hunt, Esq.
In White Hart Yard,
In Fleet-street, London.[u]

Dear Sir, Cousin, and Brother;

You have authorized me more than ever to call you so, since you have superscribed your letter to Mr. Philip Tallents, at Broad Oke. It was no mistake; for my name is Philip, and I am Tallents's; obliged his, adopted his. As to Mr. Hal, I have not yet a conveniency for him, there having been no vacancy made as yet, as I expected. If he will please to come guestwise for a night or two, he shall be welcome. It may be, the sight of our mean circumstances, when he sees them, will give him enough to prevent inquiring further; for they are really poor and mean.

We do both of us most affectionately salute you both in our dear Lord. He that told us you talked of letting us see you here together, when the days and ways would permit, did make us really glad. Many thanks to you for your kind entertainment of my last Mercury. The Lord Almighty be your *Sun and Shield! Amen.* This from,

Dear Cousin and Brother,
Yours to serve you,
Jan. 12, 1692-3. PHILIP HENRY.

For the Rev. Mr. Tallents,
At Salop.
These.[v]

I send you these few lines to be your remembrancer when you do not see me. You are now come out of the age of childhood; and, though when you were a child, you *thought and spake as a child, and understood as a child*, it will be time for you now *to put away childish things*. You must begin to bethink yourself for what you are come into this world; not to eat, and drink, and play, but to glorify God, and save your soul. You are, *by nature, a child of wrath, even as others;* your understanding dark; your mind carnal, and that *carnal mind* no better than downright *enmity against God*,—prone to all manner of evil, and backward to all manner of good. Do not you find it so, every day, in every thing? Must there not, then, be a change? Must you not be *renewed in the spirit of your mind, born again, passed from death to life?* You must, if you will be *saved*, for none but *new creatures* are fit for the *New Jerusalem*.

And is the good work wrought in you? When? Where? How was it? How long is it since you closed with Christ upon gospel terms, taking him to be yours,—giving yourself to him to be his. I do not mean in word and tongue only;—I have often heard you *so* do it, but *in deed and truth;* in secret,

[u] Orig. MS. Mr. Hunt was of Boreatton, in Shropshire, and afterwards a magistrate for the county. See *ante*, p. 52.

[v] Orig. MS.

God and your own soul, where no eye hath no ear hath heard; from a due sight and your lost condition without him; as one ry of the heavy yoke of sin and Satan,— red no longer to draw in it, laying your er Christ's sweet and easy yoke. If you done this, do it before you sleep; do it u proceed any further. Once well done, done *for ever*. Can you give any good the contrary, why you should not? either hing itself, or as to the speedy doing of it? begin too soon to be Christ's? Is any time the *present* time? Until *this* be done, you *l of the devil*, and heir of the curse and ıtion. The guilt of all your past sins is r score. God is your enemy. But assure as soon as it is done aright, and as it ought e, in the very moment in which you repent ve the gospel, and receive Christ Jesus the ɔe your Prince and Saviour, you are immeade a child of God, and an heir of heaven; ıast sins are forgiven; your peace is made; omises in the Bible are yours, both conhis life and the other. No evil thing shall ı; no good thing shall be wanting to you. ıot that a blessed condition? Will it not e for ever, that you might so easily have :d, and would not? And why would you *because* you would not? They that hate eath, says wisdom. Do you love death,— :ath? I hope you do not.

ame-sake, Mary, made a wise choice, and t be yours. When she had an opportunity all other matters aside, and sat down at eet, and heard his word. So do you love e, take your alone meals out of it every ides what you have in common with the Be sure you read and hear with applica- *t the word of Christ dwell richly in you.* ıusiness of praying; though you cannot do would,[x] do it as you can;—*to him that hath iven.* Remember, it is to a Father, and let it name of Christ, and it shall not be in vain. r place and calling be diligent, humble, y. Take heed of vain companions, either omen, lest you be insnared by them. Let s be modest, and according to your place, ng every fine thing that you see others have, ing to be like them. Learn Peter's good be *clothed with humility;* and, to put on *the ornament of a meek and quiet spirit, which is, in the sight of God, of great price.*

I have not room to enlarge; if you receive it, and heed it, it is enough; if not, it is too much.

The grace of our Lord Jesus be with you. Amen.

P. H.

August 1, 1693.[y]

Dear Brother;

I received yours by Mr. Travers;[z] and, though I am so near you, and though it be so much in my desires to see you both, yet, being at present not in a capacity to do it, through my great indisposedness to travel, further than needs must, (especially winter travel, unless about my Master's immediate work,) yet, having so fair an opportunity, a line is better than nothing, if it be only to wish you both a holy, happy, new year, and to present you with a new-year's gift,—which is, a half-moon, the body of the sun, and the fourth part of a star; which, when you have put together, you will find me, as always,

Dear sir,

Your cordial brother,

Friend, Cousin, Servant,

Jan. 1, 1693-4. P. H.

the 130th day of my dying year.[a]

For the Rev. Mr. Fran. Tallents, at Salop:

This, with my hearty love and respects.[b]

Mar. 20, 1693-4.

DD SS.;[c]

It is as long since we heard from you, as it is since you heard from us; and we thought it long. As yours to us brings no evil tidings from the wood,[c] so neither doth this to you from the oak. Your mother continues to mend, through God's goodness, and bids me tell you she is better,—God be praised, —to day, than she was yesterday, and yesterday than the day before. She is come down stairs, and that is, to her, like launching into a sea again; for we have at present a troublesome house of it. Oh, that you and we may be better after late corrections! For, *though no affliction, for the present, seemeth to be joyous, but grievous, nevertheless, afterwards,— afterwards, it yieldeth the peaceable fruits of righteousness.*

ny knawledge, and do speik my conscience, that sa s meit and drink is to the preservatioun of lyfe corıo necessarie as the heit and bryghtnes of the sone is nyng of the herbis and to expell darknes; sa neces to lyfe everlasting, and to the illuminaution and saule, the perpetuall meditation, exercis, and use of word. Lat na day slip over without sum comfort ıe mouth of God; open your earis, and he will speik g thingis to your hart. Knox's Letter of Instructions stants of Scotland. Life, by Dr M'Crie, vol. I. p. 416.

x See a Sermon by P. Henry, on Gal. v. 17.—*So that ye cannot do the things that ye would,*—in the Cong. Mag. v. 7. p. 230.

y The above letter was "written by my honoured father, Mr. Henry, to a young woman newly gone from her parents to service in Chester; Mary Web, now Mrs. Frail" Mrs. Savage. Orig. MS.

z See Tong's Life of Matthew Henry, p. 259, *ut supra.*

a See *post.* p. 216.

b Orig. MS.

c Dear Daughter, Sarah Savage.

d Wrenbury Wood, Mrs Savage's residence.

This is the 210th day of my commonly dying year. Lord, teach me to number aright. Amen!

Our love and blessing are to you both, and to all yours.

The God of love and peace be with you,

This, from

Your loving Father,

For Mrs. Savage. P. H.[e]

Bor. May 14.
264, d. 1694.

Dear and Honoured Brother;

I should have answered your last sooner, but wanted opportunity of sending it. I rejoice in the continuance of your mercies, that your *bow doth yet abide in strength*, and that my dear sister also is spared to you in her usefulness. The Lord's most holy name be blessed and praised for it! It seems you have your mixtures for exercise. God will have you yet to shine brighter; the dish-clouts that he makes use of, must help to do it; theirs the shame, yours the honour. *Qui volens detrahit famæ tuæ, nolens volens addit mercedi tuæ.*[f] It is a sign we gallop in our way,[g] when the dogs follow us barking. Slack not your pace, though they do so. There will as certainly be a resurrection of names,[h] as of bodies, and both with advantage. Both as the sun at noon day. I know not when I shall be so happy as to see you at Salop, though I much desire it. I am like a traveller's horse that knows its stages, which, if he exceed, he tires, and is the worse for it. Hither, once a quarter, is my *non plus ultra*. I have not been at Chester, though I have many loadstones there, above these thirteen months.

Once a week, and sometimes twice, I keep my circuit of two miles, or four miles, each Wednesday, by which time I am recovered from my sabbath weariness; and, by the time I am recovered from that, the sabbath work returns again; so that I am never not weary. But why do I tell you this?—That I may boast what a labourer I am? I am a loiterer, a trifler, a slug. *Magnis conatibus nihil ago.* It is that you may know wherein to help me with your prayers. Beg for me, that I may be found faithful, and that, *while I preach to others, I myself may not be a cast-away.* I have some hope, through grace, that I shall not; but the heart is deceitful, the devil is busy, and God is just and holy. Only this I trust to,—*Christ hath died, yea, rather, is risen again.*

Dear love, and service to you both. The Lord himself be your everlasting portion. Amen.

This, from

Your affectionate obliged Brother,

Friend, Servant in our dear Lord,

For Mr. Francis Tallents, P. H.[i]

At Salop.

These.

Aug. 13, 355 d. 1694.

Dear Cousin and Brother;

I came from home on Saturday, not without some hopeful thoughts of seeing you two, and dear Mr. Bryan,[k] in his present illness, this day; but the weather and ways are grown suddenly such, that really, Sir, I dare not venture, for my strength will not bear it; and I dare not tempt God. I am therefore hastening back to my nest, where the young ones are at present such, and so many, that the poor hen, though she can do as much as another, yet, alone, cannot manage them without me. If we do any good, it is well; the Lord accept of it in Christ; but, I am sure, it is not without a great deal of care and cumber to ourselves in our declining age. It was a special providence to gratify dear Cos. Benyon, that at first brought us into it; and I wait upon the same providence, in what way the Lord pleases, for there are many ways, to let us fairly out again, that we may not break prison. I pray this, once more, accept of this true excuse; and give my dear love and respects to good Mr. Bryan, and tell him, my heart is with him, and my daily prayers are to God for him. If there be more work to be done, well; he shall recover to do it; if not, better, (for him better, whatever for others,) *there is a rest remaining.* We serve a good Master.

Dearest love to you both. The Eternal God be your refuge; and underneath you be his *everlasting arms*, living, dying. Amen!

For the worthy Mr. Tallents,
At Salop.
These.[l]]

CHAPTER IX.

HIS SICKNESS, DEATH, AND BURIAL.

In the time of his health, he made death very familiar to himself, by frequent and pleasing thoughts

e Orig. MS.

f Augustine: with *meæ* altered to *tuæ*.

g Mr. William Fenner, of Essex, that eminent servant of Jesus Christ, was so taken with the active spirit of Mr. Wilson, that he said,—"I am even ashamed of myself to see how Mr. Wilson gallopeth towards heaven, and I do but creep on at a snail's pace." Clark's Lives, p. 34. fol. 1683.

h "There shall be a resurrection, not only of bodies, but of credits." The Bruised Reed and Smoaking Flax, by Dr. Sibbs, p. 113. duod. 1808. 9th ed.

i Orig. MS.

k The Rev. John Bryan, M. A. He was Minister of St. Chad's Church, in Shrewsbury, till Aug. 24. 1662. He died Aug. 31, 1699.

"1699, Sept. 2. I heard of the death of good Mr. Bryan, of Salop: an aged nonconformist, and a bold, zealous preacher of the truth; gone to receive his *Well done.*" Mrs. Savage's Diary. Orig. MS. A portrait, in oil, of Mr. Bryan, is in the editor's possession. See Palmer's Noncon. Mem. v. 13. p. 15.

l P. Henry. Orig. MS.

and meditations of it; and endeavoured to make it so to his friends, by speaking often of it. His letters and discourses had still something or other which spoke his constant expectations of death. Thus did he learn to *die daily*. And it is hard to say whether it was more easy to him to speak, or uneasy to his friends to hear him speak, of leaving the world. This minds me of a passage I was told by a worthy Scotch minister, Mr. Patrick Adair, that, visiting the famous Mr. Durham,[a] of Glasgow, in his last sickness, which was long and lingering, he said to him, Sir, I hope you have so set all in order, that you have nothing else to do but to die.[b] "I bless God," said Mr. Durham, "I have not had that to do neither these many years." Such is the comfort of dying daily, when we come to die indeed.

[Mr. Henry, some time before his last illness, had a severe attack of disease, which greatly excited the alarm of his friends. His excellent wife was then on a visit to Mrs. Savage, at Wrenbury Wood. How his own mind was affected by the apparent approach of the last enemy will be seen by the following letter:—

Dear Daughter;

This is to you because of yours to me. I am glad to see you so well so quickly, as to be able to write, —that your *right hand hath not forgot its cunning*; neither hath mine yet. I had an ill day yesterday, and an ill night after, but ease came in the morning. I have been preaching Christ, *the door* to God, and letting a little one in to him by the door of baptism, and hope for strength for the afternoon work, though in some pain, yet less than deserved. Your mother hath sometimes told me, she could not endure to see me die, and for that reason I was glad she was away, for I thought, all night, there was *but a step*. Here are many people, and they are come to hear of Christ; and willing, I am, they should, and that they should learn what I have learned of him. I can cheerfully say,—*Lord, now lettest thou thy servant depart in peace!*[c] God increase your strength, and especially your thankfulness, and *write the name of the child in the book of the living*.

My dear love to my wife, and to yourself and husband, and all the rest. I am glad that she is acceptable to you, and am willing she should be so, while she and you please.

The Lord everlasting be your portion![d]

For Mrs. Sarah Savage,
At Wrenbury Wood.]

Mr. Henry's constitution was but tender, and yet, by the blessing of God upon his great temperance,[e] and care of his diet, and moderate exercise by walking in the air, he did for many years enjoy a good measure of health, which he used to call,—The sugar that sweetens all temporal mercies; for which, therefore, we ought to be very thankful, and of which we ought to be very careful.

He had sometimes violent fits of the colic, which would be very afflictive for the time. Towards the latter end he was distressed sometimes with a pain, which his doctor thought might arise from a stone in his kidneys. Being once upon the recovery from an ill fit of that pain, he said to one of his friends, that asked him how he did,—he hoped, by the grace of God, he should now be able to give one blow more to the devil's kingdom; and often professed, he did not desire to live a day longer than he might do God some service. He said to another, when he perceived himself recovering,—Well, I thought I had been putting into the harbour, but I find I must to sea again.[f]

He was sometimes suddenly taken with fainting fits, which, when he recovered from, he would say,—Dying is but a little more.

When he was in the sixty-third year of his age, which is commonly called the grand climacteric, and hath been to many the dying year, and was so to his father, he numbered the days of it, from August 24, 1693, to August 24, 1694, when he finished it. And when he concluded it he thus wrote in his Diary;—This day finisheth my commonly dying year, which I have numbered the days of; and should now *apply my heart*, more than ever, *to heavenly wisdom*.

He was much pleased with that expression of our English Liturgy in the office of burial, and frequently used it;—"In the midst of life we are in death."

The infirmities of age, when they grew upon him, did very little abate his vigour and liveliness in

[a] He died 25th June, 1658. æt. 36. Biographia Scoticana, p. 205, 1796.

[b] When Dr. Gouge was visited by his friends in his sickness, he often said,—"I am willing to die; having, I bless God, nothing to do but to die." Clark's Lives annexed to the Martyrologie, p. 246. *ut supra*.

[c] 1669, Nov. 17. Ill of the cold, which provoked other distempers, insomuch that, for a time, I despaired even of life. Apt to faint; and what is death, but a very little more? Lord, I bless thee, that I can look death in the face with comfort, knowing that my *redemption draweth nigh*. P. Henry. Diary, Orig. MS.

[d] P. Henry. Orig. MS.

[e] He was, all his days, a pattern of temperance in eating and drinking, above any that I have known, as to time, quantity, and quality. Life. Orig. MS. *ut supra*.

He never took tobacco. If asked concerning it, he would say, he was not come to it yet; but he did not know what he might do; having known some who had vigorously resolved against it, but afterwards were persuaded to it. Ibid.

It is said of the learned Dr. Barrow, that he was very free in the use of tobacco, believing it did help to regulate his thinking. Life, prefixed to his Works, vol. 2. fol. 1683.

[f] Sir Henry Wotton, being visited in his latter days by his learned friend, the celebrated Mr. Hales, of Eton, said to him,—"I now see that I draw near my *harbour* of death; that *harbour* that will secure me from all the future *storms and waves* of this restless world; and, I praise God, I am willing to leave it, and expect a better." Walton's Lives, by Dr. Zouch, v. 1. p. 284. See, also, Clarke's Lives annexed to the Martyrologie, *ut supra*, p. 171.

preaching, but he seemed even to *renew his youth as the eagles;* as those that are *planted in the house of the Lord,* who *still bring forth fruit in old age;* not so much to show that they are upright, as to *show that the Lord is upright,* Psalm xcii. 14, 15. But, in his latter years, travelling was very troublesome to him; and he would say, as Mr. Dod used to do, that, when he thought *to shake himself as at other times,* he found his *hair was cut;*[g] his sense of this led him to preach an occasional sermon not long before he died, on John xxi. 18.—*When thou wast young, thou girdedst thyself, &c.* Another occasional sermon he preached when he was old,[h] for his own comfort, and the comfort of his aged friends, on Psalm lxxi. 17, 18.—*O God, thou hast taught me from my youth, &c.* He observed there,—That it is a blessed thing to be taught of God from our youth; and those that have been taught of God from their youth, ought to *declare his wondrous works* all their days after. And those that have been taught of God from their youth, and have all their days declared his wondrous works, may comfortably expect, that when they are old he will not forsake them. Christ is a Master that doth not use to cast off his old servants.[i]

[On another occasion, he writes;—It was David's prayer;—*O God, thou hast taught me from my youth, and hitherto have I declared all thy wondrous works. Now, also, when I am old and grey-headed, O God, forsake me not!* And we should thus pray. For, when God forsakes, it is like as when the soul forsakes the body. There is nothing left but a carcass. It is as when the sun forsakes the earth, which causes night and winter. It is as when the fountain forsakes the cistern, for God alone is the Fountain. It is as when the father forsakes the children. It is as when the pilot forsakes the ship; then she is in great danger of rocks and quicksands. It is as when the physician forsakes the patient, which is not till the case is desperate. It is as when the guide forsakes the traveller, and then he is exposed to many dangers.[k]]

For some years before he died, he used to complain of an habitual weariness, contracted, he thought, by his standing to preach, sometimes very uneasily, and in inconvenient places, immediately after riding. He would say, every minister was not cut out for an itinerant; and sometimes the manifest attention and affection of people in hearing, enlarged him both in length and fervency, somewhat more than his strength could well bear. It was not many months before he died, that he wrote thus to a dear relation, who inquired solicitously concerning his health;—I am always habitually weary, and expect no other till I lie down in the bed of spices. And, blessed be God, so the grave is to all the saints,[l] since he lay in it, who is *the Rose of Sharon,* and the *Lily of the Valleys.* When some of his friends persuaded him to spare himself, he would say;—It is time enough to rest when I am in the grave. What were candles made for, but to burn?[m]

[One of the last letters he wrote to Mrs. Savage is thus expressed; and it manifests the enlightened and calm anticipation he indulged as to his final change;—

May 28, 1695.

Dear Daughter;

You are loath to part with your sister, but you know this is not the world we are to be together in; and, besides, it is to a father and mother, that are to be but a while, either for her or you to come to. These short partings should mind us of the long one, which will be shortly, but then the meeting again, to be together *for ever,* and *with the Lord,* is very comfortable in the hope; and much more will it be so in the fruition. Two that awhile ago were of us, Ann D. and Susan, are gone before; and, as sure as they are gone, we are also going, in the time and order appointed.

Our dear love and blessing are to all and each. Farewell.

Your loving father,

P. H.[n]]

It doth not appear that he had any particular presages of his death; but many instances there were of his actual gracious expectation of it, somewhat more than ordinary, for some time before. The last visit he made to his children in Chester, was in July, 1695, almost a year before he died, when he spent a Lord's day there, and preached on the last verse of the Epistle to Philemon;—*The grace of our Lord Jesus Christ be with your spirit.* By grace, he understood not so much the *good will* of God towards us, as the *good work* of God in us; called the *grace of Christ,* both because he is the Author and Finisher of it, and because he is the Pattern and Samplar of it. Now the choicest gift we can ask of God for our friends, is, that this *grace of our Lord Jesus Christ* may *be with their spirit.* This is the *one thing*

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g See Judges xvi. 19, 20. and the Account of the Rev. John Dod, in Fuller's Church History, *ut supra,* B. xi. p. 220.

h April 28, 1692.

i Appendix, No. XXIV.

k P. Henry. From Mrs. Savage's MSS.

l The body of him who hath, in truth, given his name to Christ and his gainfull service, shall goe into the grave, as into a chamber of rest, and bed of downe, sweetly perfumed unto it by the sacred body of the sonne of God lying in the grave. Directions for a comfortable Walking with God, by Robert Bolton, B. D. 4to. 1638. Ep. Ded.

m "You are as a candle, the better part burnt out."
Shakspeare. Second Part of Henry IV. Act. 1. Scene 2.
See Matt. v. 15. Mark, iv. 21, 22. Luke, viii 16, 17. xi. 33.
We are wasted as candles. What matter, so we may light our people to heaven? Mr. Steele, at an Ordination, Nov. 15, 1659. Philip Henry's MS.

n Orig. MS.

needful, the *better part*, the *root of the matter*, the *whole man*, the *principal thing*, the *more excellent way*, a *blessing indeed*, and the *thing that accompanies salvation*. The grace of Christ in the spirit *enlightens* and *enlivens* the spirit, softens and subdues the spirit, purifies and preserves the spirit, greatens and guides the spirit, sweetens and strengthens the spirit; and therefore, what can be more desirable? A spirit without the grace of Christ, is a field without a fence, a *fool without understanding*; it is a *horse without a bridle*, and a house without furniture; it is a ship without tackle, and a soldier without armour; it is a *cloud without rain*, and a carcass without a soul; it is a tree without fruit, and a traveller without a guide. How earnest, therefore, should we be in praying to God for grace both for ourselves and for our relations. He had intended to preach upon that text when he was at Chester the year before, but was then prevented by a particular sad occasion, which obliged him to a funeral sermon, Divine Providence reserving that benediction, which his heart was much upon, for his valediction. The Thursday following, being kept as a fast in his son's congregation at Chester, he preached on Luke xix. 41.—*He beheld the city, and wept over it*;—which proved his farewell to the town, as the former was his farewell to his friends and relations in it.

It was not many weeks before he died, that he wrote thus to one of his children:—We are well here, thanks be to God, and are glad to hear that you and yours are well also; God, in mercy, continue it! But why should we be well always? Do we deserve it? Are there no mixtures in our obedience? Are there any persons or families, at whose door sickness and death never knocked? Must the *earth be forsaken* for us, or the *rock removed out of its place?* Is it not enough that we be dealt with *according to the manner of men?* And that we have a promise, that it shall end well, everlastingly well.

To another of his children, about the same time, he writes:—We are sensible that we decline apace, but the best of it is, that as time goes, eternity comes; and we are in *good hope, through grace*, that it will be a comfortable eternity.

It was in April, 1696, a few weeks before he died, that his son's father-in-law, Robert Warburton, Esq.[o] was *gathered to his grave in peace, in a good old age.* Upon the tidings of whose death, Mr. Henry wrote thus to his son:—*Your fathers, where are they?* Your father-in-law gone, and your own father going; but you have a God-Father that lives for ever. He was wont, sometimes, to subscribe his letters,—Your ever-loving, but not ever-living, father.

It was not a month before he died, that, in a letter to his very dear and worthy friend and brother, Mr. Tallents,[p] of Shrewsbury, he had this passage:—Methinks it is strange, that it should be your lot and mine, to abide so long on earth *by the stuff*,[q] when so many of our friends are dividing the spoil above, but God will have it so; and to be willing to live in obedience to his holy will, is as true an act of grace, as to be willing to die when he calls, especially when life is *labour and sorrow*. But when it is labour and joy, service to his name, and some measure of success and comfort in serving him; when it is to stop a gap, and stem a tide, it is to be rejoiced in; it is heaven upon earth; nay, one would think, by the psalmist's oft repeated plea Psalms vi. xxx. lxxxviii. cxv. cxviii. that it were better than to be in heaven itself. And can that be?

[In a manuscript, showing wherein the happiness of heaven consists, he has thus expressed his views. *We shall see God*, Matthew v. 8. Job xix. 26. This will be a clear sight, 1 Corinthians xiii. 12. 1 John iii. 2. transforming, Psalm xvii. 15. and satisfying, John xiv. 8. We shall enjoy the presence of Jesus Christ, John xvii. 24. Philippians i. 23.[r]—and have society with glorified saints, Matthew viii. 11. There will be freedom from sin and sorrow, Revelations vii. 17. It will be a heavenly sabbath, Hebrews iv. 9. which will differ from sabbaths now,—in the exercises to be performed: there will be all praise; no mourning for sin.—In the frame of our hearts for the performance: our affections will be raised.—In the *place:* it will be our Father's house.—In the *continuance:* there will be no intermissions, no parting, no night.—*Now*, while we are sanctifying the sabbath, others are profaning it; but then all shall join.[s]]

A little before his sickness and death, being summer time, he had several of his children and his children's children about him, at Broad Oak, with whom he was much refreshed, and very cheerful; but ever and anon spoke of the fashion he was in, as passing away; and often told them, he should be there but a while to bid them welcome. And he was observed frequently in prayer, to beg of God, that he would make us ready for that which would come certainly, and might come suddenly. One asking him how he did, he answered,—I find the chips fly off apace, the tree will be down shortly.[t]

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o Of Heffersten Grange in Cheshire. See Tong's Life of Matthew Henry, *ut supra*, p. 108. Nichol's Lit. Anecd. v. 5. pp. 529, 530. Mr. Matthew Henry married his daughter, Mrs. Mary Warburton, July 8, 1690. See also Mr. Tong's Sermon on the Death of Matthew Henry, 4to. 1714. Dedication.

p Nat. Nov. 1619; ob. April 11, 1708. See his Life in this volume.

He was an intimate acquaintance of the Hon. Robert Boyle. Biog. Brit. v. 3. p. 496. n. F.

q 1 Sam. xxx. 24.

r The happiness of heaven consists in being with Christ; *That they may be with me.* Thoughts of this are reviving, and should be improved, as a cordial, to keep from fainting under any trouble; as a spur, to put us forward in duty; as a bridle, to restrain from sin; and as a loadstone, to draw our affections upward. P. Henry. Mem. of Mrs. Savage, p. 218. *ut supra.*

s P. Henry. Orig. MS.

t When King James the First was informed of the death of his

The last time he administered the Lord's supper, a fortnight before he died, he closed the administration with that scripture, 1 John iii. 2. *It doth not yet appear what we shall be;* not yet, but it will shortly.

The sabbath but one before he died, being, in the course of his exposition, come to that difficult part of Scripture, the 40th of Ezekiel, and the following chapters, he said he would endeavour to explain those prophecies to them; and added,—If I do not do it now, I never shall. And he observed, that the only prophetical sermon which our Lord Jesus preached, was but a few days before he died. This many of his hearers not only reflected upon afterwards, but took notice of at that time with a concern, as having something in it more than ordinary.

On the Lord's day, June 21, 1696, he went through the work of the day with his usual vigour and liveliness. He was then preaching over the first chapter of St. Peter's Second Epistle, and was that day on those words, *Add to your faith virtue*,[u] verse 5. He took virtue for Christian courage and resolution in the exercise of faith; and the last thing he mentioned, in which Christians have need of courage, is in dying; for, as he was often used to say, it is a serious thing to die, and to die is a work by itself.[v]

[He that would not die when he must,[w] and he that would die when he must not, are both alike cowards.[x]

A Christian's desire of life, he sometimes remarked, should proceed from a desire of honouring God with his life, as it was with Paul. Philippians i. 23, 24.[y]]

That day he gave notice, both morning and afternoon, with much affection and enlargement, of the public fast, which was appointed by authority the Friday following, June 26, pressing his hearers, as he used to do upon such occasions, to come in a prepared frame, to the solemn services of that day.

The Tuesday following, June 23, he rose at six o'clock, according to his custom, after a better night's sleep than ordinary, and in wonted health. Between seven and eight o'clock he performed family worship, according to the usual manner; he expounded very largely the former half of the 104th Psalm, and sung it; but he was somewhat shorter in prayer than he used to be, being then, as it was thought, taken ill. *Blessed is that servant, whom his Lord, when he cometh, shall find so doing.* Immediately after prayer he retired to his chamber, not saying any thing of his illness, but was soon after found upon his bed in great extremity of pain in his back, breast, and bowels; it seemed to be a complicated fit of the stone and colic together in very great extremity. The means that had been used to give him relief in his illness were altogether ineffectual. He had not the least intermission or remission of pain, neither up nor in bed, but [was] in a continual toss. He had said sometimes, that God's Israel may find Jordan rough; but there is no remedy, they must through it to Canaan; and would tell of a good man who used to say,—he was not so much afraid of death as of dying.[z] We know they are not the godly people, part of the description of whose condition it is, that there are no bands in their death, and yet [it is of the godly alone that we can say,] their end is peace, and their death gain, and they have hope in it.

In this extremity he was still looking up to God, and calling upon him, who is a present help in the needful hour.

[He had been accustomed to remark when in usual health,—Prayer is never out of season, but it is in a special manner seasonable when we are sick and come to die,—Christ's last breath was praying breath,—then we take our leave of prayer for ever. Those that do not pray while they live, cannot expect to be heard and accepted when they come to die.[a]]

When the exquisiteness of his pain forced groans and complaints from him, he would presently correct himself with a patient and quiet submission to the hand of his heavenly Father, and a cheerful acquiescence in his heavenly will. I am ashamed, saith he, of these groans, I want virtue, O for virtue now when I have need of it, referring to his subject the Lord's day before. Forgive me that I groan thus, and I will endeavour to silence them. But, indeed, my stroke is heavier than my groaning. It is true what Mr. Baxter said in his pain, there is no disputing against sense. It was his trouble, as it was Mr. Baxter's, that by reason of his bodily pain, he could not express his inward comfort; however, that was it with which God graciously strengthened him in his soul. He said to those about him, they must remember what instructions and counsels he had given them when he was in health, for now he could say but little to them; [he could] only refer them to what he had said, as that which he would live and die by.

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favourite, James, Marquis of Hamilton, he said, *If the branches be thus cut down, the stock cannot continue long.* Walton's Lives by Dr. Zouch, v. 2. pp. 50, 51.

u This was his last subject. See the discourse among "Eighteen Sermons," by Philip Henry, p. 350. *ut supra.*

v My dear father's prayer for such usually was,—When they come to do a work they never did, let them have that strength and grace they never had.—This *once* to die.—What emphasis has it! Mrs Savage's Diary. Orig. MS.

w Moses and Aaron, like well nurtured children, went to bed when they were bidden, though great provision was making ready for others. P. Henry. Com. Place Book. Orig MS. See also Dr Sibb's Soules Conflict, p. 362. duod. 1651.

x P. Henry. Orig. MS. It was the speech of dying Julian. See Swinnock's Christian Man's Calling, part. iii. p. 648. 4to. 1665.

y P. Henry. Orig. MS

z Would you be above the fear of death,—get an interest in Christ,—labour to know thy interest in Christ, 2 Cor. v. 1, 2, &c.—Live in the fear of God, Luke xii. 4, 5—Learn to die daily, 1 Cor. xv. 31. in meditation; in expectation; Job xiv. 14. Ps. xliv. 22.—Sit loose from the world; keep a good conscience; live by faith; 2 Cor. iv. 18; v. 1, &c. P. Henry. Orig. MS.

a P. Henry. Mr. Matthew Henry's MS.

It was two or three hours after he was taken ill, before he would suffer a messenger to be sent to Chester for his son, and for the doctor, saying,—He should either be better, or dead before they could come; but at last he said, as the prophet did to his importunate friends,—Send.[b] About eight o'clock that evening they came, and found him in the same extremity of pain, which he had been in all day. And nature being before spent with his constant and indefatigable labours in the work of the Lord, now sunk, and did perfectly succumb under its burthen, and was quite disabled to grapple with so many hours' incessant pain. What further means were then used proved fruitless, and did not answer the intention. He apprehended himself going apace, and said to his son when he came in,—Oh son, you are welcome to a dying father. *I am now ready to be offered, and the time of my departure is at hand.* His pain continued very acute, but he had peace within. *I am tormented*, said he once, but, blessed be God, *not in this flame*;[c] and soon after, I am all on fire, (when at the same time his extreme parts were cold,) but he presently added,—Blessed be God, it is not the fire of hell. To some of his next neighbours who came in to see him, for those at a distance had not notice of his illness, he said,—Oh, make sure work for your souls, by getting an interest in Christ while you are in health, for if I had that work to do now, what would become of me? But I bless God I am satisfied. It was a caution he was often wont to give,—See to it, that your work be not undone, when your time is done, lest you be undone for ever.

Towards ten or eleven o'clock that night, his pulse and sight began to fail; of the latter he himself took notice, and inferred from it the near approach of his dissolution. He took an affectionate farewell of his dear yoke-fellow, with a thousand thanks for all her love, and care, and tenderness; left a blessing for all his dear children, and their dear yoke-fellows, and little ones, that were absent. He said to his son, who sat under his head,—Son, the Lord bless you, and grant that you may do worthily in your generation, and be more serviceable to the church of God than I have been; such was his great humility to the last. And when his son replied, Oh, Sir, pray for me that I may but tread in your steps; he answered,—Yea, follow peace and holiness, and let them say what they will.——More he would have said, to bear his dying testimony to the way in which he had walked, but nature was spent, and he had not strength to express it.

His understanding and speech continued almost to the last breath, and he was still in his dying agonies calling upon God, and committing himself to him. One of the last words he said, when he found himself just ready to depart, was,—O death, where is thy—;[d] with that his speech faltered, and within a few minutes, after about sixteen hours' illness, he quietly breathed out his precious soul into the embraces of his dear Redeemer, whom he had trusted, and faithfully served in the work of the ministry, about forty-three years.[e] He departed between twelve and one o'clock in the morning of June 24, Midsummer-day, in the sixty-fifth year of his age. Happy, thrice happy, he to whom such a sudden change was no surprise, and who could triumph over death, as an unstung, disarmed enemy, even when he made so fierce an onset. He had often spoke of it as his desire, that if it were the will of God, he might not outlive his usefulness; and it pleased God to grant him his desire, and give him a short passage from the pulpit to the kingdom, from the height of his usefulness, to receive the recompence of reward. So was it ordered by him, in whose hands our times are.

[The afflicting dispensation was communicated to Mr. Tallents, in the following interesting letter.

Broad Oke, June 24, 96.

Honoured Sir;

Here is an opportunity that offers itself soon enough to bring you the evil tidings of this place and day. My dear and honoured father was this time yesterday as usual, worshipping God with his family, and in wonted health; but, presently after, was seized with violent pain and sickness. It was in great extremity, and without any intermission; means used gave him no relief. Doctor Tylston and I had speedy notice of his illness sent us to Chester, and came hither last night, and found him very ill. Nature, being decayed with his great labours in the work of the Lord, was not able to bear up under it, but sunk away apace under the heavy load of pain; and a little after midnight he quietly breathed out his dear soul into the hands of the Lord Jesus, in whom he now *sleeps*. Oh, Sir, this is a sad providence, and so sudden, that I am as one stunned. I cannot express my loss. I have many things to write to you concerning it, but I am in haste, and much confused. We intend, if the Lord will, to lay up the mantle of this translated prophet in the wardrobe of the grave, upon Saturday next, not doubting but our friends that hear will, as far as they can, let us have their company. My poor mother's and my respects to yourself, and Mrs. Tallents, and Mr. Bryan, and Mr. Jones.

I rest your's *totus in lachrymis*,

M. Henry.

I know you will pray for us, and mourn with us.[f]

For the Rev. Mr. Tallents.

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[b] See 2 Kings ii. 17.

[c] See Luke xvi. 24.

[d] See Matthew Henry's Sermons on these words, July 8, 1696. Eighteen Sermons, by P. Henry, p. 371, *ut supra*.

[e] See Tong's Life of Matthew Henry, p. 131, &c. *ut supra*.

[f] Orig. MS.

In reply to a letter written by Mr. Tallents, expressive of the greatness of his sorrow on this melancholy occasion, the bereaved widow writes thus.

Jue 24, 96.

Dear Ser;

It is my coumfort and joy that the people of God do sympathis[h] with me in this my great loss, and truly I have reason to acknowleg the goodnes of God that did spar him so long, and dus suport[i] and send reuiuing in the midst of trubel. Pray for me that I may be a widdou inded, trusting in God; that my children may, in all things, carry themselues like the children of such a fathar, and that wee may get the good and learne what our heauenly Fathar is teching us by this sad strok. Good Sir, giue my loue and saruis to my ould good friend and sistar, for so I wil make bould to cale her, your dear yoakfellow, and except of the same, with many thanks to you both for past and present favors,

From Sir, yours,

My sister presents her sarvis to you both. Much obliged, KAT. HENRY.[k]]

After the account we have given of his great usefulness, it is easy to imagine what sorrow and mourning there was among his friends, when they heard that the Lord had taken away their master from their head. One that lived so much desired, could not but die as much lamented. The surprise of the stroke put people into a perfect astonishment; and many said,—the Lord removed him so suddenly, because he would not deny the many prayers that would have been put up for his recovery, had it been known that he was in peril. One thing that aggravated this severe dispensation, and made it, in the apprehension of many, look the more dismal, was,—that this powerful intercessor was taken away just before a fast-day, when he would have been wrestling mightily with God for mercy for the land. However, it proved a fast-day indeed, and a day of humiliation, to that congregation, to whom an empty pulpit was an awakening sermon. The Broad Oak was then like that under which Rebekah's nurse was buried, Genesis xxxv. 8. *Allon-bacuth*,—the oak of weeping. They who had many a time sat with dry eyes, under melting ordinances, could not sit so under such a melting providence, by which the Lord God called so loudly to *weeping, and to mourning, and to girding with sackcloth*. But because Mr. Henry had been wont to give it for a rule,—that weeping must not hinder sowing, a mite was cast into the treasury of the nation's prayers, and a word spoken, to bring the work of the day and the event of the day together, from 2 Kings xiii. 20.

The day following, being Saturday, June 27, the earthen vessel, in which this treasure had been lodged, was laid up in the grave in Whitchurch church, attended thither with a very great company of true mourners, all the country round. Many from Chester and Shrewsbury, and the towns about, came to do him honour at his death. And, besides the floods of tears that were shed, there were abundance of testimonies given to him by persons of all sorts, like that to Jehoiada, 2 Chronicles xxiv. 16. That he was one *that had done good in Israel*. And there were those who said,—He was a man that nobody did or could speak evil of, except for his nonconformity. He was used to say to his relations,—When I am dead, make little ado about me, a few will serve to bring me to my grave;—but his mind could not be observed in that; it was impossible such a burning and shining light could be extinguished, but there must be a universal notice taken of it. Multitudes came unsought unto, not to fill their eyes, as Mr. Vines expresseth it, but to empty[l] them; nor was there any other noise there, but that of general lamentation.

That morning, before the removal of the corpse, a most affectionate sermon was preached at Mr. Henry's meeting-place, by his dear and worthy friend, Mr. Tallents, of Shrewsbury, who was eleven years older than he, and, through God's goodness, still survives him. He was willing to take that opportunity, to testify the great love and honour that he had for Mr. Henry, whom he called a friend that is nearer than a brother. His text[m] was, Rom. viii. 23. *And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves*

g Supposed to be July. Mr. Tallents has written at the top, "In answer to one of mine."

h The wives of many painful ministers, while their husbands lived, were made account of, and invited, that, when God hath taken their husbands from them, (when they had most need of comfort,) have found cold friendship, not of strangers only, but even of those that professed greater love to the parties deceased. This is but carnal, or at least but cold, love, that is then farthest off, when there is most need of it. A Treatise of Love, by Jo. Rogers, p. 220. duod. 1632.

i We went to Broad Oak to visit dear mother: found her in health. I cannot but own the goodness of God in supporting her under this heavy stroke. It is to me the answer of my dear father's prayer, which he, thus, frequently expressed;—"Fit us to leave, or to be left, according to the will of God." Dr. Preston hath an expression to this purpose,—that the children of God receive no prejudice by affliction, no more than the sun by an eclipse. We think it darkened, but it really is not so. Mrs. Savage. Diary. July 29, 1696. Orig. MS.

After dear father's death, my dear mother thus comforted herself. She was especially thankful to God, 1. That she ever knew Mr. Henry. 2. That she had him so long. 3. For the good hope she had of being eternally with him in glory. Mrs. Savage. Diary. Orig. MS. Nov. 1743.

k Orig. MS.

l See the Hearse of the renowned, the Right Hon. Robert Earl of Essex, &c. in a Sermon preached at his Funerall, Oct. 22, 1646, by Richard Vines, p. 6. 4to. 1646.

Mr. Vines was born about 1600, and died in 1655. See Enoch's Walk and Change; a Sermon at his Funeral, by Thomas Jacomb, (afterwards D. D.) 4to. 1656. 2d edit.

m See the Sermon at large, prefixed to Eighteen Sermons, by Mr. P. Henry, p. 1. *ut supra*.

groan within ourselves, waiting for the adoption, to wit, the redemption of our body. In his application he showed excellently, and with much affection, how "the consideration of the spirit and life of this eminent servant of God, would greatly lead us to believe on Christ, and to have the Spirit of Christ and live after it;" and to suffer with Christ, and to groan for our adoption. Several things were hinted concerning him, which have been mentioned already in this narrative, and a very honourable testimony borne to him. From a long acquaintance with him, he witnessed concerning him, to those who knew his record to be true, that "he was humble and meek, kind and peaceable, wise and charitable, and one in whom the fruits of the Spirit were eminently: that he was a friend and a counsellor and a father to many; that his expounding and preaching was plain and pleasant, warm and savoury, full, and such as few could reach, and greatly blessed by God; and that in it he laboured more abundantly than any." And after a great encomium of him, it was excellently observed, and must be mentioned here, as that which was highly agreeable to Mr. Henry's spirit, and his expressions upon all occasions,—"That it was not his own righteousness that saved him, nor his own strength that quickened and upheld him, but Christ's righteousness and Christ's strength; for to him to *live was Christ.* And in all his discourses, sermons, and letters,[n] he was very careful to ascribe the honour of all to Christ, and to make Christ his all in all." He concluded with some words of seasonable advice to those of that society and neighbourhood.

"1. Give thanks to God that ever you had him or saw him, and that you had him so long, above thirty years in this place. Do not many of you owe even your very souls to him under God? While you mourn, give thanks to God that you ever knew him. Old and great mercies must be thankfully remembered.

"2. Rejoice in the glory that he now enjoys. *Weep not for him, but weep for yourselves.* It was the text on which he preached, not much above a year ago, at the funeral of that intelligent, holy, useful man, Mr. William Lawrence, of Wem.[o] The primitive Christians buried their saints with hymns and psalms of joy. Chrysostom, on the Hebrews, saith, we are to glorify God, and give thanks to him, that he hath crowned the deceased, and freed them from their labours; and chides those that mourned and howled. And the days of their death were called *Natalitia Martyrum et Sanctorum*, the birth-days of the saints and martyrs. And Hierom, in his epitaph on holy Paula, (and in the lives of other holy persons, wrote by him,) saith, that at her funeral no shrieks were heard, but multitudes of psalms and hymns were sung in divers languages.

"3. Bewail the loss, the general loss, and yours in particular, yet so as to have hope in God. I need not tell you how great your loss is, you feel it more than I am able to express. If any rejoice that he is gone, because he tormented them; say as the church, Micah vii. 8, 9.

"4. Seek out for a supply; do not mourn and sit still, but up and be doing in your places. You have had a cheap gospel hitherto. God sent you one that could preach freely, and which is more, that would do so too; one that sought not yours, but you; and now God will see what you will do for yourselves, that now the Shepherd is smitten the sheep may not be scattered. Pray to God to raise up others like him, and graciously to give you one.

"5. Take heed of liking no preacher, now he is gone. This is a usual fault among many that have had excellent preachers; nobody can please them. But God may bless weaker means, and make your souls live, and thrive under them.

"6. Hold fast that which you have; it is the advice given to Philadelphia, the best of the churches, Revelations iii. 11. Keep that good thing which is committed to you, that savouriness of heart, that love to Christ and to saints, to all saints, that knowledge of the truth. Keep to his sober principles. Remember his dying counsel.—*Follow peace and holiness.* Have these things always in remembrance. Take heed of falling off; take heed of falling away. The world will draw you, and Satan will tempt you, and your own busy hearts will be apt to betray you, but go on humbly and honestly in the strength of Christ, and fear not. Be not like those Jews that turned aside, when John Baptist was dead, John v. 35. The Lord keep you from being such, and give you to go on to his heavenly kingdom."

It would have swelled this book too much, if we had inserted the sermon at large, and therefore we forbear it.

The next day, being Lord's day, Mr. Owen, of Oswestry, preached a most excellent sermon in the morning, agreeable to that sad occasion, upon that pathetical farewell which Elisha gave to Elijah, 2 Kings ii. 12. *My father, my father! the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent*

[n] Thus, not long before his death, he wrote to Mr. Tallents,—

Nov. 1. 1695.

My dear Brother Tallents:

You do, in all your letters, *spirare Christum*, which, I thank God, besides your love to me, unworthy me, declared in them, is the thing, that I can truly say, makes them sweet to me; to see, that when I myself am so poor and low in my knowledge of him, desires after him, delight in him, there are you and others that do so abound therein. He is truly worthy, altogether worthy, that it should be so. To learn him, and love him, and to live him, is *All in all* He is *Foundation, Food, Root, Raiment, Refuge, Righteousness, Head, Hope, Light, Life, Peace, Propitiation,*—what not, that we have need of, to make us holy and happy. P. Henry. Orig. MS.

[o] The father of the Rev. S. Lawrence. See the Life of Mr. S. Lawrence, in this volume, where his character is delineated by Philip Henry.

them. He observed, "1. That faithful ministers are the fathers of a people, and their chariots and horsemen; the former a metaphor taken for a family, a peaceable society; the latter from an army, a warlike body. Fathers,—to provide good things. Chariots and horsemen,—to protect from evil things. 2. There is a time when we shall see these fathers, these chariots and horsemen, of Israel no more. Their time is appointed, their work cut out for them, and when those are finished they are removed. 3. When God takes away our fathers, the chariots of our Israel, and the horsemen thereof, it is a proper season for mourning and lamentation.[p] Under this, he did most affectionately excite us, 1. To be sensible of our loss, which is better felt than expressed. It is the loss of one that was a father; a father to his family, to whom he was constant, in unfolding the holy oracles; a father to the prophets, for counsel, and conduct, and example; the sons of the prophets never conversed with him, but they were, or might have been, the better for him; a father to his congregation, now left orphans. It is the loss of one of the chariots and horsemen of our Israel; so eminent was he for prevalency in prayer, courage in duty, conduct in affairs, constancy in religion, and a firm adherence to his ministerial vows, and lastly, a contempt of the world, in which, as he that warreth, he did not entangle himself. 2. To be sensible of those sins, which have provoked God to deprive us of him. Barrenness and unfruitfulness under his ministry; it is for this that God hath a controversy with us. 3. To bless God that we enjoyed him so long; eaten bread must not be forgotten. 4. To be followers of him, as he was of Christ.[q] He was a pattern for ministers, excelling in the knowledge of the Scriptures, which made this man of God perfect, and industrious to advance the honour of Jesus Christ, whom he made the *Alpha* and *Omega* of his religion; not addicted to controversies, but walking in the good old way; unwearied in the work of God; it was the delight of his heart, to be laying out himself for the good of souls. Exemplary for humility and low thoughts of himself, and his own performances; for meekness and readiness to forgive injuries; for candour in speaking of others, and their words and actions, on which he ever put the best construction,[r] and was never apt to speak evil of any man. Eminent for family religion, and in that an excellent copy to all masters of families. Those things, therefore, which you have heard and seen in him do, and the God of peace shall be with you." These were the heads which were copiously and excellently enlarged upon in that sermon.

In the afternoon of that sabbath, another sermon was preached by a near relation[s] of Mr. Henry's, on Hebrews xi. 4. *And by it he being dead yet speaketh,* ἔτι λαλεῖται, is yet spoken of by us, and yet speaketh to us.

The Wednesday following, July 1, being the lecture in course at Danford, in Whitchurch parish, Mr. Samuel Lawrence,[t] of Nantwich, whose turn it was to preach that lecture, brought up the long train of mourners, as he expressed it, in a most savoury and pertinent discourse, on Hebrews xiii. 7. *Remember them which have (or have had) the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation.* "Bishops, no doubt," saith he, "are here meant, scripture primitive bishops, the pastors of particular congregations, for they were such as had spoken to them the word of God, and watched for their souls, verse 17. Such a one Mr. Henry was, that great man, who is fallen this day in Israel, removed from us, but hath left behind him a good name to be remembered; a good example to be imitated; many a good word spoken to us, and many a good prayer put up for us. Remember him with thankfulness, that God has given such power, such gifts and graces unto men; (I never knew a man," said he, "in all my acquaintance, in whom I have seen so much of God as in good Mr. Henry, whose holy, humble, heavenly, gracious conversation hath been to me some small confirmation of the truth of the Christian religion;) that God gave him to you, and continued him so long, to see the church in a better state than he had sometimes seen it; that God crowned his labours with such great success. Many souls in heaven, and some on earth, blessing God that ever they saw his face, and that God continued him in his usefulness to the last. Remember him with a quiet submission to the hand of God in his removal from us. Sensible we must be of the stroke; it is a public loss, a loss to the ministry; our hands are this day weak; a loss to the nation, for which he was a powerful intercessor; a loss to this country, in which he was a burning and shining light; but yet we must acquiesce in the divine will. The treasure was in an earthen vessel, and God will bring us to depend more upon himself; and he is teaching us to live,

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p It is not only no sin, but our duty, to mourn for our departed friends. Tears are a tribute which we owe them. *Jesus wept,* John xi. 35. And this, though they were godly, and therefore gainers by death, for our own loss. God complains when it is not so, Isaiah lvii. 1. The sin lies in the *excess.* We must not *sorrow as those that have no hope,* 1 Thessalonians iv. 13. either concerning them, or concerning ourselves, who are left behind. P. Henry. Orig. MS.

q If we copy the example of Christ, it will be an evidence that we are his now, in the kingdom of grace, and an earnest that we shall follow him, hereafter, into the kingdom of glory. P. Henry. Memoirs of Mrs. Savage, p. 217. *ut supra.*

r A wise man hath a court of chancery in his breast, to which appeals are made when the letter of the law will admit of no apology. P. Henry. Orig. MS.

s Mr. Matthew Henry. See the Sermon, *post.*

t Nat. 1661; ob. April 24, 1712. See his Life in this volume. There was much in him that resembled old Mr. Henry, both in temper, conversation, and preaching. Tong's Life of M. Henry, p. 209. *ut supra.*

and live to Christ, without good Mr. Henry, though we have sometimes said, we did not know how we could live without him. Remember him, to pay all honour and respect to his name and memory; rise up, and call him blessed. That is a foul tongue, as well as a lying one, that can say any thing of him unbecoming a disciple, servant, and minister of Jesus Christ. Remember him, to imitate his good example. Many of you will be called Mr. Henry's followers. Be so indeed. He was a pattern to ministers of diligence, zeal, humility, and great meekness in dealing with all people, which contributed abundantly to his success; his preaching affectionate without affectation. To all people he was a pattern of faith and charity, and contempt of the world, of zeal and moderation, patience in suffering, and of constancy and perseverance to the end. Remember him, and remember your sins which have provoked God to take him away. Have not we grieved this good man's spirit? &c. Remember him, and remember Christ's fulness, who is the same, verse 8, and hath the residue of the Spirit. Instruments shifted, cisterns emptied, but there is the same in the fountain. Remember him, and remember your own death, and heaven, where he is. We may think the worse of this world, which is much impoverished, and the better of heaven, which is somewhat enriched, by the removal of this good man."

Thus we have gleaned a little out of the sermons, which very well deserved to have been published at large, some of the testimonies that were borne to him, by such as had had long and intimate acquaintance to him, that knew his excellences very much, and knew as little to give flattering titles. Nor was it any invidious piece of service, to speak thus honourably of one, who, like Demetrius,[y] had a good report of all men, and of the truth itself.

Nor was it there only, but from abroad, that very honourable testimonies were given of him. Sir Henry Ashurst, (whose great worth and usefulness the world hath been made to know, by some of the best pens of the age,) besides the personal acquaintance he had with Mr. Henry, both at Boreatton and in London, had kept up a constant correspondence with him, by letter, for many years. Read the character he gave of him, in a letter to a near relation of Mr. Henry's, upon the tidings of his death. "I need not tell you how sadly I received the doleful news of Mr. Henry's translation, who, I do think, lived the greatest example of sincere godliness, with prudence and sweetness of temper, of any I ever knew." And in another letter, not only proposing, but pressing, the publication of an account of his life, he professeth, he thought there was "none like him in his day," at least of his acquaintance, which is known to be both of the largest and of the best. "And," saith he, "if Sir Fulke Greville[w] would have it inscribed upon his tombstone, that he was a friend to Sir Philip Sidney,[x] I may well be pleased to have it told to the world, that I loved, and honoured, blessed Mr. Henry; a man of so much prudence, and withal so much sincerity, of so good a temper, so much a gentleman, and yet of such strict piety and devotedness to God, that I scarce ever knew his fellow."

The Rev. Mr. William Turner, now Vicar of Walburton in Sussex, of whom mention was made before, lately sent to me a very kind letter, *Ex mero motu*, with his free consent to have it inserted in this account; some hints whereof I think fit to subjoin.

"Worthy Sir;

"I am glad to hear that you have been prevailed with to set upon so good a work, as recording the most remarkable passages of Mr. Henry's life. I doubt not but you will meet with some, that will give such a history but a cold reception. All that part of the world that lies in darkness, will be offended, when beams of clear light and sunshine first dart into their faces. *Virtutem præsentem odimus.*

"A little before I went to the University, I was, upon the commendation of my worthy schoolmaster, Mr. E., yet living, and with my father's consent, half a year a domestic with him; partly as a tutor to his young ones, and partly as a pupil to himself; and in some little degree as a companion; where I had the opportunity of informing myself more fully concerning the humour, and principles, and conversation of a sort of people, and especially him and his family, whom I had heard aspersed very freely in former companies, and represented to the world as very hypocritical and disloyal people. At my first going, I resolved to stand upon my guard, and pry into the cause, which was then the great subject of difference and dispute; and upon the whole do say, that Mr. Henry was a man of so clear a brain, so gentle a behaviour, so steady a conversation, so regular a devotion, was so courteous and condescending to inferiors, so respectful and dutiful to superiors, so sweet and obliging to all; was so careful to improve his time well, to do as much good as possible to every body, so constantly affectionate in his prayers for the king and government, so desirous to keep up a fair correspondence and communion with his conformable brethren,[z] so very

[y] See 3 John 12.

[w] Afterwards Lord Brooke. Nat. 1554; ob. Sept. 30, 1628. Mr. Chalmers's Biog. Dict. v. 16. p. 305.

[x] Nat. 29th Nov. 1554; ob. 1586. See Dr. Zouch's Memoirs of Sir P. Sidney, 4to. 1808.

[z] The remark, applied to an eminent nonconformist, may be fitly quoted in connexion with Mr. Henry:—"As he chose to leave his living rather than stain his conscience, so his nonconformity was no way tinctured, either with spleen to the established church, or disloyalty to his prince." Life of Richard Allein, Biog. Brit. v. 1. p. 143.

indifferent in making proselytes to his particular opinions; and withal, so zealous to promote substantial goodness and true Christianity, so mighty inoffensive and peaceable in all his expressions and actions; so prudent, pure, pious, just, sober, charitable, cheerful, and pleasant, that I profess I am almost afraid to give him his due character without some correctives, lest they that knew him not should suspect my veracity, and imagine my pen to be managed by some mercenary hand. I remember the worshipful Rowland Hunt, of Boreatton, Esq. speaking of Mr. Henry, thus expressed himself to me, and, if I mistake not, the Lord Ambassador Paget was present. I was, said he, near seven years resident in the Universities, and seven more at the Inns of Court in London, and had opportunity of knowing and acquainting myself with the most eminent divines and preachers in both those places; yet I never found any every way so accomplished, for clearness and quickness of apprehension, solidity of judgment, and roundness of style, as Mr. Henry is. I have noted in my *Book of Providences*,[a] the remark I made upon the temporal blessings God hath rewarded him with; viz. a good and virtuous consort, who brought him a good estate, gave him a due reverence, loved him with an entire affection; an ingenious and hopeful offspring, well affected, well educated, and well disposed in the world; the favour of men, and a quiet undisturbed habitation upon earth, in great measure, &c.

Sic testatus, sic monet, sic precatur,
Amicus mœrens, anhelus, superstes.
W. Turner, A. M."

Another very worthy conformist, formerly of his acquaintance, but now living at a great distance, having occasion to mention him in a letter to a friend, calls him,—The great, good, and now glorious, Mr. Henry, whose memory, saith he, shall ever be precious, and even sacred to me.

Such as these were the honourable testimonies which all that knew him, and knew how to value true excellency, attended him with. It is part of the recompence of charity and moderation in this world, that it obtains a *good report of all men. The kingdom of God*, saith the blessed apostle, Romans xiv. 17, 18. *is not meat and drink*, which were then the matters of doubtful disputation, *but righteousness, and peace, and joy in the Holy Ghost;* and he that in these things serveth Christ, is not only acceptable to God, but approved of men: as, on the contrary, they that judge will be judged, and with what *measure we mete, it will be measured to us again.* And this is the excellency of a good name, that it is out of the reach of death, and is not buried in the grave, but rather grows up from it. It is not for nothing that Solomon hath joined this good name, which is better *than precious ointment*, with the *day of one's death*, which, upon that account, is *better than the day of one's birth*, that it completes the character of those that finish their course well, and are faithful unto death; whereas a *great name*, like the names of the great ones of the earth, is often withered and blemished by death. We read of those that *bear their shame* when they *go down to the pit*, though *they were the terror of the mighty in the land of the living*,—Ezekiel xxxii. 25.

At a meeting of the Dissenting Ministers of Cheshire, at Knutsford, in May, 1696, a few weeks before Mr. Henry died, it was agreed, that their next meeting should be at Chester,[a] though inconvenient to many of them, upon condition that he would meet them there, and give them a sermon. It was with much difficulty that he was prevailed with to promise it, but his Master called for him before the time appointed came. Mr. Flavel, of Devonshire,[b] died when he was under a like appointment. But happy they that are come to the *general assembly and church of the first-born, and to the spirits of just men made perfect.*

As to his bodily presence, he was of a middle stature, his complexion not approaching to any extreme, of a very pleasant aspect, and an unusual mixture of gravity and sweetness in the air of his countenance, which was the true index of the mind. [He would never be persuaded to wear a periwig or border, though he had but very little hair, and was like Elisha for a bald-head. He sometimes said,—As long as I have three hairs of my own, I will never wear any body's else.[c]] When some of his friends have solicited him to have his picture drawn,

[a] "Mr. Philip Henry, of whom I have made mention before, was a man of a very sedate even temper, a calm spirit, a great peace-maker in his neighbourhood; and, accordingly, he lived, loved, and died, with the universal lamentation of people of all sorts; and which, perhaps, ought not to be omitted in the consideration, after the enjoyment of a kind and loving wife, who brought him a good and plentiful estate; and, seeing his children all disposed of with his consent, and to the content of all persons concerned, and they walking in the truth, and in mutual love one with another, and his children's children, to his great joy and comfort. I say, after all these blessings poured plentifully upon his head, with great assurance and satisfaction about his spiritual and eternal estate, he, quietly, with a short sickness of about twelve hours' continuance, or not much more, resigned up his spirit into the hands of the God of peace." Turner's History of Remarkable Providences, ch. lxxvii. p. 100. *ut supra.*

[a] See Memoirs of Mrs. Savage, pp. 51, 52. *ut supra.*

[b] See his Life, prefixed to his Works, vol. I. He died the 26th of June, 1691. æt. 64.

[c] Life, Orig. MS. *ut supra.* See Walton's Lives by Dr. Zouch, v. 2. p. 417. Mr. Matthew Henry, in his Diary, writes thus:—

"1707-8. January 22. This day I was quite overruled by Brother H. and some of my friends, to cut off my hair, I having of late been very uneasy with coldness in my head, tooth-ache, and at present a deafness. I had purposed not to have done it, but feared, lest persisting in my refusal against the most earnest advice of my physician and friends, should arise from a secret pride in my own hair, and an affectation of singularity." Orig. MS.

he would put them off[d] with this, that the best picture of a minister is in the hearts of his people.

CHAPTER X.

A MISCELLANEOUS COLLECTION OF SOME OF HIS SAYINGS, OBSERVATIONS, COUNSELS, AND COMFORTS, OUT OF HIS SERMONS, LETTERS, AND DISCOURSES.

Mr. Henry, through the excess of his modesty and self-diffidence, never published any of his labours to the world, nor ever fitted or prepared any of them for the press; and yet none more valued the labours of others, or rejoiced more in them; nor have I heard any complain less of the multitude of good books, concerning which he often said, that store is no sore,[a] and he was very forward to persuade others to publish; and always expressed a particular pleasure in reading the lives, actions, and sayings of eminent men, ancient and modern, which he thought the most useful and instructive kind of writings. He was also a very candid reader[b] of books, not apt to pick quarrels with what he read, especially when the design appeared to be honest; and when others would find fault, and say this was wanting, and the other amiss, his usual excuse was,—There is nothing perfect under the sun.

It will be but a small repair of this want of the publishing of some of his works, but I doubt it will prove the best we can make, to glean up some few of many of his sayings, observations, and good instructions, as his remains, which we shall not marshal in any order, but give them as they occur, besides those which have been already inserted into this narrative.

It was a saying he frequently used, which hath been mentioned already,—That every creature is that to us, and only that, which God makes it to be: and another was,—Duty is ours, events are God's:[c] and another was,—The soul is the man,[d] and therefore, that is always best for us, which is best for our souls: and another was,—The devil cozens us of all our time, by cozening us of the present time.

[Referring to the death of a friend who had often expressed his intention of leaving the substance of his estate to pious uses, but had not done so, he remarked,—Many good purposes lie in the churchyard.[e]]

In his thanksgivings for temporal mercies, he often said,—If the end of one mercy were not the beginning of another, we were undone: and to encourage to the work of thanksgiving he would say,—That new mercies call for new returns of praise, and then those new returns will fetch in new mercies.

[Sometimes he would say,—Former mercies are a support to faith in expectation of future mercies: at other times,—Praise is our rent-penny, which we pay to our great Landlord. We are God's tenants for his creatures, and we are tenants at will. Threepence of rent he looks for; a penny of thankfulness, of obedience, of charity. We must relieve to our power proportionable to what we hold.

Of all the blessings we enjoy, saving, spiritual blessings cry loudest on us for returns of praise. They are the best blessings, the most excellent in themselves, the most costly to the Father, the most advantageous to us.[f]]

From Psalm l. 23. *He that offers praise*[g] *glorifies me, and to him that orders his conversation aright*, he observed, that thanks-giving is good, but thanks-living is better.

[O what a mercy, he would say, is health. If the least wheel in our watch (the most menial servant) be out of order, what trouble is it to all the family.[h]]

When he spoke of a good name, he usually described it to be a name for good things with good people.

When he spoke of contentment, he used to say,—When the mind and the condition meet, there is contentment.[i] Now in order to that, either the condition must be brought up to the mind, and that is not only unreasonable but impossible,—for as the condition riseth, the mind riseth with it,—or else the mind must be brought down to the condition, and that is both possible and reasonable. And he observed,—That no condition of life will of itself make a man content, without the grace of God; for we find Haman discontented in the court, Ahab dis-

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[d] See Heywood's Life of Angier, p. 62. *ut supra*; and Dr. Jortin's Life of Erasmus, v. 2. p. 93.

[a] "*Store is no sore*, young mistress,
My mother is wont to say."
Ben Jonson. Works, vol. 6. p. 34. *ut supra.*

[b] Appendix, No. XXV.

[c] See also a Letter from Philip to Matthew Henry, where this and others of Mr. Henry's sayings are introduced. Prot. Diss. Mag. v. 2. p. 454.

"Duties are ours, and events are God's." Mr. Rutherford. See Joshua Redivivus, or 352 Religious Letters, by the "eminently pious and learned Mr. S. Rutherford." Lett. xci. to the Rev. D. Dickson, Mar. 7, 1637, oct. 1809, p. 111. 13th ed.

[d] "The soul," saith a Heathen, "is the man; that which is seen is not the man:"

Ουκ εστιν ανθρωπος το ορωμενον. Plato.

See Flavel's Husbandry Spiritualized, ch. vi. Works, *ut supra*, v. 6. p. 60.

Mens cujusque is est quisque.

Cicero. Somnium Scipionis. Fragmenta, p. 64. op. tom. 8. duod. 1642.

And see 2 Cor. iv. 16, where the soul is called the *inward man.*

[e] Diary, Orig. MS.

[f] P. Henry. Orig. MS.

[g] Christians are to give God the praise, Ps. cxv. 1. of all they have; gifts, graces;—of all they do; duties;—of all they get; success. P. Henry. Orig. MS.

[h] Diary, Orig. MS.

[i] "Though a man cannot bring his condition to be as big as his heart, yet, if he can bring his heart to be as little as his condition, to bring them even;—from thence is contentment. The Rare Jewel of Christian Contentment, by Jer. Burroughs, p. 30, 4to. 1685. So Plato;—"The man, who would be truly happy, should not study to enlarge his estate, but to contract his desires." Plutarch, vol. 5. p. 365. *ut supra.*

contented on the throne, Adam discontented in paradise; nay, and higher we cannot go, the angels that fell discontented in heaven itself.

[It pleases God to divide and dispense his gifts severally to the children of men: not all to one; but some to one, and some to another. There is no man so happy but hath something that is an alloy to his happiness, some trouble, or cross, or other, which should make us humble. And no man is so miserable, but he hath something that is an alloy to his misery; if he be poor, yet he hath health. This, if well considered, might help to quiet our hearts, and teach us, in whatsoever state we are, therewith to be content.[k]

You that have estates, he advised,—be sober in the use of them. You that have none, be sober in your desires.[l]

With a view to check inordinate desires, he would sometimes say,—Consider what are those things towards which thy desires are,—they are earthly, vanity. This I can assure thee, thou wilt not find that in them which thou lookest for. The Holy Ghost hath caused a whole book of scripture to be written about this argument; it is the book of Ecclesiastes,—*Delight thyself in the Lord.* Creature-comforts ebb and flow, but God is always the same. Mortify inordinate affections. Let that of Jacob be our rule, Genesis xxviii. 20—22; or that of Agur, Proverbs xxx. 7, &c. or that of Christ, *daily bread.* Nature is contented with little; grace with less; lust with nothing at all.[m]

Earthly-minded men, he remarks, are like moles: they live in the earth; they see no beauty in holiness, no comeliness in Jesus Christ.[n]

The three questions which he advised people to put to themselves in self-examination before the sacrament, were, What am I? What have I done? and, What do I want?[o]

[Noticing hypocrisy, he has remarked;—Though, to live in the least sin cannot consist with the *power* of godliness, yet, to live in the greatest, may with the *form*. Moses took a veil, when he spoke to Israel; put it off, when to God. Hypocrites do quite contrary; they show their best face to men, their worst to God. But he sees through the veil. Vipers speckled without, are poisonous within.[p]]

He used to recommend to his friends these four scripture arguments against sin, expressed, for memory sake, in four verses, to be ready in an hour of temptation.

Is this thy kindness to thy friend?[q]
It will be bitterness in the end.[r]
The vows of God upon me lie;[s]
Should such a man as I am fly?[t]

[Pressing upon professors the wrong done by their sin to others, he would say;—Your sin brings an evil report upon the ways of God, and grieves the hearts of your brethren, while it is the enemy's joy and triumph. Your example doth mischief; others will think they may safely venture to do as they see you do.[u] There is not the least sin allowed of, and affected, but will end in the eternal separation of the soul from God. Guilty of one, guilty of all. James ii. 10.[v]

If I sin, he remarked, I must repent of it, and repentance is made up of shame and sorrow, and hath much bitterness in it. Sin is against God. And, how shall I do *this great wickedness, and sin against the great God,* and a *great King above all gods?* Sin is pleasing to the devil; and shall I do that which gratifies him who does all he can to destroy me? Consider the reflection of sin upon Jesus Christ; how it grieves, pierces, and openly shames him, my dear Redeemer, who shed his blood to redeem and ransom my soul from sin. Of this, it may be said, as of Goliah's sword, *There is none like it.* Consider the vows of God, which are upon us, especially the great vow of our baptism. Consider, though I may not be damned for this sin hereafter, yet I may be sorely chastened for it here, as David. The consideration of death and judgment, and the account that must be rendered *when every secret thing shall be revealed,* is a weighty argument against sin. If it be a public sin, consider the scandal of it to religion, besides the harm it may do as a bad example.[w]

Watch against the beginnings and occasions of sin. This was Joseph's remedy.[x] *Set the Lord always before thee.* How can I do this, not only *against God,* but in his very face? *Put on the whole armour of God;* especially the *shield of faith.* Faith realizes invisible things; threatenings, promises, hell, heaven, and above all, *Christ crucified.* Pray much. The best way to fight against sin, is to fight upon our knees. Remember your end. Death is at hand, and, *after death,* comes *judgment.* Do but suppose the next sin should be the determining sin, as perhaps it may.[y]

When God pardons sin, he would say, he takes it

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k P. Henry. Orig. MS.
l Ibid.
m Ibid. A little will satisfy nature, less will satisfy grace, but nothing will satisfy a proud man's lusts. Galen. See Brooks's Unsearchable Riches of Christ, p. 19 4to. 1671.
n P. Henry. Orig. MS.
o Appendix, No. XXVI.
p P. Henry. Orig. MS.
q 2 Sam. xvi. 17.
r 2 Sam. ii. 26.
s Ps. lvi. 13.
t Neh. xi. 11.
u P. Henry. Orig. MS.
v Ibid.
w P. Henry. Orig. MS.
x See a Sermon, by P. Henry, on Gen. xxxix. 9. Eighteen Sermons, p. 49. *ut supra.*
y P. Henry. Orig. MS.

off as a burthen; removes it away, as filthiness; and blots it out, as a debt.

Saving grace takes off the affections from sin; but, most of all, from that which was formerly best beloved.[a]

Sanctification is the resurrection of the soul from the death of sin to the life of grace; the *first resurrection*, Revelations xx. 6.[a]]

He said there were four things which he would not for all the world have against him;—The word of God, his own conscience, the prayers of the poor, and the account of godly ministers.

[There are four things he would say, we must not make a mock of;—sin, Proverbs xiv. 9.—people's natural infirmities,—the word of God,—and good people.[b]

Tria sunt difficilia;—to believe things impossible to reason,—to hope against hope when the thing hoped for is deferred,—and to cleave to God as to a friend, when he appears against us as an enemy.[c]

There are two things he remarked, we should greatly beware of;—That we may never be ashamed of the gospel,—and, that we may never be a shame to it, Proverbs xxx. 9.[d]]

"He that hath a blind conscience, which sees nothing: a *dead* conscience, which feels nothing; and a *dumb* conscience, which saith nothing; is in as miserable a condition as a man can be in on this side hell."

[He remarked,—There are three things, which, if Christians do, they will prove mistaken:

1. If they look for that in themselves, which is to be had in another; viz. *righteousness*.

2. If they look for that in the *law*, which is to be had only in the gospel; viz. *mercy*.

3. If they look for that on earth which is to be had only in heaven; viz. *perfection*.

Seriousness in trifles, trifling in the most serious things, he would observe, undoes thousands.[e]]

Preaching on 1 Peter i. 6. *If need be, ye are in heaviness*,—He showed what need the people of God have of afflictions. The same that our bodies have of physic, that our trees have of pruning,[f] that gold and silver have of the furnace, that liquors have of being emptied from vessel to vessel, that the iron hath of a file, that the fields have of a hedge, that the child has of the rod.

[The evil of an affliction, he would say, is the wrath of God in it.

The pilot is wise though the sea is rough.[g]

Afflictions are enlightening; they open the eyes. *Schola crucis est schola lucis*:[h]—humbling; they help to lay us low:—softening; as the rain to the parched earth, as fire that melts the metals:—composing; they help to make people sober and serious, opening the ear to discipline.[i]

When outward afflictions are upon the Lord's people, their chief endeavours should be after spiritual, inward mercies; to get sin pardoned, peace established, Psalm xxv. 18. It is usual with Satan, at such times, to disquiet God's people with the remembrance of old miscarriages. He is a great enemy to our peace. When he doth so, our best course is to sue out a fresh pardon.[k]

We are *born to trouble* as men, Job xiv. 1. and *born again* to it as Christians, 2 Timothy iii. 12.[l]

The graces of God's children are like fire in a flint, the flint must be struck before the fire will appear.

The way to make a burthen light, he writes, is to poise it equally, that it may not hang all on one side. So afflictions are made easy by parting our care, so as to take upon us only the care of duty, and leave events to God.[m]

Great affections prove great afflictions.[n]

Thus he would pray;—When the flail[o] of affliction, O Lord, is upon me, let me not be as the chaff that flies in thy face, but as the corn that lies at thy feet.[p]]

Preaching on that prayer of Christ for his disciples, John xvii. 21.;—*That they all may be one*; which, no doubt, is an answered prayer; for the Father heard him always; He showed,—That, notwithstanding the many sad divisions that are in the church, yet all the saints, as far as they are sanctified, are *one*; one in *relation*, one *flock*, one *family*, one *building*, one *body*, one *bread*; one by *representation*; one in *image* and *likeness*, of one *inclination* and *disposition*; one in their *aims*, one in their *askings*, one in *amity* and *friendship*, one in *interest*, and one in their *inheritance*; nay, they are one in *judgment* and *opinion*; though in some things they differ, yet those things in which they are agreed are many more, and much more considerable than those

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a P. Henry. Orig. MS.
a Ibid.
b Ibid.
c Ibid.
d Ibid.
e Diary, Orig. MS.
f God's vine bears better for bleeding. Israel went but seventy into Egypt, but returned six hundred thousand,—being increased by their bondage. P. Henry. Common Place Book. Orig. MS.
g Mr. Henry. Palmer's Noncon. Mem. v. 3, p. 490; said to be printed from his Diary.
h Cyprian.
i P. Henry. Orig. MS.
k P. Henry. Orig. MS.
l P. Henry. Skeleton of a Sermon on Matt. xvii. 14. taken from his own MS. Theol. Mag. and Review, v. 2. p. 422. A. D. 1802.
m P. Henry. Common Place Book. Orig. MS.
n P. Henry. Orig. MS.
o The flayle, or the winde, hurtithe not the wheat, but clensyth yt from the chaffe. And ye, dearly beloved, are God's wheat; feare not the fanning wind. An Epistle sent by Mr. Latimer, to all the unfayned lovers of God's trewthe, owte of a prison in Oxenford, called Bocardo; where the said Latimer was emprisonned for the testimony of Criste, the 15th of May, 1555. Strype's Eccl. Mem. v. 3. p. 308. *ut supra*.
p P. Henry. Orig. MS.

things wherein they differ. They are all of a mind concerning sin, that it is the worst thing in the world; concerning Christ, that he is *All in all;* concerning the favour of God, that it is *better than life;* concerning the *world*, that it is *vanity;* concerning the *word of God*, that it is *very precious*, &c.

Preaching on Galatians i. 16. concerning the conversion of Paul, he began his sermon with this remark, to raise attention;—Much is said in story concerning the seven wonders of the world, the Temple of Ephesus, the Pyramids of Egypt, the Tomb of Mausolus, &c. all which are now no more; but I have been sometimes thinking, whether I could not name seven things which I would call the seven wonders of the church. And what do you think of these seven? Are they not wonderful? 1. Our redemption by Jesus Christ, who is called *Wonderful.* 2. The salvation of Noah in the ark. 3. The faith of Abraham in offering up Isaac. 4. The patience of Job. 5. The providences of God towards the nation and people of the Jews. 6. The pouring out of the Spirit upon the apostles. 7. The conversion of Paul.

[Preaching on Romans v. 12.—*And death by sin, and so death passed upon all men;* he observed,—That eternal death is meant, or the death of both body and soul in hell. This is part of the *wages of sin;* in Romans vi. 23. opposed to *eternal life.* It is a living death, or a dying life. It is, therefore, death, because separation from God. *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Depart:—now, the Spirit saith, Come; and the Bride saith, Come;* but then, *Depart from me,—the Fountain of Life;*—from my presence, in which is *fulness of joy.* This is the punishment of loss;—the very hell of hell. Lord, if we must go from thee, let us part friends! No;—*Depart, ye cursed;* and those whom he curses, are cursed indeed. Then let it be to some other place, where we may be quiet. No;—*into fire.* Such fire as ours is but a poor shadow of. Let us stay there but a while. No;—into *everlasting* fire. Let us have good company. No;—the *devil, and his angels.* The same by whom thou didst choose to be ruled, shall now torment thee.[q]

Preaching on Hebrews vi. 9;—*But, beloved, we are persuaded better things of you, and things that accompany salvation,*[r] *though we thus speak;* he said, in the close;—Do these things. See sin to be the worst of evils, and depart from it. See Christ to be the best of goods, and choose him, and cleave to him. See the world passing away, and set not thy heart upon it. See the ways of God to be the best ways, and his people the best people; and walk in those ways, and with those people. See heaven and hell before you, and carry it accordingly. Love the word of God; make it your guide, your food.[s]

In an exposition of Genesis iii. after analyzing the awful sentence upon our first parents, he thus beautifully remarked;—In the midst of all the wrath denounced and executed in this chapter, what a sweet mixture there was of mercy: alluding to Psalm ci. 1. There is a promise of Christ, verse 15. *In sorrow thou shalt bring forth;* there is wrath: but then it shall be *children;* there is mercy. *Thy desire shall be* subject, but it shall be *to thy husband.* Thy face shall sweat; but *in the sweat of thy face shalt thou eat bread.* Mercy is seen in making garments for them, verse 15.[t]

Preaching on Matthew vii. 24, &c.—*Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him, &c.* he observed, that he who hears sermons, and doth not do them, is a monster in religion. He is all head and ears, having neither hands to work with nor feet to walk with. There is a disease, which children have, called the rickets, wherein their heads swell as large as two heads, and their legs are crooked, which hinder their going. We have many ricketty Christians; they hear much, and their heads swell with empty notions, and indigested opinions, but their legs are crooked, their walking is perverse. Every such person is a mocker of God, a deceiver of himself, a discourager of ministers, barren soil, a bad servant, a *beholder of his natural face in a glass*, a *builder of his house upon the sand.*[u]

Preaching on Christ, as the redemption of his people, from 1 Corinthians i. 30.—*But of him are ye in Christ Jesus, who of God is made unto us redemption;* he thus concluded;—Live as the redeemed of the Lord; live with your eye upon the redemption; viewing it often; aiming at it as your scope; 2 Corinthians iv. 18. Live with your hand upon the plough, *abounding always in the work of the Lord.* Live with your feet upon the world, despising its glories, bearing patiently its frowns. Live with your heart upon the Redeemer, in love and thankfulness.[v]

Preaching on Ephesians ii. 12. *That at that time ye were without Christ, aliens from the commonwealth of Israel;* he thus described the miserable condition of those who are without Christ;—They are children without a father, orphans; sheep, without

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q P. Henry. Orig. MS.

r The *things that accompany salvation*, are,—*repentance towards God, and faith towards our Lord Jesus Christ.* Where these are, there is salvation, Acts iii. 19. xvi. 31. Without these, we cannot be saved, Luke xiii. 3. John viii. 24. A holy heart, and a holy life, John iii. 3. Heb. xii. 14. Matt. xviii. 3. Sincerity, truth, and uprightness, Gen. xvii. 1. Ps. li. 6. Isa. xxxviii. 3. 2 Cor. i. 12. Habitual preparation of soul to part with all for the sake of Christ and his gospel, if God shall call us thereunto, Luke ix. 23. Matt. x. 37. Matt. vi. 24. P. Henry. Orig. MS.

s P. Henry. Orig. MS.

t Ibid.

u Ibid.

v Ibid. A heart to be truly thankful for the Redeemer, is a good sign of an interest in the redemption. P. Henry. Memoirs of Mrs. Savage, p. 217. *ut supra.*

a shepherd, none to lead them, to feed them, to guard them; they are in the dark, and no sun to enlighten them; they are in a friendless condition, Christ is their enemy; they are under a debt, and have no surety; they are in the midst of enemies, and have no Saviour; they have a cause to plead, but have no Advocate; they are sinners, but have no Prophet, Priest, or King, to appear for them; they are out of the way, for *Christ is the* only *way*; they are mortally diseased, but have no Physician; they are naked, and have no clothing, for Christ's righteousness is the only clothing; they are foodless, breadless, for he only is bread to the soul; they are without wisdom; and, therefore, fools. A Christless condition is a *miserable* condition."]

But it would be endless to gather up such passages as these out of his sermons, which were full of them, and we mention these only because they occur first.

He used to observe concerning the nation of the Jews, that, before the captivity in Babylon, no people could be more strongly addicted to idols and idolatry than they were,—to admiration, considering what clear warnings they had against it. But after that captivity, never was any people more averse to idols and idolatry than they, that the promise might be fulfilled, *Ephraim shall say, What have I to do any more with idols?* And he looked upon it, that the idolatry of the papists was one of the greatest obstructions to the Jews' conversion, which he did expect and look for, as not apprehending how the promises, Romans xi. have yet had their full accomplishment; not that they shall again be incorporated into a people, but shall join themselves to the churches of Christ, in the several nations whither they be scattered.

The great thing that he condemned and witnessed against in the Church of Rome, was their monopolizing of the church, and condemning all that are not in with their interests, which is so directly contrary to the spirit of the gospel, as nothing can be more. He sometimes said,—I am too much a catholic to be a Roman Catholic.

He often expressed himself well pleased with that healing rule,[x] which, if duly observed, would put an end to all our divisions;—*Sit in necessariis unitas, in non necessariis libertas, in omnibus charitas.* Let there be in necessary things unity, in every thing charity, and then there need not be, in every punctilio, uniformity.

By the institutions of the gospel, he said, he knew of no holy place, one holy day,[y] two holy sacraments, and four holy canons. Let all things be done *in charity*. Let all things be done *to edifying*. Let all things be done *decently*, and in *order*. Let all things be done *to the glory of God.*

When his opinion was asked about any doubtful matter, as playing at cards, the marriage of cousin-germans, or the like, he was very cautious in determining such things to be sinful; but he would say;—It is good keeping on the safer side; and a man would not choose to go upon a precipice, when he might go upon even ground, Proverbs x. 5. *He that walks uprightly walks surely*, in opposition to walking at all adventures.

[There are excellent rules to guide us in doubtful cases. What would Peter, or Paul, or Christ himself do in this case, if they were here? What would I do myself if I were dying now, and going to judgment?[a] What is the first dictate of my own conscience; I say, the *first*,—before interest, profit, hath bribed it? Usually, that is the right.[a]

On another occasion, in reference to the sacred injunction,—*Commune with thine own heart, and be still*, he said,—When the question hath been put to conscience,—Do I do well to live in the practice of such and such a thing?—Stay, and hearken to the answer.[b]

Noticing the common objection urged against the strictness of a holy life;—It is more than needs. I have a good heart towards God; I go to church, and give to every man his own; and what do the best more?—I will tell thee, saith he.—They do more; they watch against the *occasions* of sin, and pray, and endeavour, that the wicked one may not touch them. When he hath touched them, and they have sinned, it is the great grief of their souls, causes them to *mourn* bitterly. They take hold, by *faith*, on the blood of Christ, and receive remission through him. This they improve as the greatest, and most prevailing, argument to all manner of gospel obedience after. This they do, and these are *the things that accompany salvation.*[c]

On Christian joyfulness we have the following remarks:—

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[a] Mrs. Savage's MS.

[x] Of St. Augustine.

[y] About the one-and-thirtieth yeare of Henry the Eighth, holy-days were growne to such an unreasonable number, as that men had almost no time to worke and attend the businesse of their callings; servants had so many play days, and poore people so few working dayes, as began to breed much inconvenience, by reason of much idleness. Wherefore there came forth injunctions from the king by the convocation, for the restraint thereof. God's Holy House and Service, by Foulke Robarts, pp. 22, 23. 4to. 1639. See a copy of "Thacte made for Thabrogacion of certayne holy-dayes," in Bishop Sparrow's Collection of Articles, &c. 4to. 1675. p. 167.

One of the injunctions of King Edward the Sixth, in 1547, was, that—"All parsons, vicars, and curates, shall teach and declare unto their parishioners, that they may, with a safe and quiet conscience, in the time of harvest, labour upon the holy and festival days, and save the thing which God hath sent." Ibid. p. 7. This was repeated by Queen Elizabeth, in 1559. Ibid. p. 73.

Mr. Henry probably had these things in view.

[a] See the Sermon preached before the interment of Mr. John Sympson, pp. 39, 40. 4to. 1663.

[a] P. Henry. Orig. MS.

[b] Ibid.

[c] Ibid.

Whosoever takes his full, though lawful, pleasure in the things of the world,[d] to such God commonly denies the extraordinary delights of his Spirit.

Men may be in a state of joy, and yet not apprehend it, as Hagar, who had a well by her, and yet complained for thirst. Genesis xxi. 17.

Joy must not always be judged of by the outward expressions; for a man will laugh more at a jest than he will at news of a pardon.

If we let the reins loose to sin and folly; if we suffer the world, and vanities of it, to encroach upon us, and to steal away our thoughts and affections, that will quickly spoil Christ's being our song, Hosea ix. 1. Joy is forbidden fruit to a backslider. Such have other work to do. It is they only who keep a *conscience void of offence*, that *walk circumspectly, not as fools, but as wise*, that keep close to God and duty.—I say it is they only, that can *rejoice in Christ Jesus*. And, therefore, see to it all ye that desire to make Christ your song, and to rejoice always in him. Mind your way; mend your pace; ply your work.

Rest not, he would say, in having life, but press after liveliness, Revelations iii. 1, 2. A lively frame in our walking, is an excellent frame; it rids work; brings something to pass in religion.[e]

Usually, after continued deadness, rested in, comes some notable affliction, or other cross.—'Is it so, indeed? Can you afford me no better duties?' Withdraw, Comforter! Smite, sickness! Vex him, Satan! Persecute him, enemies! Hosea v. 15; vi. 1.[f]

Writing upon worldliness, he observed, that, although the affections may not be *only* upon earthly things, they may be so *principally;* as when we affect earthly things in the first place; when we affect them for their own sakes, and not in subordination to a higher end; when heavenly things must give way to them; and when we can be content to forfeit a good conscience, that we may gratify our regard to them.

The root of a tree lies out of sight; so the affections. When they are set upon the world, what they do, they do slily. The soul is lost without noise.

One of the most dreadful expressions of wrath in all the Scripture is denounced against a *root of bitterness*, Deuteronomy xxix. 18, 20, 21. Such a root is earthly-mindedness; and the fruit it brings forth is bitter fruit.

A child of God may be master of the world, but he cannot be a slave to it.[g]

If the affections of a Christian be towards earthly things, the soul will be wronged. It will engage him in a multitude of temptations and snares, 1 Timothy vi. 9. It will exceedingly hinder communion with God. Earthly things are as bird-lime to the soul. When the heart is mounting up towards heaven, then will come in a wandering thought, as a bullet, or as an arrow out of a bow, and on the sudden fetch it down again. It is the very root of apostasy; and it unfits us for death. None are so unwilling to die as those whose affections are towards earthly things.[h]

Earthly riches are *uncertain riches*, 1 Timothy vi. 17. but spiritual mercies are *sure mercies*, Isaiah lv. 3.[i]]

In the observations he made of God's providences,[k] he frequently took notice, in discourse with his friends, of the fulfilling of the Scripture in them; for, saith he,—The Scripture hath many accomplishments, and is in the fulfilling every day. Speaking of a wicked son in the neighbourhood, that was very undutiful to his mother, he charged some of his children to observe the providence of God concerning him; perhaps, saith he, I may not live to see it, but do you take notice, whether God do not come upon him with some remarkable judgment in this life, according to the threatening implied in the reason annexed to the Fifth Commandment. But he himself lived to see it fulfilled not long after, in a very signal providence.[l]

[On the subject of declensions in religion he remarked;—It was never said of any one that fell away,[m] that he was either *justified*, or *begotten again;* whereas, many other glorious things are spoken of them. Hebrews vi. 4, 5, &c.[n]

Many men begin well in the profession of religion, and hold on a while, and yet break off at last, and come to nothing. What is the matter? Want of a single eye. They did not choose religion for religion's sake, nor the ways of God for God's sake, but for

d And, for pleasures and delights of the world, we must deal with it as men who buy and taste honey, only touch it with the tip of the finger, not with our whole hand, for feare of surfeit. Venerable Bede. The Lives of the Primitive Fathers, p. 516. 4to. 1640.

e P. Henry. Orig. MS.

f Ibid.

g Ibid.

h Ibid.

i Ibid.

k One of these observations was noticed by Mr. Turner in proof of "great effects being wrought by weak means." A woman near Hanmer, going over a hedge, was hung to death with her head-string catching accidentally in the sticks; as was related to me by Mr. Henry of Broad Oak, in Flintshire. Remark. Provid. ch. exli. p. 69. *ut supra.*

l A striking illustration of a similar nature is recorded by Bishop Hopkins, in his "Exposition on the Commandments." Works, v. I, p. 452. *ut supra.*

m They that voluntarily fall off from God's truth, are, of all men, the most given to railing and bitterness, 1 Timothy i. 20. Julian, the apostate, was the bitterest railer against Christians. There are various reasons for this. The desire they have to justify themselves; because they know they have made themselves odious to God's people; (as nations take up arms against those they have no hope to be reconciled to;) to give assurance to that side they have given themselves to, 2 Sam. xvi. 21. A fury of spirit follows the worst cause. Let us hold fast the truth, and take heed of falling away; for then we shall fall into the *gall of bitterness*. Mr. D. Burgess on 2 Pet. ii. 15, 16. Sept 21, 1619. From a MS. of the Rev Arthur Hildersham. *Peges me.*

n P. Henry. Common Place Book. Orig. MS.

some secular advantage, or by-respect; and, when the weight is off, the clock stands.°]

He observed from scripture instances, as well as from some providences, which he had taken notice of in his own day,—That, if any began well in the ways of religion and godliness, and afterwards *cast off* their *profession*, and returned to profaneness again, usually God sets a mark of his displeasure upon them, by some visible judgment in this world; their estates ruined, their reputation blasted, their families sunk, or themselves brought to misery; so that all who passed by might say,—'This was an apostate.' *If any man draw back, my soul shall have no pleasure in him.*

He observed, from Numbers x. 12.—That all our removes in this world are but from one wilderness to another. Upon any change that is before us, we are apt to promise ourselves a Canaan, but we shall be deceived, it will prove a wilderness.

Once, pressing the study of the scriptures, he advised to take a verse of Psalm cxix.[p] every morning to meditate upon, and so go over the psalm twice in the year; and that, saith he, will bring you to be in love with all the rest of the scripture; and he often said;—All grace grows,[q] as love to the word of God grows.

[Mentioning that passage;—*And turned my feet unto thy testimonies*;—he observed, that the great turn to be made in heart and life, is *from* all other things *to* the word of God. Conversion turns us to the word of God, as our touch-stone, to examine ourselves, our state, our ways, spirits, doctrines, worships, customs; as our glass, to dress by, James i. as our rule to walk and work by, Galatians vi. 16; as our water, to wash us, Psalm cxix. 9; as our fire, to warm us, Luke xxiv. as our food, to nourish us, Job xxiii. 12; as our sword, to fight with, Ephesians vi. as our counsellor, in all our doubts, Psalm cxix. 24; as our cordial, to comfort us; as our heritage, to enrich us.[r]

Noticing the *exceeding great and precious promises* of the divine word, he would say;—Those good things, which are only convenient for us, are not absolutely promised; as degrees of grace, comforts, externals.

To every command there is a promise; Deuteronomy x. 16; compare xxx. 6; Ezekiel xviii. 31; compare xxxvi. 26; the command finds us work; the promise finds us strength. The purposes of God are his concealed promises; the promises, his revealed purposes. A believer, though he may have little in possession, he has treasures in reversion. The promises of God to us are greater helps for mortifying sin, than our promises to God.[s]]

One, asking his advice, what to do when, as often unavoidably, we are in the sight and hearing of the wickedness of the wicked, and whether we are to reprove them;—Why, saith he, you know what an angry countenance doth, and we may sometimes give a reproof by our looks, when we have not opportunity of giving it otherwise.

[He would remark, that it is strange to see sometimes what an awe arises upon the spirits of wicked men from the very company and presence of one eminent in holiness; they dare not do then as they dare and do at other times. One having dined with Mr. John Dod, said, afterwards, that he did not think it could have been possible to have forborne swearing so long.[t]

On the duty of Christian reproof, he observes;—When we reprove our brother, we must be careful we violate not his credit. So Christ *looked* only upon Peter, lest, if he had spoken to him, the Jews, over-hearing, might have reviled and upbraided him with his treachery to his Master. So, also, at supper, when he reproved Judas, he speaks in general terms;—*One of you.*[u]

Again;—To reprove a brother, is like as, when he is fallen, to help him up again; when he is wounded, to help to cure him; when he hath broken a bone, to help to set it; when he is out of his way, to put him in it; when he is fallen into the fire, to pluck him out; when he hath contracted defilement, to help to cleanse him.[v]

In reproving, temper zeal with charity. In the ark, as there was Aaron's rod, so there was also the pot of manna; *virga severitatis manna dulcedinus*; bitter pills must be gilded over with love and meekness.[w]

He would not bear that any should be evil spoken of in his hearing; it was to him as vinegar to the teeth. He would mind those who reflected upon people behind their backs, of that law, Leviticus xix. 14. *Thou shalt not curse the deaf.* Those that are absent are deaf, they cannot right themselves, and therefore say no ill of them. A friend of his

° P. Henry. Orig. MS. Brit. Mus. Fol. 4275. Plut. iii. E. Bibl. Birch. They that are acted only by an outward law, are all the while moved artificially, and not by any principle of motion from themselves within; or, like clocks and watches, that go pretty regularly for a while, but are moved by weights and plummets, or some other artificial springs, that must be ever now and then wound up, or else they cease. Dr. Cudworth's Sermon before the House of Commons, March 31, 1647, appended to the True Intellectual System of the Universe, v. 2. p. 64. 4to. 1743.

p 1687-8, March 9. Friday morn. I have been, of late, taking some pains to learn by heart Psalm cxix. and have made some progress therein. Mrs. Savage. Diary, Orig. MS.

q A man cannot continue long at a stand in godliness. If we do not find an increase of grace, we may justly suspect a decay in grace. 2 Pet. iii. 17, 18. The regenerate part in a believer is styled, in scripture, the *new man*; or, as it may be rendered, the *young* man, Col. iii. 10 Youth is on the growing hand; so is grace in the heart. Mal. iv. 2. P. Henry. Orig. MS.

r P. Henry. Orig. MS.

s P. Henry. Common Place Book. Orig MS.

t P. Henry. Orig. MS.

u P. Henry. Common Place Book. Orig. MS.

v P. Henry. From Mrs. Savage's MS.

w P. Henry. Orig. MS.

inquiring of him concerning a matter which tended to reflect upon some people; he began to give him an account of the story, but immediately broke off, and checked himself with these words, but our rule is, *to speak evil of no man*, and would proceed no further in the story. It was but the week before he died, that one desired him to lend him such a book. Truly, saith he, I would lend it you, but that it rakes in the faults of some, which should rather be covered with a mantle of love. It were easy to multiply instances of this.

[Speaking of anger, he would say,—Wise anger is like fire in a flint: there is much ado to get it out, and when it is out, it is gone again presently.[x]

To quicken people to diligence and liveliness in the worship of God, he would sometimes observe, that the temple was built upon a threshing-floor, a place of labour. He would also urge *that* in answer to those who turned it to his reproach, that his meeting-place had been a barn; no new thing, would he say, to turn a threshing-floor into a temple.

[The following counsel is connected with the same subject,—Beware of such things as deaden the heart. Avoid guilt, for it mars all our boldness of access. Guard against the cares of the world, for they are as clogs and fetters. They are to the soul as bird-lime. A bird so caught, cannot fly as before.

Study things above that ye may be wise about them. *Mind* them, Romans viii. 5. Philippians iii. 19—*Savour* them: the word is so translated, Matthew xvi. 23.—Keep up your *relish* of them. The whole man is to be exercised, and set on work in heavenly things, but chiefly the affections. Affect things above.

Spiritual things, graces and duties, &c. are termed things above, because they are so to the natural man, above his reach to understand, above his power to perform, 1 Corinthians ii. 14.—because they elevate and advance the soul that hath them, and is exercised about them. (There is not a duty in religion, but an angel might be seen performing it without disparagement,)—because they are so in regard of their original. (Duties were enjoined from above: we are enabled to perform them from above,)—and because they are so in regard of their tendency,—upwards, towards heaven.[y]

Inquire,—which do we usually reckon the happier man,—he who is poor in the world, and hath true grace, or he who is rich in the world, and hath none? In which of these two men's condition would we choose to be? What is it we are most solicitous to make sure to ourselves,—things on earth, or things above? What is it you desire most to leave your children? Have you spent as many thoughts, and cast as many ways, how you might bring them to Christ, as how you might raise them, and provide for them, in the world? These queries, impartially answered, will evidence what esteem we have of things above, and our esteem will evidence what affections we have towards them.[z]]

When some zealous people in the country would have him to preach against top-knots, and other vanities in apparel, he would say, that was none of his business; if he could but persuade people to Christ, the pride and vanity, and excess of those things, would fall of course; and yet he had a dislike to vanity and gaiety of dress;[a] and allowed it not in those that he had influence upon. His rule was, that in such things we must neither be owls nor apes; not affect singularity, nor affect modishness; nor, as he used to observe from 1 Peter iii. 3. make *the putting on of apparel our adorning*, because Christians have better things to adorn themselves with.[b] When some complained to him of a relation of theirs, that would not let them dress his children with ribbons, and other fine things; why truly, saith Mr. Henry, those things are fit for children; thereby reproving both him that would not allow them to his children, and them that perhaps minded them too much themselves.

[On first wearing a new suit of clothes, he wrote,—Lord, clothe me with thy righteousness, which is a comely, costly, lasting, everlasting garment.[c]

Four sorts of zeal, he would remark, are to be condemned. Blind zeal; Romans x. 2. Bitter zeal; James iii. 14. Proud zeal; 2 Kings x. Partial zeal; Matthew xxiii. 23.[d]

On one occasion he writes,—None should despair, because God can help them; none should presume, because God can cross them.[e]

Referring to the fundamentals of the Christian religion, they consist, he observes, in matters of *faith*. John xvii. 3; viii. 24. Acts iv. 11. 1 Corinthians i. 23. *ib.* ii. 2. *ib.* iii. 11.; of *practice*. Matthew iv. 17. Luke ix. 23. John xiii. 34.; xv. 14.; and of *worship*. John iv. 24; xvi. 23. Philippians iii. 3. Colossians iii. 17; ii. 18, 19.[f]

True godliness is scripture godliness. Godliness according to what is written. Psalm cxix. 133. Galatians vi. 16.[g]

Speaking of pride, he would say,—The worst sin,

x P. Henry. Orig. MS.
y Ibid.
z Ibid.
a See Strutt's Manners and Customs of the English. v. 3. p. 93. &c. 4to. 1776. In 1551, the King [Edward the Sixth] drew up for the Paliament a bill for restraining and directing of apparel, but it took not effect. See the Rough Draft, in Strype's Eccl. Mem. v. 2. p. 555, &c. *ut supra.*
b Christ is a Christian's glory. Ps. iii. 3. No such ornament as true godliness. Be not ashamed of your ornaments. Phil. iii. 3. 2 Cor. i. 12. P. Henry. Orig. MS.
c Diary. Orig. MS.
d Life. Orig. MS. *ut supra.*
e P. Henry. Common Place Book. Orig. MS.
f Ibid.
g P. Henry. Orig. MS.

pride, comes out of our graces, and the best grace, which is humility, comes out of our sins.[h]

At other times,—We should be troubled as much at unjust praises as at unjust slanders.[i]

What the soul is to the body, he would remark, that the saints are to the world; the balsam and life of it; yet as the body abuses the soul, so doth this world the saints.[k]

The study of history, he notes, is pleasant. I find afflictions and persecutions have been always the lot of the people of God, but God hath still upheld his church, and will do it to the end.[l]

To one complaining of weakness in duty he said;—Remember two things; *that you are not under the law, but under grace;* that you are on earth, and not in heaven.[m]

If you would pray fervently, walk watchfully. Rest not in forms. Artificial breath, such as that which comes from a pair of bellows, is cold; but natural breath, which comes from the mouth of a living man, is warm. Stir thyself up with quickening meditations, Psalm xxxix. 3. Beg assistance from the spirit.[n]

We must not go a step out of our way, neither to meet the cross nor to miss it.[o]

He often, both in sermons and discourses, would press people to fix to themselves some good principles, and to come off from the corrupt and carnal principles that worldly people go by. He took all occasions to recommend such principles as these. That God who is the first and best, should have the first and best.[p]—That a part in Christ is a good part.—That soul prosperity is the best prosperity, and that it is well or ill with us, according as it is well or ill with our souls.—That honesty is the best policy.—That those that would have the comfort of relations, must be careful to do the duty of them.—That all is well that ends everlastingly well.[q]—That time, and the things of time, are nothing compared with eternity, and the things of eternity.—That it is better to suffer the greatest affliction, than to commit the least sin.—That it highly concerns us to do that now, which we shall most wish we had done when we come to die.—That work for God is its own wages.—That it is folly for a man to do that which he must certainly undo again by repentance, or be undone to all eternity. Such as these were the principles he would have Christians to govern themselves by.

[Contrasting the superior principles under which Christians act with those which influence others, he writes;—A man may be strong to do much, and suffer much, from external weights, pulling and drawing, that is, from motives from without; to please men, or to gain applause; but that is another thing from what is done by an inward principle; grace in the heart, the love of God shed abroad there, the love of Christ constraining; as the bias in the bowl, the spring in a watch.[r]

Illustrating the future blessedness of Christians by comparison, he remarked;—Eternal life is the life of heaven: this and spiritual life are for substance the same; they differ in degree only. Life spiritual, the life of grace, is life eternal, the life of glory, begun; and life eternal, the life of glory, is life spiritual, the life of grace perfected.[s] They differ as the child's life and the man's life, 1 Corinthians xiii. 11, 12. As the morning-sun from the noon-sun, Proverbs iv. 18. As the spring from the summer; the budding-rose from the blown rose.[t]]

Speaking of the causes of atheism, he had this observation;—That a head full of vain and unprofitable notions, meeting with a heart full of pride and self-conceitedness, dispose a man directly to be an atheist.

A gentlewoman, that upon some unkindness between her and her husband, was parted from him, and lived separately near a twelvemonth, grew melancholy, and complained of sin, and the withdrawing of the light of God's countenance, and the want of assurance; he told her she must rectify what was amiss between her and her husband, and return into the way of duty, else it was in vain to expect peace. Her friends were against it; but he said, he was confident it would prove so.

[Noticing the causes of God's hiding his face from his people, he remarks;—That most commonly sin in us is the cause. Sin is a separating, darkening thing, Isaiah lix. 2. Ephesians v. 11. Particularly security: carnal confidence, Psalm xxx. 6, 7; neglect of opportunities, Solomon's Song v. 2, 3, &c.; worldly-mindedness, Isaiah lvii. 17; 1 Timothy vi. 10.; cowardice in God's cause and service, Jonah ii. 4. Yet, sometimes he adds, pure love in himself is the reason, Isaiah l. 10. He has, hereby, several holy ends in view. To convince us of our dependence upon him for all the comfort we have; to quicken our desires after him. See Matthew xv.

h P. Henry. Common Place Book. Orig. MS.
i Ibid.
k Ibid.
l P. Henry. Diary, Orig. MS.
m Ibid.
n P. Henry. Orig. MS.
o P. Henry. Common Place Book. Orig. MS.
p *Seek first the kingdom of God;* first in time; not only chiefly, but early. It is best to begin with him who is best. Caryl on Job v. 1, p. 688, fol. 1676.

q Mr. Dod would frequently say,—That was well which ended everlastingly well; and that was ill which ended everlastingly ill. Life, by Clarke, *ut supra*, p. 174. See the Life of Mrs. Margaret Corbet, *ib.* p 417.
r P. Henry. Orig. MS.
s The estate of grace, and that of glory, are like one to the other; grace being glory begun, and glory grace completed. Archbishop Leighton, on 1 Peter i. 13. Works, *ut supra*, vol. I. p. 104.
t P. Henry. Orig. MS.

22, &c. to discover to us the worth of the light of his countenance; to prevent our being puffed up, 2 Corinthians xii. to stir up our longings after heaven.[t]

With reference to the Divine Being, he sometimes observed,—That God reserves three things to himself; the revenge of injuries, Romans xii. 19. the glory of deeds, Isaiah xlii. 8. the knowledge of secrets, Deuteronomy xxix. 29.

The will of God's purpose is the rule of all his actions; the will of his precept is the rule of all our actions.

God can provide for us without us; so cannot we for ourselves without God.[u]]

[Mr. Henry] said he had observed concerning himself, that he was sometimes the worse for eating, but never for abstinence; sometimes the worse for wearing too few clothes, but never for wearing too many; sometimes the worse for speaking, but never for keeping silence.[v]

As to his letters, he was very free in writing to his friends. A good letter, he would say, may perhaps do more good than a good sermon, because the address is more particular, and that which is written remains. His language and expressions in his letters were always pious and heavenly, and seasoned with the salt of grace; and when there was occasion, he would excellently administer counsels, reproofs, or comforts, by letter. He kept no copies of his letters, and it is impossible, if we should attempt it, to retrieve them from the hands into which they were scattered. Mr. Rutherford's[w] and Mr. Allen's[x] letters, that, like some of the most excellent of Paul's Epistles, bore date out of a prison, have a mighty tincture of their peculiar prison-comforts and enlargements. We have none such to produce of Mr. Henry's, no pastoral letters, or prison letters. He was himself, in his whole conversation, *an epistle of Christ.*

But we shall only glean up some passages out of such of his letters as are in our hands, which may be affecting and edifying.

To his son, when he was abroad, for improvement at London, in the year 1685, and 1686, with the common business of his letters, which was always written with a savour of religion, he would intermix such lines as these:—We are all well here, thanks be to God, the Divine Providence watching about our tabernacle, and compassing us about *with favour, as with a shield.* Our great inquiry is, What shall we render? Alas! our renderings are nothing to our receivings; we are like the barren field, on which much cost is bestowed, but the crop is not accordingly. Our heavenly Father is *loading us with his benefits,* and we are loading him with our sins, grieving him that comforts us. And how long, how long shall it be so? Oh, that it might be otherwise! that our mercies might be as oil to the wheels, to make us so much the more active and lively in our Master's work, especially considering how it is with our fellow-servants; they empty, and we full; they *Marah,* and we *Naomi.* There may a day come when it may cost dear to be honest, but after all,—*To fear God and keep his commandments is the whole of man.* I therefore commend it to you, and you to God, who is *a shield and buckler to them that fear him.*

We are well, but in daily expectation of that which we are born, and *born again* to, and that is trouble[y] in this world, yet rejoicing in hope of the glory of God, which we are reaching after, and pressing towards, as we trust you are also. Where you are, you see more of the glittering vanities of this world in a day, than we here do in an age; and are you more and more in love with them, or dead and dying to them? I hope dead and dying to them, for they are poor things, and perish in the using; make many worse that enjoy them, but none better. What is translated, *vexation of spirit,* Ecclesiastes i. 2. may be read, feeding upon wind; compare Hosea xii. 1. And can wind satisfy? The Lord preserve and keep you from all evil; the Lord preserve and keep your soul. We both send you our love, and bless you together and apart, every day, in the name of the Lord. Amen and Amen.

Be sincere, and humble, and choice in your company, always either getting good or doing good, gathering in or laying out. Remember to *keep the heart*[z] *with all diligence* and above all keepings, for there the fountain is, and if that be well kept and clean, the streams will be accordingly.

It is some short refreshment to friends and relations, to see and hear from one another, but it passeth away, and we have here no continuing city, no abiding delights in this world; our rest remains elsewhere; those we have, lose much of their sweetness, from the thoughts of parting with them while we enjoy them, but the happiness to come is eternal; after millions of millions of ages, if we may so speak of eternity, as far from an end as the first

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t P. Henry. Orig. MS.

u P. Henry. Common Place Book. Orig. MS.

v Xenocrates, holding his peace at some detractive discourse, was asked, why he spoke not?—"Because," said he, "I have sometimes repented of speaking, but never of holding my peace." Stanley's History of Philosophy, p. 222. 4to 1743.

w Mr. Rutherford died in March, 1661. See his Life in the Biog. Scotic. p. 206. oct. 1796.

x See *ante.* p. 85.

y As God hath hedged up our way with strict commands, so he hath strewed it likewise with thorns of affliction. P. Henry. Orig. MS.

"A narrow way,
Scatt'red with bushy thornes, and ragged breares."
Spenser.

The Faerie Queene, Canto x. xxxv. Works. Mr. Todd's edition, v. 3. p. 127.

z A Christian may have blows upon his back, but God will keep his heart. *My son, give me thine heart;* I will keep it for thee. P. Henry. Orig MS.

moment; and the last of glory will be glory,[a] so some read Proverbs xxv. 27. Keep that in your eye, my dear child, and it will, as much as any thing, dazzle your eyes to all the fading, deceiving vanities of this lower world; and will be a quickening motive to you, to abound always in the work of the Lord, forasmuch as you know your labour shall not be in vain in the Lord. The Lord bless you, who blesseth indeed.

See that you walk circumspectly, not as the fools, but as the wise; many eyes are upon you, his especially, who is all eye. *Cave Deus videt. Memento hoc agere;* our blessing with 1 Chronicles xxviii. 9.

The same which is yet the prologue of yours, is of ours also. *Omnia bene, laus Deo!* but he that *girdeth on the harness, must not boast as he that puts it off.* While the world we live in is under the moon,—constant in nothing but inconstancy,—and such changes are made in other families, why should we alone promise ourselves immunity from the common lot? There would be no need of faith and patience, which are winter graces, if it should be always summer time with us. We have three unchangeables to oppose to all other mutabilities; an unchangeable covenant, an unchangeable God, and an unchangeable heaven.[b] And while these three remain the same yesterday, to-day, and for ever, welcome the will of our heavenly Father in all events that may happen to us; come what will, nothing can come amiss to us.

Keep the invisible things of the other world always in your eye. He that ventures the loss of an eternal crown and kingdom, for a cup or two of puddle water, such as all terrene pleasures in comparison are, makes a bargain, which no less a space than that which is everlasting will be sufficient to bewail and repent of. How much better it is to lay up in store now *a good foundation for time to come,* and to *lay hold on eternal life!* Doing those works which we would be willing should hereafter follow us, yet still making the blessed Jesus our all in all.

The further progress you make in your studies, you will find them the easier; it is so with religion, the worst is at first. It is like the picture that frowned at first entrance, but afterwards smiles and looks pleasant.[c] They that walk in sinful ways, meet with some difficulties at first, which custom conquers, and they become as nothing. It is good accustoming ourselves to that which is good. The more we do the more we may do in religion. Your acquaintance, I doubt not, increaseth abroad, and accordingly your watch must be; for by that oftentimes, ere we are aware, we are insnared. *He that walketh with wise men shall be wise.*

The return of the spring invites our thanksgiving for the mercy of it. The birds are singing early and late, according to their capacity, the praises of their Creator; but man only, that hath most cause, finds something else to do. It is redeeming love that is the most admirable love; less than an eternity will not suffice to adore it in. *Lord, how is it? Lord, what is man?* As the streams lead to the fountain, so should all our mercies lead us to that. We both of us send you our most affectionate love and blessing. Blessing! that is, we pray and beseech the most blessed God, even *our own God,* to give you *his* blessing, for he only can command the blessing; and those whom he blesseth are blessed indeed. Let us still hear to our comfort, that you *walk in the truth,* living above the things of the world, as dead to them. The Lord in mercy fit us for his will in the next providence, public and personal, for time is always coming.

Your improvement is our joy. Be sincere and serious, clothed with humility, abounding always in the work[d] of the Lord; and when you have done all, saying, *I am an unprofitable servant.* It was the good advice of the moral philosopher, in your converse with men, Μίμνησο ἀπιστεῖν,—Distrust; but I must add, in every thing towards God, Μίμνησο πιστεύειν,—Believe; expect temptation and a snare at every turn, and walk accordingly. We have a good cause,—a vanquished enemy,—a good second,—an extraordinary pay; for he that overcomes, needs not desire to be more happy than the second and third of the Revelation speaks him to be. The God of all mercy and grace compass you about always with his *favour as with a shield.*

I would have you redeem time for hearing the word in season and out of season; your other studies will prosper never the worse, especially if you could return immediately from it to the closet again, without cooling divertisements by the way.

See your need of Christ more and more, and live upon him; no life like it, so sweet,[e] so safe. *Christus meus mihi in omnia.* We cannot be dis-

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[a] See Dr. Goodwin's Works, v. 5. part iii. p. 117. *ut supra.*

[b] So,—There are three things that are unsearchable; the nature of God, the love of Christ, and the heart of man. P. Henry. Orig. MS.

[c] The beginnings of a strict and serious Christianity are not without much difficulty. The *worst is the first.* Bishop Hall. Works. v. 6. p. 296. *ut supra.*—The excellent Mr. Richard Rogers, urging to a daily course of watchful piety, remarks,—The beginning is the hardest. Seven Treatises. p. 359. fol. 1604.

So Spenser in the Faerie Queene. Canto x. VI.

Each goodly thing is *hardest to begin.*

Works, *ut supra.* v 3. p. 109.

The way to heaven is most difficult to young beginners in godliness: the image of Pallas seemed to frown as one came in at the temple door, but afterwards seemed smiling and pleasant. P. Henry. Orig. MS.

[d] The life of a Christian is a life of action. It is not talking that will win the crown. P. Henry. Orig. MS.

[e] He is sweet food, 1 Pet. ii. 3. Cant. ii. 3. He is sweet in his pardons, his promises, his ordinances, his offices, his comforts, his communion. Those who have fed upon Christ are lively in the ways of God; their appetites are dead to the world; they are solicitous to bring in others; and they are desirous after more. P. Henry. Orig. MS.

charged from the guilt of any evil we do, without his merit to satisfy; we cannot move in the performance of any good required, without his Spirit and grace to assist and enable for it; and when we have done all, that all is nothing, without his mediation and intercession to make it acceptable; so that every day, in every thing, he is *All in all.* Though you are at a distance from us now, we rejoice in the good hope we have, through grace, of meeting again in the *land of the living;* that is, on earth, if God see good; however, in heaven, which is the true land of the truly living, and is best of all. The Lord God everlasting be your *Sun* and *Shield* in all your ways. See time hasting away apace towards eternity, and the Judge even at the door, and work accordingly; wherever you are, alone or in company, be always either doing or getting good, *sowing* or *reaping.* As for me, I make no other reckoning, but that the *time of my departure is at hand;* and what trouble I may meet with before I know not; the will of the Lord be done. One of my chief cares is, that no iniquity of mine may be laid up for you; which, God grant, for his mercy's sake, in Christ Jesus. Amen.

Be careful of your health. Remember the rule, —*Venienti occurrere;* but especially neglect not the main matter. The soul is the man; if that do well, all is well. *Worship God in the Spirit; rejoice in Christ Jesus,* and *have no confidence in the flesh.* God be gracious unto thee, my son; redeem time, especially for your soul. Expect trouble in this world, and prepare for it.[f] Expect happiness in the other world, and walk worthy of it, *unto all pleasing.*

A good book is a good companion at any time, but especially a good God, who is always ready to hold communion with those that desire and seek communion with him. Keep low and humble in your thoughts and opinion of yourself; but aim high[g] in your desires and expectations, even as high as the kingdom of heaven itself, and resolve to take up with nothing short of it. The Lord guide you in all your ways, and go in and out before you, and preserve you blameless to his heavenly kingdom!

Immediately after his son was ordained to the work of the ministry at London, in the year 1687, he thus wrote to him;—

Are you now a minister of Jesus Christ? Hath he counted you faithful, putting you into the ministry? Then, be faithful. Out of love to him *feed his lambs.* Make it your τὸ ἔργον, as a workman that needs not to be ashamed, *rightly dividing the word of truth.* I hope what you experienced of the presence of God with you in the solemnity, hath left upon you a truly indelible character, and such impressions, as neither time, nor any thing else, shall be able to wear out. Remember Psalm lxxi. 16.[h] It is, in the eye of sense, a bad time to set out in; but, in sowing and reaping, clouds and wind must not be heeded. The work is both comfortable and honourable, and the reward rich and sure; and, if God be pleased to give opportunity and a heart, though there may be trouble attending it, it will be easily borne. *If we suffer with him, we shall also reign with him.* I am, and shall be, according to my duty and promise, earnest at the throne of grace, on your behalf, that the Lord will pour out upon you of his Holy Spirit, that what he calls you to, he would fit you for; especially, that he would take you off your own bottom, and lay you low in the sense of your own unworthiness, inability, and insufficiency, that you may say, with the evangelical prophet,—*Woe is me, I am undone!* And, with Jeremiah, *I am a child;* and with Paul, *I am nothing.* Where this is not, the main thing is wanting; for God *resisteth the proud, but giveth grace to the humble.* Now the Lord give you that grace to be humble; and then, according to his promise, he will make you rich in every other grace.

It were easy to transcribe many more such lines as these out of his letters to his son, but these shall suffice.

We shall next gather up some passages out of his letters to his children, after they were married and gone from him.

To one of his daughters with child of her first child, he thus writes;—You have now one kind of burthen more than ever you had before to *cast upon God;* and, if you do so, *he will sustain you,* according to his promise.

And when the time of travail was near, thus;—You know whom you *have trusted,* even him who is *true* and *faithful,* and never yet did, nor ever will, *forsake* the soul that *seeks* him. Though he be almighty, and can do every thing, yet this he cannot do, *he cannot deny himself,* nor be worse than his word. But what is his word? Hath he promised

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In looking over a diary of Mr. Philip Henry, in manuscript, that was lately put into my hand, I met with this passage;—The Christian's life is in Christ, on Christ, by Christ, to Christ, for Christ, with Christ, Mr. English. See Memoirs of the Rev. Thomas English, by John Griffin, p. 167.

f Mr. Greenham said,—"He never looked for a better estate than that wherein he was, but often prepared himself for a worse." Grave Counsels and Godly Observations. Works, p. 4. *ut supra.*

g Covet grace earnestly, but beware of coveting any creature earnestly, John vi. 27. Col. iii. 2. P. Henry. Orig. MS.

"Pitch thy behaviour low, *thy projects high;*
So shalt thou humble and magnanimous be;
Sink not in spirit. Who aimeth at the sky,
Shoots higher much than he that means a tree."

The Church Porch. Herbert's Poems, *ut supra,* p. 1?

h *I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only.*

hat there shall be always a safe and speedy delivery? That there shall be no Jabez, no Benoni? No; but, f there be, he hath promised, it shall *work together 'or good;* hath promised, if he doth not save *from*, ie will save *through*. If he call to go, even through he *valley of the shadow of death*, (and what less is child-bearing?) he will be with you; his *rod* and his *staff* shall comfort you; and that is well. Therefore, your faith must be in those things as the promise is, either so, or so, and which way soever it be; *God is good, and doth good.* Therefore, my dear daughter, *lift up the hands that hang down;* cast your burthen upon him; trust also in him, and let your thoughts be established. We are mindful of you in our daily prayers; but you have a better Intercessor than we, who is heard *always*.

To another of them, in the same circumstances, he thus writes;—Your last letter speaks you in a good frame, which rejoiced my heart, that you were *fixed, fixed, waiting upon God;* that your faith was uppermost, above your fears; that you could say,—*Behold the handmaid of the Lord, let him do with me as seemeth good in his eyes!* We are never fitter for a mercy, nor is it more likely to be a mercy indeed, than when it is so with us.[i] Now the Lord keep it always in the imagination of the thoughts of your heart. And, he concludes;—Forget not 1 Timothy ii. last verse.[k]

When one of his daughters was safely delivered, in a letter to another of them that was drawing near to that needful hour, he observed, that, when David said, Psalm cxvi. 12.—*What shall I render?* He presently adds, verse 13,—*I will call upon the name of the Lord.*—As if, saith he, calling upon the name of the Lord for mercy for you, were one way of rendering unto the Lord, for the great benefit done to your sister.

On occasion of affliction in their families by the sickness or death of children, or otherwise, he always wrote some word in season.

In the furnace again, saith he, but a good Friend sits by; and it is only to take away more of the dross. If less fire would do, we should not have it so much, and so often. Oh, for faith to trust the Refiner, and to refer all to his will and wisdom, and to wait the issue;—for, I have been young, and now am old, but I never yet saw it *in vain to seek God*, and *to hope in him*.

At another time he thus writes;—Tough and knotty blocks must have more and more wedges; our heavenly Father, when he judgeth, will overcome. We hear of the death of dear S. T. and chide ourselves for being so often pleased with his little pretty fashions, lest we offended therein, by being too much so. No rival must sit with him in his throne, who deserves all our love and joy, and hath too little of it.

At another time, upon the death of another little one;—The dear little one, saith he, made but a short passage through this to another world, where it is to be for ever a living member of the great body, whereof Jesus Christ is the ever-living Head; but for which hope, there were cause for sorrow indeed. If he that gives takes, and it is but his own, why should we say, *What dost thou?*

At another time, upon the like occasion;—Our *quiver* of children's children is not so *full*, but God can soon empty it. Oh, for grace, grace, at such a time, which will do that that nature cannot! *The God of all grace supply your need*, and ours, *according to his riches in glory!* The Lord is still training you up in his good school; and though no affliction for the present be *joyous*, but *grievous*, nevertheless, *afterwards*, it yields well. Your work is, in every thing, to bring your will to the will of God.

To one of his daughters, concerning her little ones, he thus writes;—They are but bubbles.[l] We have many warnings to sit loose. The less we rely upon them in our joys and hopes, the more likely to have them continued to us. Our God is a jealous God; nor will he suffer the creature to usurp his throne in our affections.

Upon the death of a little child but a few days old, he thus writes;—The tidings of the death of your little one were afflicting to us, but the *clay* must not say to the *potter*, *What dost thou?* If he that took be the same that gave, and what he gave and took was his own, by our own consent, it becomes us to say, *Blessed be the name of the Lord.* I hope you have been learning to acknowledge God in all events, and to take all as from his hand, who hath given us to *know*,—I say, to *know*, for Paul saith so,—that all

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i Mark it, while you live, we are never nearer a mercy than when we can most freely resign up ourselves to the will of God, and say,—*Lord, here am I, do with me as seemeth good in thy sight!*

But you will say,—'If my heart be dead to it, what good will it do me?'

I answer, most good of all. Thus: the goodness of any mercy lies in the enjoyment of the God of the mercy; the Giver, more than the gift; in heaven, God is instead of all to glorified saints; and it is their happiness. Now the more our affections are mortified to the thing itself, the more quick and keen they will be towards God; and, if so, the better. P. Henry. Orig. MS.

k *Notwithstanding, she shall be saved in child-bearing, if they continue in faith, and charity, and holiness, with sobriety.*

l "Like to the falling of a star,
Or as the flights of eagles are;
Or like the fresh spring's gaudy hue;
Or silver drops of morning dew;
Or like the wind that chafes the flood;
Or *bubbles* which on water stood:
Even such is man, whose borrowed light
Is strait called in, and paid to-night.
The wind blows out; the *bubble* dies;
The spring entomb'd in autumn lies;
The dew dries up; the star is shot;
The flight is past, and man forgot."

Poems, Elegies, Paradoxes, and Sonnets, by Henry King, Bishop of Chichester, p. 139. 12mo. 1657. See Bishop Taylor's Works, vol 4. p. 335. *ut supra.*

things *do* work together,—not only shall, but *do*,—*for our good*, that we may be more and more *partakers of his holiness*. He can make the two left as comfortable to you as all the three, as all your five could have been. However, if all the cisterns were drawn dry, while you have your *fountain*[m] to go to, you are well. You may also, by faith, look forward, and say, It was a covenant-child, and, through mercy, we shall see it again in a better world.

Upon the sickness of a dear child, he thus writes to the parent;—You and we are taught to say, *It is the Lord*. Upon his will must we wait; and to it must we submit in every thing; not upon *constraint*, but of *choice*; not only because he is the *Potter*, and we the *clay*, and, therefore, in a way of sovereignty he may do what he pleaseth with us and ours, but because he is our Father, and will do nothing but what shall be for *good* to us. The more you can be satisfied in this, and the more willing to resign, the more likely to have. *Be strong, therefore, in the grace which is in Christ Jesus*; it is given for such a time of need as this. I hope your fears and ours will be prevented, and pray they may; but, thanks be to God, we know the worst of it, and that worst hath no harm in it, while the *better part* is ours, which *cannot be taken away from us*.

To one of his children in affliction he writes thus;—It is a time of trial with you, according to the will of your and our heavenly Father. Though you see not yet what he means by it, you shall see. He means you good, and not hurt; he is showing you the vanity of all things under the sun, that your happiness lies not in them, but in himself only; that they and we are passing away, withering flowers, that, therefore, we may learn to die to them, and live above them, placing our hope and happiness in better things; trusting in him alone, who is the *Rock of Ages*, who fails not, neither can fail nor will fail those that fly to him. I pray you, think not a *hard thought* of him, no not one hard thought, for he is good, and doth good in all he doth, and therefore all shall work for good. But, then, as you *are called according to his purpose*, blessed be his name for it, so you must *love him*; and love, you know, *thinks no evil*, but puts the best construction upon all that the person loved saith, or doth; and so must you, *though now, for a season, if need be, you are in heaviness*.

And, at another time;—Your *times*, and the *times* of yours, *are in the Lord's* good *hand*; whose will[n] is his wisdom. It is one thing, as we read and observed this morning, out of Ezekiel xxii. to be put into a furnace, and left there as dross, to be consumed; and another thing to be put in as gold, or silver, to be melted for use, and to have the Refiner sit by. You know whom you have believed; keep your hold of the everlasting covenant. *He is faithful that hath promised*. We pray for you; and we give thanks for you daily, for the *cup is mixed*; therefore, *trust in the Lord for ever*, and *rejoice in the Lord always; again, I say, Rejoice*.

To one of his sons-in-law, that was a little engaged in building, he thus writes;—Be sure to take God along with you in this, as in all other your affairs; for, *except he build the house, they labour in vain that build it*. Count upon troublesome occurrences in it, and keep the spirit quiet within. And let not God's time nor dues be intrenched upon; and then all will be well.

It was a little before he died that he wrote thus to one of his children;—We rejoice in God's goodness to you, that your distemper hath been a rod shaken only, and not laid on. He is good, and doth good. And should not we love him, and *rest in our love* to him? He saith, he doth in his to us, and *rejoiceth over us with singing*, Zephaniah iii. 17. And have not we much more cause? What loveliness in us? What not in him? I pray, let me recommend him to your love. Love him, love him with all the powers of your soul, and out of love to please him. He is pleased with honest endeavours to please him; though, after all, in many things we come short, for we *are not under the law but under grace*.

To one of his children, recovered from sickness, he gives this hint;—Remember, that a new life must be a new life indeed. Reprieves extraordinary call for returns extraordinary.

The last journey he made to London was in August, 1690. Before he went, he sent this farewell letter to his son at Chester;—I am going forth this morning towards the great city, not knowing but it may be Mount Nebo to me. Therefore, I send you this as full of blessings as it can hold, to yourself, my daughter, your wife, all the rest of my daughters, their husbands, and all the little ones, together and severally. If I could command the blessings, I would; but I pray to him that *hath*, and *doth*, and, I trust, *will*. The Lord *bless you*, and *keep you*, and *lift up the light of his countenance upon you*. As you have *received*, and you, for your part, preached *Christ Jesus the Lord*, so *walk in him*; keeping *conscience* always *void of offence, both towards God, and towards all men*. Love your mother, and be dutiful to her; and live in love and peace among yourselves;

[m] A saying of my dear father in a letter to one under weakness was,—The cordial which I give and take is this,—*The blood of Christ his Son cleanseth us from all sin*; blessed be God for this fountain, and that it is open. Mrs. Savage's Diary. Orig. MS.

You have seene the comforts of the world, you see how all cisternes fail you, goe to the fountain. Dr. Harris. Works, p. 77. fol. 1635. See Jer. ii. 13.

[n] Sir Robert Harley, in "his sharpest pains, would mollifie them with this consideration—that is best which God doth. He would often say,—the will of the Lord be done, above all and in all, for that is best of all." A Sermon, at the Funeral of the Hon. Sir Robert Harley, Knt. Dec. 10, 1656, by Thos. Froysell, duod. 1658, p. 115.

and the God of love and peace, that hath been, will be, with you. Amen.

To one who desired his direction for the attaining the gift of prayer he wrote the following letter of advice:

If you would be able in words and expressions of your own, without the help of a form, to offer up prayers to God, observe these following rules of direction, in the use whereof, by God's blessing, you may, in time, attain thereunto.

1. You must be thoroughly convinced, that, where such a gift is, it is of great use to a Christian; both very comfortable, and very profitable, and therefore very desirable, and worth your serious endeavours. This must first be, or else all that follows will signify nothing. For it is as the wise man saith, Proverbs xviii. 1.—*Through desire, a man having separated himself, seeketh and intermeddleth with all wisdom;* that is, till we are brought, in some good measure, to desire the end, we shall never, in good earnest, apply ourselves to the use of means for the obtaining of it. It is a gift that fits a person to be of use to others in the duty of prayer, according as there is occasion, either in a family, or in Christian communion.[o] It is also of great advantage to ourselves. For how can any form, though never so exact, be possibly contrived so as to reach all the circumstances of my particular case? And yet it is my duty, *in every thing, to make my requests known to God.*

2. As you should be persuaded of the excellent use of it, where it is attained, so also you should believe, that, where it is not, it may be attained, and that without any great difficulty. No doubt but many are discouraged from endeavouring after it by an opinion they have that it is to no purpose: they think it a thing so far above their abilities, that they were as good sit still, and never attempt it. This is of very bad consequence, as in other matters of religion, so particularly in this; and, therefore, watch against this suggestion, and conclude, that, though it may be harder to some than to others, yet it is impossible to none. Nay, this *wisdom is easy to him that understandeth*, where means are used in the fear of God.

3. You must rightly understand and consider who it is[p] with whom you have to do in prayer, for your encouragement to come to him, though in the midst of many infirmities and imperfections. He is your Father, your loving, tender-hearted Father, who *knows your frame, and remembers you are but dust;* who is not extreme to mark what we do amiss in manner and expression, where the heart is upright with him. You may judge a little concerning his love, by the disposition that is in you towards your children, when they come to ask things needful of you. And, believe him to be infinitely more merciful and compassionate than the most merciful and compassionate of fathers and mothers are or can be; especially remembering that *we have an Advocate with the Father, Jesus Christ the Righteous*, who is the great *High Priest of our profession*, and whom he *heareth always.*

4. You must pray that you may pray.[q] Beg of God, the *Father of lights*, from whom every good and perfect gift comes, to bestow this gift upon you. We read, Luke xi. 1. that one of the disciples came to Jesus Christ upon this errand; *Lord, teach us to pray!* And he had his request granted presently. Go you to him on the same errand. You may plead the relation of a child, from that scripture, Galatians iv. 6.—*And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father!* And the promise also from that scripture, Zechariah xii. 10. *I will pour upon the house of David, and the inhabitants of Jerusalem, the spirit of grace and of supplication;* which two, relation and a promise, if they be not sufficient to encourage your faith and hope in this address, what is or can be?

5. It is good, before you address yourself to the duty, to read a portion of Holy Scripture, which will be of great use to furnish you both with matter and words for prayer, especially David's Psalms and Paul's Epistles. The Holy Spirit hath provided for us a treasury, or store-house, of what is suitable for all occasions, and where both the word and the matter are his own, and of his own framing and inditing; if affections be stirring in us accordingly, we have great reason to believe he will accept of us. In divers places he hath himself put words into our mouths for the purpose; as, Hosea xiv. 2. *Take with you words;* Matthew vi. 9. *After this manner, therefore, pray ye;* and often elsewhere.

6. There must be some acquaintance with our own hearts, with our spiritual state and condition, our wants and ways, or else no good will be done in this matter. It is sense of need, hunger, thirst, cold,

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[o] An ingenuous man would be ashamed to pretend unto any art or faculty, wherein he is grossly ignorant: so may that man be to profess religion, who neglects to attain this gift. A Christian that cannot pray, is like an orator that cannot speak, or a traveller that cannot go. Bishop Wilkins on Prayer, p. 23. *ut supra.*

[p] By prayer we honour God in the acknowledgment of our *dependence* upon him, and in the owning of him as *all-sufficient*, able to supply *all* our needs; also an all-seeing and all-knowing God. Therefore, to restrain prayer, is to deny him that service and homage which are his due. But then prayer is an inward thing. 'Tis *heart*-work. It must be done in the spirit, Ephesians vi. 18. He regards not what words, but what desires. Desires without words are prayers; but words without desires are but babbling. P. Henry. Orig. MS.

[q] Do but think how a poor condemned creature would carry it, if he might but find so much favour as to be admitted into the King's presence, to speak for himself. P. Henry. Orig. MS.

nakedness, that supplies the poor beggar at your door with pertinent expressions and arguments; he needs not the help of any friend or book to furnish him. So if we know ourselves, and feel our condition, and set God before us as our God, able and ready to help us, words will easily follow wherewith to offer up our desires to him, who understands the language even of sighs, and tears, and *groanings which cannot be uttered*, Romans viii. 26.[r]

7. It is of use in stated prayer ordinarily to observe a method, according to the several parts of prayer, which are these four:

1. Compellation, or adoration, which is the giving of due titles to God in our addresses to him, and therein ascribing to him *the glory due unto his name*. With this we are to begin our prayers, both for the working of a holy awe and dread upon our hearts towards him, on the account of his greatness and majesty; as also for the strengthening of our faith and hope in him, upon the account of his goodness and mercy.

2. Confession. Sin is to be confessed in every prayer; original sin as the root, spring-head, and fountain; and actual sin as the fruit and stream proceeding from it. Herein you must not rest in generals, as the most do, but especially when you are in secret before the Lord, you must descend to particulars, opening the whole wound, hiding nothing from him, also aggravating the fault from the circumstances of it, judging and condemning yourself for it in the sight of God. And, for your help herein, you must acquaint yourself with the divine law, the precepts and prohibitions of it, especially their extent and spiritual nature, as the rule, and then bring your own thoughts, words, and actions to it daily, to be tried by it.

3. Petition, for such good things as God hath promised, and you have need of, both concerning this life and *that which is to come*. As to the latter, you are to pray for mercy to *pardon*,[s] and *grace to help in time of need*. As to the former, for *bread to eat*, and *raiment to put on*, and a heart to be therewith contented. You are to pray for others also, the church of God, the land of your nativity, magistrates, ministers, relations, and friends, not forgetting the afflictions of the afflicted.

4. Thanksgiving,[t] which should have a considerable share in every prayer; for our duty is, *in every thing to give thanks* for mercies received, public and personal, which is *the will of God in Christ Jesus concerning us*.

This rule of method is not so necessary to be observed in prayer, as in no case to be varied from; but it is certainly very useful and expedient, and a great help to young beginners in that duty.

8. My advice is, that you would delay no longer, but forthwith apply yourself, in the strength of Jesus Christ, to this sweet and excellent way of praying; and, I dare say, in a short time, you will find, through the aids and supplies of divine grace, what is at first hard and difficult, will, by degrees, be easy and delightful. The promise[u] is, that, *to him that hath*, i. e. *that hath*, and useth what he hath, more shall be given. Though you cannot do what you would, yet fail not to do what you can, wherein the Lord will accept of you, according to his everlasting covenant in Christ Jesus, for *we are not under the law, but under grace*.

CHAPTER XI.

A SHORT ACCOUNT OF SOME OF HIS FRIENDS, ESPECIALLY HIS BRETHREN IN THE MINISTRY, THAT DIED BEFORE HIM.

We think ourselves obliged to add to this account out of his own papers, partly as an evidence of the great esteem he had of the gifts and graces of others, to whom he delighted to do honour, (an instance of that humility which he was in all respects a great example of,) and partly that we may preserve the remembrance of some in that country, whose names ought not to be buried in oblivion. It is part of that honour which we owe to *them that fear the Lord:* to mention them with respect when they are dead and gone, that we may contribute something to the fulfilling of the promise,—That the righteous, and especially they who *turn many to righteousness, shall be had in everlasting remembrance*. While their glorified souls shine as *the stars in the firmament of our Father*, it is fit that their embalmed memories should, in these lower regions, go forth *as a lamp that burneth*. The Jewish Rabbins read Proverbs x. 7. as a precept,—*Let the memory of the just be blessed*. We will take them in the order wherein we find them in his Diary, according to the time of their death, premising only this note of his, occasioned by a particular instance,—Such a day I read the Life of old Mr. Bruen,[x] of Stapleford, in which I met with some things that shame me, some things that confirm me, and some things that quicken me. Blessed be God for that cloud of witnesses we are compassed about with.

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r Prayers not felt by us, are seldom heard by God. P. Henry. Com. P. Book. Orig. MS.

s Pardon of sin is set forth in Scripture by various expressions. Covering, concealing, as the nakedness and blemishes of the body by a garment, Ps. xxxii. 1. Prov. xxv. 2.—Easing, as from a burthen, Matt. xi. 28.—Ps. li. 1.—Forgiving, Hebr.—lifted off,—healing as a disease, Ps. ciii. 3. Hos. xiv. 4.—*Blotting out*, as a debt, Isa. xliii. 25. Acts iii. 19.—Casting behind his back, Isa. xxxviii. 17.—Yea, into *the depths of the sea*, Mic. vii. 18, 19.—*Cleansing, as from filthiness*, Jer. xxxiii. 8. Ps. li. 2, 7, 10. Zech. xiii. 1, &c. P. Henry. Orig MS.

t When our hearts and mouths are enlarged in praise to God, God's heart and hand will be enlarged in mercy to us. P. Henry. Orig. MS.

u Prayer is the echo of a promise. P. Henry. Orig. MS

x Duod. 1641.

[1661, January 14. At Wrexham, died my friend Captain Gerard Barber; he was a pious, prudent Christian, and had the good word of all, even the vilest.

On the 17th I went to Wrexham, where I performed the last office of my love to my dear deceased friend Captain Barber, the *saint of the Lord*, accompanying him to his grave, where he rests, as in a bed of spices, till the day of the *restitution of all things*. I hope to see him again, and so we shall *be together for ever with the Lord*.

Mr. R. W. said he could better have parted with his youngest son, than with his Captain; the week after, it pleased God, his youngest son died suddenly.[b]]

Mr. John Machin was buried at Newcastle, September 8, 1664, a worthy instrument in gospel work. Laborious, faithful, and successful above his fellows; taken away in the midst of his days. The first candle I have heard of put out by God, among the many hundreds put under a bushel by men.[c] An account of his holy, exemplary life, was printed many years after, drawn up, I think, by Mr. Newcome.[d]

Mr. Heath, late minister of [St.] Alkmond's Church, in Salop, was buried May 28, 1666. He was of Christ's College, in Cambridge, where he was much valued for his great learning, especially in the Oriental tongues,[e] in which he was one of the greatest masters of his age. He was employed to correct the Syriac and Arabic of the Polyglot Bible, which was sent down to him in sheets for that purpose, for which Bishop Walton gave him a copy. He read the liturgy till August 24, 1662, and then was silenced, because he could not come up to the imposed terms of conformity. When the Five-mile Act commenced, March 25, 1666, he removed to Wellington, and there, within a few weeks, died, and was buried. When he lay upon his death-bed, Mr. Lawrence asked him what reflections he had upon his nonconformity. Truly, said he, I would not but have done as I did for a thousand worlds. He had great confidence, that God would provide for his widow and children according to promise. The character Mr. Baxter gives of him is, that he was moderate, serious, quiet, and religious.[f]

Much about the same time, Mr. York died in Salop, a holy good man, and well approved in the ministry, who wasted his own candle in giving light to others,[g] even after he was removed out of the candlestick. Lord! Is this the meaning of Revelations xi. 12. concerning the witnesses?

Mr. Thomas Porter,[h] late minister of Whitchurch, died in Salop at a good old age, June 19, 1667. He was born in Northamptonshire, bred in Cambridge. He was settled minister of Hanmer, in Flintshire, long before the wars, by the means of Sir John Hanmer, the patron, who was a very worthy pious gentleman, and a great promoter of religion in that parish, but died in the midst of his days. Here Mr. Porter's ministry was blessed with wonderful acceptance and success, both in that and the neighbouring parishes, and a great harvest of souls was there gathered in to Christ. After the wars were over, during the heat of which he was forced to withdraw, he procured Mr. Steel for Hanmer, and he removed to Whitchurch, where he continued an instrument of much good, till the King came in, and then he gave way to Dr. Bernard, a worthy, moderate man. He preached his farewell sermon at Whitchurch, August 28, 1660, on Colossians i. 24. and spent the rest of his days in silence and affliction. He was exercised long with pain upon his bed, and the multitude of his bones with strong pain. If this be done to the green tree, what shall be done to the dry? His dying counsel to the Lord's people, was to stick to Christ, and not to let him go, come life, come death.

The worthy Colonel Thomas Hunt died at his house in Shrewsbury, April 12, 1669, a true Nathanael, an *Israelite indeed*, in whom was no guile. One that, like Caleb, followed the Lord fully in difficult trying times. He was a member of the Long Parliament for Shrewsbury, and very active for God in his generation, abounding in good works, and his memory is blessed. I was going to Shrewsbury upon an appointment of his, and by the way met the sad news of his death, which was sudden, but not surprising to one that was always ready. He was twice at public ordinances the day before, being Lord's day; worshipped God with his family in the evening; went to bed well as at other times; but, about two or three o'clock in the morning, waked very ill, and before five, fell asleep in the Lord. *Help, Lord, for the godly man ceaseth.*

[15. He was buried. Mr. Roberts preached. Text, Numbers xxiii. 10. *Let me die the death of the righteous, and let my last end be like his.* Amen.

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[b] P. Henry. Orig. MS.

[c] See Job xviii. 6. Matt. v. 15.

[d] See Tong's Life of Matt. Henry, pp. 108, 273. *ut supra.* Mr. Newcome published Mr. Machin's Mem. in 1671. duod. It was reprinted by the Rev. George Burder. See also Clark's Lives of Eminent Persons, p. 81. *ut supra.*

[e] Especially by his fellow-collegiate, Mr. Shelton, who sent him down the Biblia Polyglotta in sheets. He was *trium linguarum peritissimus*, the best Hebrician in these parts of England. Life. Orig. MS. *ut supra.*

Qu. In what capacity did Mr. Shelton act?

[f] Reliq. Baxter. Part iii. p. 94. *ut supra.*

[g] He was a burning and a shining lampe, spending himselfe like a candle, and making tapers of his owne marrow to give others light. Hieron's Works, p. 425. *ut supra.*

Another worthy drily remarks;—There are multitudes that grumble at the expense of a penny for the maintenance of those divine candles that waste themselves to give light to them. Brooks's Unsearchable Riches, p. 322. *ut supra.*

[h] See Reliq. Baxter, Part iii. p. 94. *ut supra.*

16. Fast kept in his house, now he is no more. The Lord fill up his place to all his relations, and to thy poor church in these parts, that hath lost a pillar.[i]]

Mr. George Mainwaring, a faithful minister of Jesus Christ, and my worthy friend, died in a good old age, March 14, 1669-70, gathered as a shock of corn in his season. He was born in Wrenbury parish, in Cheshire, supported at the University by Mr. Cotton, of Combermere,[k] where he had the reputation of a good scholar; he was brought acquainted with the ways of religion by means of Mr. Buckly, his uncle, a strict puritan. He was first chaplain to Sir Henry Delves, afterwards rector of Baddely, and chaplain to Sir Thomas Manwaring. After the wars, he was removed to Malpas, whence he was ejected upon the King's coming in. His conversation was exemplary, especially for plainness and integrity; he was eminent for expounding Scripture. While he was at Malpas, he constantly gave all the milk which his dairy yielded, on the Lord's day, to the poor.[l]

Mr. John Adams, of Northwood, was buried at Ellesmere, April 4, 1670; he was a faithful minister of the gospel.

Mr. Zechariah Thomas, my worthy friend, died of a consumption, at Nantwich, November 14, 1670, in the forty-first year of his age. He was bred up for a tradesman in Suffolk, but always addicted to his book, and was ordained a minister, after the King came in, and entertained curate at Tylstock, under Dr. Bernard; but by reason of his nonconformity, could not continue there long. On the Monday before he died, he said to those about him, that towards Wednesday he should take his leave of them, and did so. He was buried at Acton. Mr. Kirkes, Vicar of Acton, preached, and gave him a worthy character, and such as he deserved, for uprightness, humility, moderation, prayer, faithfulness in reproving, patience under affliction. And in saying he was an *Israelite indeed* without guile, he said all. The Lord make me a follower of him, and of all the rest, *who, through faith and patience, inherit the promises.*

[1671, May 15. This day died Cousin John Madocks, of Llynbedith, in a good old age. I prayed with him, and about an hour or two after, he composed himself into a posture wherein, about five o'clock, he sweetly gave up the ghost, and fell asleep in Jesus. I hope heaven grows rich by it; by it, I am sure, Hanmer parish grows poor in men of piety and integrity. *Help, Lord,* Psalm xii. 1. On the 18th I accompanied him to his grave. Mr. Green preached. Text, Colossians iii. 4.[m]]

Mr. Joshua Richardson, my truly worthy friend and brother, died at Alkington in Whitchurch parish, September 1, 1671. Blessed be God for his holy life and happy death. He was several years minister of Middle, in Shropshire, and was turned out thence for nonconformity. He was a holy, loving, serious man. Dr. Fowler preached his funeral sermon at Whitchurch, on Daniel xii. 3. highly praising him, as he deserved, for wisdom, piety, and peaceableness.

Mr. Samuel Hildersham died near Birmingham, in April, 1674; the only son of Mr. Arthur Hildersham,[n] of Ashby, whose works praise him in the gates: Fellow of Emanuel College, in Cambridge; Bachelor of Divinity, 1623; settled Rector of West-Felton, in Shropshire, in the year 1628; and continued there till silenced by the Act of Uniformity. He was one of the Assembly of Divines; a father to the sons of the prophets in and about Shropshire. He was learned, loving, and charitable, an excellent preacher, an eminent expositor, and very much a gentleman. He was about fourscore years of age when he died. He ordered by his will this inscription upon his grave-stone;—Samuel Hildersham, B. D. Rector of West-Felton, in the County of Salop, 34 years, till August 24, 1662.

Mr. Richard Sadler, my worthy friend and fellow-labourer, died at Whixhall, in Prees parish, April —, 1675. He was born in Worcester; went, when young, with his father into New England; after the wars he returned into England; was ordained at Whixhall chapel, May 16, 1648, and was removed thence to Ludlow. Being turned out there upon the King's coming in, he spent the rest of his days in privacy, at Whixhall. A man of great piety and moderation.

Mr. Rowland Nevet died at his house near Oswestry, December 8, 1675, and was buried at Morton Chapel. I preached his funeral sermon at Swinny, on 2 Peter i. 14. Knowing that I must shortly put off *this my tabernacle.* Thence showing that the ministers of Christ must certainly and shortly die. He was born in Hodnet parish, *ann. Dom.* 1609, brought up at Shrewsbury School, was afterwards of Edmund Hall, in Oxford, commenced Master of Arts in the year 1634. He was episcopally ordained: and *anno* 1635, he was presented to the vicarage of Stanton, in Shropshire, where he continued many

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i P. Henry. Diary, Orig. MS.

k See Ormerod's Hist. *ut supra.* v. 3. p. 211, 212.

l The learned historian of Cheshire, quoting this account from Calamy, insinuates that it is incorrect. He adds, however, "The question of its accuracy is only hinted at, from its being strongly opposed by local tradition." Hist. *ut supra.* v. 2. p. 340. It may be remarked, that Mr. Henry, who was a near neighbour and an intimate friend mentions it as a *fact.*

m P. Henry. Diary, Orig. MS.

n A divine of great worth, and of royal descent;—"Yet he was not," says Fuller, "like the proud nobles of Tecoa, who counted themselves too proud to put their hands to God's work." Worthies, Cambridgeshire, p. 158, fol. *ut supra.* Nat. Oct. 6. 1563. Ob. Mar. 4, 1631. See Clark's Lives annexed to Martyrologie, 114, *ut supra.*

years, with great success in his ministry. While he was single, he kept house, judging that more for the furtherance of his work among his people, than to table. After the war, he removed to Oswestry, where he laboured abundantly in the work of the Lord; and even after he was silenced for nonconformity, he continued among his people there to his dying day, doing what he could when he might not do what he would. He would say, he thought most of his converting work was done at Oswestry, the first seven years of his being there. He loved to preach, and to hear others preach, concerning the great things of religion, redemption, reconciliation, regeneration, &c.; for these, said he, are the main matter. When the plague was at Oswestry, he continued with his people, and preached to them, and it was an opportunity of doing much good.

His conversation from his youth was not only blameless, but holy and pious; he was exemplary for family religion, and great care and industry in the education of his children. He was looked upon as congregational in judgment and practice, and was not satisfied to join in the Common Prayer; but he was free to communicate with those that did. It was his judgment, that ministers should be ordained by ministers; and that a minister is not only a minister of the particular congregation in which he labours. He greatly bewailed the divisions of the church, and the intemperate heats of some of all persuasions. He was exceeding kind and loving to his friends; very frequent in pious ejaculations to God. Being often distempered in body, he would say, he was never better than in the pulpit, and that it was the best place he could wish to die[o] in. He often blessed God for a fit of sickness which he had, which he said he would not have been without for a world, the foundation of his comfort and hope of heaven being laid then. When he was sometimes much spent with his labours, he would appeal to God, that though he might be wearied in his service, he would never be weary of it. His dying prayer for his children, after many sweet exhortations, was, That the Mediator's blessing might be the portion of every one of them; adding, I charge you all see to it, that you meet me on the right hand of Christ at the great day. A little before he died, he had this expression, Go forth, my soul, go forth to meet thy God; adding by and by,—It is now done. *Come, Lord Jesus, come quickly.* One present saying to him, that he was now going to receive his reward, he replied, *It is free grace.* Mr. Henry was much importuned to print his sermon at Mr. Nevet's funeral, with some account of his life and death, which he was somewhat inclined to do, but was discouraged by the difficulties of the times, and it was never done. But some materials he had for it, out of which we have collected these hints.[p]

[1676, January 30. This day died at London suddenly, Mr. Edward West,[q] my very worthy good friend, pupil to Mr. Cole, at Christ Church, and tutor to Mr. Thomas Puleston, at St. Mary Hall. It was sabbath-day, and he had preached twice at his meeting-place. He was a person of great ability for learning, and of great prudence in conduct of affairs.[r]]

Mr. Robert Fogg, my old dear friend,[s] was buried at Acton, near Nantwich, April 21, 1676. He died in a good old age,—about eighty. He was minister of Bangor, in Flintshire, till after the King came in, and thenceforward, to his death, was a poor silent nonconformist, but of a bold and zealous spirit; giving good counsel to those about him a little before he died, he had this weighty saying, among others;—Assure yourselves, the Spirit of God will be underling to no sin.[t]

Mr. Andrew Parsons, sometime minister of Wem, died at London, October 1, 1684. He was born in Devonshire, and was minister there some years before the war; being driven thence to London, he became well known to Mr. Pym,[u] who sent him down to Wem, when that town was garrisoned for the Parliament: there he continued in the exercise of his ministry, till the year 1660. He was an active, friendly, generous man, and a moving, affecting preacher. Mr. Baxter, in his Life, Part iii. page 94, commends him for a moderate man, and speaks of his being in trouble,[v] for seditious words sworn against him, which were these. Preaching from 2 Timothy iii. 13. he said;—The devil was like a king, that courted the soul, and spoke fair till he was gotten into the throne, and then played pranks. The witnesses deposed contrary to the coherence of his discourse, that he said the king was like the devil.[w] He was tried at Shrewsbury, before my Lord Newport, Mr. Serjeant Turner, and others, May 28, 1662. It was also charged upon him, that he had said,—There was more sin committed now in England in a month, than was heretofore in seven years: and

[o] Dr. John Jewel, Bishop of Salisbury, "one of the brightest ornaments of the reformed religion," said,—It best became a Bishop to die preaching in a pulpit,—alluding to that of Vespasian, —*Oportet Imperatorem stantem mori*: and thinking upon that of his master,—Happy art thou, my servant, if when I come I find thee so doing. Clark's Marrow of Eccl. Hist. p. 700. *ut supra.*

[p] Appendix, No. XXVII.

[q] See Wood's Ath. Oxon. v 3 p. 1059. *ut supra.*

[r] P. Henry. Diary, Orig. MS. And see the Noncon. Mem. v. 1. p. 296. *ut supra.*

[s] See the Noncon. Mem. v. 3. p. 480.

[t] Christ will be no underling to any base affection. Dr. Sibbs. *The bruised reed and smoking flax.* p. 121. *ut supra.*

[u] He died in December, 1643. See his Funeral Sermon, by S. Marshall, 4to. 1644.

[v] There is a full account of the transaction in the Conformist's Fourth Plea, 4to. *ut supra.* pp. 30—34.

[w] See Reliq. Baxter, part iii. p. 94. *ut supra.*—I heard of one that said he would swear treason against a nonconformist: and being asked, What he said, and whether ever he heard him speak? he said, No; but he heard him *whistle* treason. And being asked, How whistling could *be* treason? he said, That he whistled the

that there had been more and better preaching in England for twenty years past, than was ever since the apostles' days. He had a counsel assigned him, who pleaded that the time limited by the statute in which he was indicted, was expired. The court yielded it was so, allowing twenty-eight days to a month; but they would understand it of thirty days to a month. So he was found guilty, and fined two hundred pounds; and ordered to be imprisoned till it should be paid.

Mr. Hugh Rogers, a worthy faithful minister of Jesus Christ, turned out for nonconformity, from Newtown in Montgomeryshire, was buried at Welshpool, March 17, 1679-80. He was looked upon as congregational; but his declared judgment was,—"That ministers ought to be ordained by ministers, and to give themselves wholly to that work; and that none but ministers have authority to preach and govern in a constituted church; and that Christ's ministers are his ministers in all places; and that where the word of Christ is preached, and his sacraments administered, there is a true church." He was a man of excellent converse, and whose peculiar felicity lay in pleasant and edifying discourse.

July 2d and 3d, 1680. These two days brought tidings of the death of Mr. Haines, sometime minister of Wem, in Shropshire, and since at New Chapel, in Westminster; and of Mr. Richard Edwards, minister at Oswestry, both worthy conformists, pious, peaceable, and good men, whom I hope, through grace, to meet shortly in heaven. The Lord raise up others in their room to be and do better!

Mr. Robert Bosier,[x] my dear friend and kinsman, having just completed the twenty-third year of his age, died of a fever, September 13, 1680, at Mr. Doolittle's[y] house in Islington, whither he was gone but a few weeks before for improvement in learning; being formerly a commoner of Edmund Hall, in Oxford; and since, having spent some years in my family, and designed himself for the service of Christ, in the work of the ministry. He was a young man of pregnant parts, great industry, and exemplary seriousness and piety, and likely to be an eminent instrument of good in his day. His friends and relations had promised themselves much comfort in him, but we know who performeth the thing that is appointed for us, and *giveth not account of any of his matters.*

Mr. John Malden, my dear and worthy friend, turned out from Newport, in Shropshire, for nonconformity, died at Alkington, near Whitchurch, May 23, 1681, a man of great learning, an excellent Hebrician, and of exemplary piety, and a solid preacher; as he lived, so he died, very low in his own eyes; esteeming himself good for nothing, though really good for every thing; which was manifestly a prejudice, both to his comfort, and to his usefulness. He said, he was far from repenting his being a sufferer against conformity. The relics of so much learning, piety, and humility, I have not seen this great while laid in a grave. But blessed be God we had such a one so long.

Dr. Joshua Maddocks, a beloved physician, our very dear friend and kinsman, died of a fever at Whitchurch, in the midst of his days, July 27, 1682, a very pious man, and especially eminent for meekness; an excellent scholar, and particularly learned in the mathematics.[z] He lived much desired, and died much lamented.

Mr. Thomas Bridge, who had been rector of the higher rectory of Malpas about fifty-seven years, being aged about eighty-two years, was buried at Malpas, October 7, 1682. In his last sickness, which was long, he had appointed Mr. Green,[a] one of the curates there, to preach his funeral sermon on 1 Timothy i. 16.—*Howbeit, for this cause I obtained mercy, that in me first, Jesus Christ might show forth all long-suffering;* and, to say nothing in his commendation, but to give a large account of his repentance upon his death-bed, &c. He was a taking, popular preacher, preaching often, and almost to the last. When old, he could read the smallest print without spectacles.[b]

Mr. William Cook,[c] an aged, painful, faithful minister of Jesus Christ, in Chester, finished his course with joy, July 4, 1684, in the midst of the cloudy and dark day. See Mr. Baxter's character of him in his Life, Part iii. page 98. And an honourable account given of him by Mr. Samuel Bold, of Steeple, in Dorsetshire, in a large preface to his book of Man's Great Duty.[d] He was eminent for great industry, both in public and private work; great self-denial, mortification, and contempt of the world;[e] and a strict adherence to his principles in all the turns of the times. He was first minister at Wroxal, in Warwickshire; there he published two treatises against the anabaptists. From thence he was, by the advice of the London ministers, removed to Ashby, in Leicestershire, whence he was turned out for refusing the engagement, and afterwards

same tune that a ballad was sung in, that they said had treasonable words in it. Baxter's Eng. Noncon. p. 185. *ut supra.*

x See Tong's Life of M. Henry, *ut supra*, p. 26, &c. and *ante*, p. 18.

y See *ante*, p. 73.

z "The great Sir Isaac Newton's Friend." See Dr. Latham's Sermon for the Rev. D. Madock, (who was Dr. M.'s son,) *ut supra*, p. 27. The Appendix to that Discourse contains a letter from Sir Isaac Newton, superscribed, "For his honoured Friend, Joshua Madock, Doctor of Physic, at his house in Whitchurch, in Shropshire" p. 33.

a Mr. Green was buried at Malpas, Feb. 14, 1687-8. Mrs. Savage's Diary. Orig. MS.

b The same is recorded of Dean Nowell. See his life by the Rev. Archdeacon Churton. p. 364.

c See Noncon. Mem. v. 1. p. 326. *ut supra;* and Dr. Calamy's Continuation, v. 2. p. 119. &c. oct. 1713.

d Duod. 1693. See the Noncon. Mem. v. 1. p. 329. *ut supra.* note.

e He is fit to preach a crucified Christ, who is himself crucified to the world. Mr. Steele. Philip Henry's MS.

settled in Chester, where he was minister of Michael's church, till he was outed by the Act of Uniformity. He was an active man for Sir George Booth, when he made that attempt to bring in the king, in 1659, for which he was brought up a prisoner to London, and continued long under confinement in Lambeth-house; and, had not the times turned, had been tried for his life. During the usurpation, his frequent prayer was;—"That God would pull down all usurped power, and restore the banished to their right." After he was silenced by the Bartholomew Act, he continued to his death in a pastoral relation to a society of many worthy eminent Christians in Chester; though during the heat of the Five-mile Act, he was forced to withdraw to Puddington in Wirral; where, as in Chester, till King Charles's Indulgence, he constantly attended on the public ministry; and he himself preached in the intervals. He would say sometimes to his friends, when he was in that retirement, that he thought "what little peace and quietness there was in this world, God's people enjoyed it in their corners." Soon after he was silenced he was committed to the common gaol of Chester, for preaching in his own house, by the mayor, at the instigation of the then Bishop Hall. He was very indefatigable in his ministerial labours, in which he never sought the assistance of any other minister; though, while he had liberty, he constantly kept a public fast in his congregation every month, as he did also a private fast in his own closet and family every week. He usually set apart one afternoon every week to visit the families of his congregation, and to catechise their children and servants, and discourse with them personally about their souls; his visits were short and edifying, (and he managed them as one that was a great husband of his time,) and he seldom, or never, parted without prayer. He was not free to join in the Common Prayer, and bore his testimony against prelacy, and the ceremonies, with something of zeal; but his great piety, integrity, mortification, and charity, recommended him to the respects even of many that differed from him.[f] If any asked his advice to any thing which might draw suffering upon them, he would be very tender, and desire them not to depend upon his judgment; but, since it was a matter of suffering, to be *fully persuaded in their own minds*. He was a great scholar, and a hard student to the last, and was far from *entangling himself in the affairs of this life, not knowing ought he had, save the bread that he did eat*. In worldly matters he was not very conversable, but in discourse of the things of God, none more free and affable, or more ready to do good. He lived and died a great example of strict and close walking with God, and a heavenly conversation; and his memory is very precious with many. He died in the seventy-third year of his age. When he lay on his death-bed, an aged friend of his, asking him if he had not comfort in reflection upon his labours in the work of God, he presently replied; —"I have nothing to boast of." He was buried in Michael's church, in Chester; and though, for some time before he died, such was the heat of the persecution, that he durst not show his face in the city, yet many considerable persons were very forward to do him honour at his death.

Mr. Jonathan Roberts, of Llvair,[g] in Denbighshire, my dear and precious friend, and a faithful minister of Christ, died at Mr. Titus Thomas's house, in West Felton, and was buried there, September 26, 1684.[h] A true Nathanael, *an Israelite indeed*, for plainness and integrity; a silent sufferer for his nonconformity, for which he quitted a good living in Denbighshire. He was a learned man, a Master of Arts of Oxford; he died with comfort in his nonconformity, and with confidence of a return of mercy in God's due time. The summer before he died, he had been at Oxford, Cambridge, and London, where he heard and saw that which much confirmed him in his dissent.

Mr. Zechariah Cawdrey, minister of Barthomley, in Cheshire, a learned and godly divine, was buried December 24, 1684;[i] a conformist, and formerly a great sufferer for the king, but in his latter times much maligned and reproached by some people for his moderation towards dissenters, for his book of Preparation for Martyrdom, and for his zeal in keeping up the monthly lectures at Nantwich, and Tarvin. But he is gone to the world of peace and love, and everlasting praises.

Mr. Titus Thomas,[k] minister of the Independent congregation in Salop, was buried at Felton, December 10, 1686. He was a worthy good man, and not so straight-laced as some others; we were six nonconformist ministers there at the funeral, and the seventh dead in the midst of us, saying to us,—*Therefore, be ye also ready*.

Mr. John Cartwright, my worthy friend and brother, a faithful minister of Jesus Christ, was buried at Audlem, in Cheshire, February 17, 1687-8; formerly minister of West Kerby, in Wirral; afterwards chaplain to the pious Lady Wilbraham, at Woodhey.[l]

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f Bishop Walton would speak civilly to Mr. Cook, but told him, he must conform, or he could not help him. The Conformist's Fourth Plea, *ut supra*, p. 109.

g Llanvaier or Llanfair. See Dr. Richards's Welsh Noncon. Mem. p. 356.

h His brother, Timothy Roberts, a learned faithful minister of the gospel, coming from London, when the plague was raging there, was taken ill by the way, not far from Felton, and none taking him into house, he died and was buried in the highway. Philip Henry's Diary, *in loc.* from Mr. Matthew Henry's transcript. See the Noncon. Mem. v. 3. p. 354.

i See the History of Cheshire, v. 3. p. 163. *ut supra*.

k See the Noncon. Mem. v. 3. p. 139.

l See Ormerod's Hist. v. 3. p. 199, &c. Also at Weston, near

Mr. Edward Gregg,[m] of Chester, a worthy gentleman, and my dear friend, died July 9, 1689, of a fever, in the midst of his days. He was one that feared God above many, of a meek and quiet spirit, and eminently active and useful in his generation. The Lord is pulling our earthen props from under us, that we might lean upon, and trust in, himself alone, and might learn to *cease from man.*

Mr. Daniel Benyon, of Ash, my dear friend and kinsman, died June 25, 1690; a very serious, pious gentleman, and an *Israelite indeed;* a true lover, and ready benefactor to all good men, especially good ministers. He told me a little before he died, God had made use of me, though most unworthy, as an instrument of his conversion; for which I bless his holy name. He had a long and lingering sickness, which he bore with great patience.[n]

Mrs. Crew, of Utkinton, in Cheshire, an aged servant of the Lord, was buried July 8, 1690. She kept her integrity, and abounded in works of piety and charity, to the last, and finished well; to God be praise.

Mrs. Hunt, of Shrewsbury, the relict of Colonel Hunt, another rare pattern of zealous piety, abounding charity, and eminent usefulness in her place, finished her course October 23, 1690, after two days' sickness.

[In the house of this excellent lady, the dissenters in Shrewsbury, then of the presbyterian denomination, assembled for worship after the Indulgence in 1673. This was continued till her death, Mr. Tallents and Mr. Bryan[o] officiating as co-pastors. After Mrs. Hunt's decease, the congregation met, for one year, in Mr. Tallents's house, during which period a convenient place of worship was erected in the High-street.[p]]

The reverend, and learned, and holy Mr. Richard Baxter,[q] died at London, December 8, 1691, aged seventy-six, and one month; as much vilified[r] by some, and magnified by others, as most men that ever were. But it is a small thing to be judged of man's day. He was buried at Christ-church, London, with great honour.

Mr. John Wood, my good friend, died September 19, 1692, at Mitton, in Shropshire, aged about seventy; he was sometime Fellow of Magdalen College, in Cambridge, where he was outed for nonconformity; a learned man, but wanted the faculty of communicating; one that feared God, and walked in his integrity to the last; had no certain dwelling-place upon earth, but, I trust, hath one in heaven. *Hic tandem requiescit.*

Mr. Richard Steele, my old and dear friend and companion in tribulation, and in the kingdom and patience of Jesus Christ, died at London, November 16, 1692, in the sixty-fourth year of his age. A man that had been greatly useful in his generation, both in the country, and at London.

Mr. Thomas Gilbert[s] died at Oxford, July 15, 1694, formerly minister of Edgmond, in Shropshire, aged eighty-three; a learned good man.

Luke Lloyd, Esq. of the Bryn, in Hanmer parish, my aged worthy friend, finished his course with joy, March 31, 1695, being Lord's day. He was in the eighty-seventh year of his age, and had been married almost sixty-nine years to his pious wife, of the same age, who still survives him.[t] He was the glory of our little congregation, the top branch, in all respects, of our small vine, and my friend indeed. When he made his will, under the subscription of his name he wrote Job xix. 25, 26, 27. On which text of scripture,—*I know that my Redeemer liveth,* &c.—Mr. Henry, at the request of some of his relations, preached a sermon at the licensed house near Hanmer, some time after his funeral; in which sermon he bore a very honourable testimony to that worthy gentleman, who, as he saith, went to heaven without a blot, held fast his integrity, and was lively and zealous in the Christian profession to the end of his days. He was very exemplary for his love to the ordinances of God, and his delight in attending on them, his living upon Christ for strength and righteousness, his great humility and condescending obliging carriage in all his converse. He was a man of great courage and resolution; and yet, in prayer, tender and self-abasing, to admiration, often

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Shifnall, in Shropshire, "the seat of that wise and religious lady, the Lady Wilbraham, a sincere and generous friend to all good ministers, whether conformists, or nonconformists, without any difference." Tong's Life of Matt. Henry, *ut supra*, p. 275.

1688. March. Thursday, 15. My father preached at Mr. Buttre's, and my dear went to hear him; brought me home the sad news of Mr. Cartwright's death; our neighbour; a nonconformist: the labourers are few, and God is making them fewer. Oh Lord God, cease, I beseech thee! Saturday. We were both at the funeral of Mr. Cartwright, at Audlem. There I saw many dear friends. Mr. Cole preached: gave him a high character. So he was laid in the dust. Oh that God would raise up many Elishas in the room of Elijahs. Mrs Savage's Diary. Orig. MS.

m See Tong's Life of Matthew Henry, *ut supra*, p. 99.

n Appendix, No. XXVIII.

o Palmer's Noncon. Mem. v. 3. p. 151. See Matt. Henry's Life of the Rev. F. Tallents, in this volume.

p MS. of the Rev. Job Orton. Authentic transcript.

q A miniature portrait in oil of this excellent man, now in the possession of Mr. Stedman, is said to have adorned Mr. Henry's study. It much resembles the best engravings of Mr. Baxter, by White.

"Our common usage or custome was ordinary in the olde age, to wit, that they had in their secret cabinets or studyes, the perfect image and purtrait of all suche as had in any sorte excelled in learning." The Forest, or Collection of Historyes, &c. 1576, 4to. cited in the Bibliog. Decam. by the Rev. T. F. Dibdin, v. 1. p. 139. See Dr. Gibbon's Memoirs of Dr. Isaac Watts, pp. 163, 164.

r In the Biog. Brit. v. 2. p. 18. ed. 1780. fol. is preserved a specimen. It is an epitaph drawn up while Mr. Baxter lived, and published, that he might see how he was to be represented after his death. The author was Thomas Long, B. D. and Prebendary of St. Peter's, Exon.

s See the Noncon. Mem. v. 3. p. 145.

t A daughter of — Whitley, of Aston. Life. Orig. MS. *ut supra.*

melting into tears in the confession of sin; and his charity and *moderation* were *known unto all men*. He lived and died a pattern of piety and primitive Christianity, and *still brought forth fruit in old age*; his vigour, both of body and mind, being wonderfully preserved to the last; and, by the grace of God, he finished well, and his sun set under no cloud. Such good men are intended to be to us as the star that led the wise men to Christ; and, as far as they do so, we are to follow them. *Mark the perfect man, and behold the upright, for the end of that man is peace.*

Mr. Samuel Taylor, an aged minister of Jesus Christ, and my true friend and fellow-labourer, died at Wem, June 26, 1695. He was turned out from Edstaston chapel, near Wem, by the Act of Uniformity; choosing rather to beg his bread than to wrong his conscience. He continued in Wem ever since, and preached there as his strength and liberty would permit. He had his house burnt in the dreadful fire that was there in 1676, and had a child born that very night. He was a man of a very tender spirit, humble and low in his own eyes, of approved integrity, and finished well. Mr. Henry preached his funeral sermon[u] at Wem, on 2 Corinthians iv. 7.—*We have this treasure in earthen vessels.*

September 21, 1695. I heard of the death of two holy and aged Bartholomew witnesses, Mr. Richard Mayo, of London, and Mr. Henry Newcome, of Manchester. Psalm xii. 1.

Mr. Edward Lawrence, of London, my dear and worthy friend, and a faithful minister and witness of the Lord Jesus, died November, 1695, about the seventieth year of his age; born at Moston, in Shropshire, of Magdalen College, in Cambridge, turned out from Baschurch, in Shropshire, by the Act of Uniformity, in 1662, was driven from Whitchurch by the violent persecution of the Conventicle Act, in 1670, when he removed to London, and there spent the rest of his days.

He had many children, but great affliction in some of them, which gave occasion to his book, entitled, "Parents' Groans over their Wicked Children."[v] It is a very high, but just, character, which Mr. Vincent,[w] hath given of him in his sermon[x] at his funeral; of which, let me take leave to add some few instances that occur to us, which may be instructive, besides those which we have already mentioned occasionally. At his meals, he would often speak of "using God's creatures as his witnesses that he is good;" and we cannot conceive how much good our God doth every moment. An expression of his great regard to justice, was that common caution he gave his children;—"Tremble to borrow twopence;" and, of his meekness and tenderness, this;—"Make no man angry nor sad." He often said,—"I adore the wisdom of God, that hath not seen meet to trust me with riches." When he saw little children playing in the streets, he would often lift up his heart in an ejaculatory prayer to God for them, calling them "the seed of the next generation." When his friend chose to ride the back way into town, he pleasantly checked him, telling him, that his heart had been often refreshed, when he had looked out at the window, and "seen a good man go along the streets."[y] He used to say, that Cromwell did more real prejudice to religion by his hypocrisy, than King Charles the Second did, that never pretended to it. As, also, that he "feared the sins of the land more than the French."[z]

A friend of his, in the country, writing to him not long before he died, desired his thoughts concerning the differences among the London dissenters, to which he returned this answer;—"I can say little concerning our divisions; which, when some men's judgments and tempers are healed, will be also healed. But when will that be? They that have most holiness are most peaceable, and have most comfort."

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[u] Vide Eighteen Sermons by Mr. Henry, *ut supra*. Sermon XV. and the Noncon. Mem. v. 3. p. 146.

1695. June 28. Friday. My dear [husband] was at Broad Oak. My dear father was gone to the funeral of a reverend aged minister, a nonconformist, Mr. Taylor, of Wem, who preached at the last fast, the 19th inst. Now, before the 29th, laid in the dust. God is making breaches on us, taking off old and young, that might (we should think) be serviceable in his church. But I would, with silence, adore his wisdom. His work shall go on in the world, notwithstanding the opposition of men and devils. Mrs. Savage's Diary. Orig. MS.

Mr. Taylor "was a clean, nice, little, slender man." Hist. of Wem, p. 213. *ut supra*.

[v] Duod. 1681.

[w] See the Noncon. Mem. v. 1. p. 304. *ut supra*.

[x] 4to. 1696. At the end are given extracts from two letters, containing some interesting particulars respecting him. Mr. Matthew Henry writing to Mr. Tallents, Feb. 3, 1695-6, thus notices the production. "I could wish Mr. Vincent had drawn Mr. Lawrence's effigies in some proportion to the two letters, he might at least have let us know what countryman he was, and the day and year of his death. Surely so exemplary a life shall not be suffered to pass so." Orig. MS. See the Noncon. Mem. v. 3. p. 139.

[y] "Ipse aspectus boni viri delectat." Seneca. The very looks of a good man delight one. Brooks's Crown and Glory of Christianity, p. 618. 4to. 1662.

[z] It was said of Cardinal Mazarine, that he would change his countenance whenever he heard Oliver Cromwell named; so that it passed into a proverb in France, that he was not so much afraid of the Devil as of Oliver Cromwell. Welwood, p. 109. ed. 1700.

Over Mr. Henry's grave, in Whitchurch church, is a marble monument, with this inscription :—

M. S.

PHILIPPUS HENRY, de Broad Oak, in Comitatu Flint, A. M.
Sacri Minister Evangelii; Pastor olim Worthenburiensis;
In Aulâ Regiâ natus piis et honestis Parentibus;
Scholæ Westmonasteriensis, indèq; Ædis Christi Oxon.
Alumnus Regius:
Vir priscâ Pietate et verè Christianâ,
Judicio subacto et limato,
Memoriâ præstanti, magno et fœcundo Ingenio,
Eruditione perpolitâ, summo Animi Candore, Morum Venustate
Imprimis Spectabilis, et in exemplum natus:
Cui Sacra semper sua Fides aliorumque Fama:
Divini Numinis Cultor assiduus;
Divini Verbi Interpres exquisitissimus,
Aliorum Affectus movere non minùs pollens,
Quàm suis moderari:
Conscionando pariter ac Vivendo palàm exhibens
Christi Legem et Exemplar Christum:
Prudens perituspue rerum; Lenis, Pacificus, Hospitalis,
Ad Pietatis omnia Charitatisque officia usque paratus;
Suis Jucundus; Omnibus Humanus;
Continuis Evangelii Laboribus succumbens Corpus,
Nec tantæ jam par ampliùs Animæ,
In dormitorium hîc juxtà positum demisit,
Jun. 24°. Anno Dom. M.DC.XCVI. Ætatis LXV.

Viro opt. multùmque desiderato
mœrens posuit Gener ejus J. T. M. D.*

* The following words were afterwards substituted :

Posuit hoc marmor in veris lachrymis
Katharina conjux viduata.

[The following translation is from a copy p served by the family; and was most likely writ by the author of the epitaph, Dr. Tylston :—

To the sacred memory
Of Philip Henry, of Broad Oak,
In the County of Flint;
Master of Arts, and Minister of
The Holy Gospel;
Some time Pastor of Worthenbury;
Born in the Royal Palace, of good
And honest Parents;
Of Westminster School, and chosen
Thence a King's Scholar
Of Christ's College, Oxford;
A man, early remarkable,
And born to be an example
Of truly apostolic and primitive piety,
A solid and well-polished judgment,
Excellent memory, and fruitful invention,
Most fine learning, candid temper,
And graceful behaviour,
Who always kept his own, and the
Reputation of others, inviolable;
A diligent worshipper of the Divine Majesty;
An exquisite interpreter
Of the Word of God,
And no less happy in moving the affections
Of others, than in tempering his own;
Who, both in preaching and living,
Openly set forth Jesus Christ,
And his Law, as a Pattern;
A prudent manager of his affairs,
Mild, peaceable, and hospitable;
To offices of piety and charity, ever ready;
Was pleasant to his friends,
And courteous to all;—
His body, wore out
With ministerial labours,
And so no longer a match
For so great a soul,
He dismissed to the adjacent repository,
June 24, 1696. Aged

To the memory of this best
of men, his sorrowful son-in-law
erected this monument,
John Tylston, M. D.*

It appears from Mr. Matthew Henry's diary, that the mural tablet was subsequently obnoxious :—

"1704-5. I had a letter from Mr. Travers of Lichfield, that the chancellor there designed to attempt the demolishing of my father's monument."[a]

And afterwards, he writes :—

"1712, March 22. Wrote to Cos. Eddow, to return him thanks for his care this week of the remains of my dear father and mother in Whitchurch church, where they are laying the foundation of a new one, and have unworthily invaded my rig there."[b]

"When, by a good man's grave I muse alone,
Methinks an angel sits upon the stone;
Like those of old, on that thrice-hallow'd night,
Who sate and watch'd in raiment heav'nly-brigh
And, with a voice inspiring joy not fear,
Says, pointing upward,—That *he is not here;*
That *he is risen.*"[c]]

a Orig. MS.
b Ibid.
c Human Life; a Poem; by Sam. Rogers, p. 65. Mr. Rogers is descended from Mr. Henry, being the great grandson of his secoi daughter, Eleanor, Mrs. Radford.

* From Mrs. Brett's hand-writing.

A SERMON,

PREACHED AT BROAD OAK,

JUNE 28, 1696,

ON OCCASION OF THE DEATH OF

THE REV. PHILIP HENRY, M. A.

WHO FELL ASLEEP IN THE LORD, JUNE 24, 1696, IN THE 65TH YEAR OF HIS AGE.

BY HIS SON,

THE REV. MATTHEW HENRY, V. D. M.

HEBREWS xi. 4. LATTER PART.

And by it he being dead yet speaketh.

DEAD and yet speaketh, speaketh and yet dead! Is not this a paradox? We always took the grave for a land of silence; and they that are gone down to the congregations of the dead, are said to dwell in silence; *the dead praise not the Lord, neither any that go down into silence*, Psalm cxv. 17. And if praising God be silenced in the grave, every thing else should. It is fit there should be silence,—for there is no knowledge, nor wisdom, in the grave where we are going, Ecclesiastes ix. 10. And yet my text tells you of one being dead, and yet he speaketh. If you ask how can this be? The answer is ready in the text; faith, which makes other paradoxes plain and easy, makes this so; for by it, *by faith, he being dead yet speaketh.* Faith is a quickening grace, a speaking grace. Faith calls things that are not, as though they were, by fastening upon the word of the eternal God, which doth so. Romans iv. 17. The person spoken of is he who stands here in the *imprimis* of the Old-Testament worthies, that did and got such great things by faith: the first of God's witnesses called to appear to testify the excellency of the grace of faith. He was, for aught we know, the first man that died, the first that trod that darksome valley, the first begotten to the dead as Christ, the first begotten from the dead.[a] He died a martyr. So early did martyrdom come into the world: the first that died died for his religion. That is, the man of whom it is here said,—that, *by faith he being dead yet speaketh.* That we may give the text its full extent of usefulness,—Let us apply it to Abel himself; to all the saints; to the martyrs; and, especially, to faithful ministers; and, particularly, to him, whom the Lord hath taken from our head this day.

1. Let us apply it to Abel himself; *he being dead yet speaketh.* The margin reads it, *he being dead* is yet spoken of; and then it is but a particular application of that to him, which is said, in general, of all the Old-Testament saints,—that by faith they *obtained a good report.* Dead men used to be forgotten, and being out of sight are out of mind, Psal. xxxi. 12. but faith reasons from this in death. Abel, though long since dead, yet is spoken of. Our Lord Jesus spoke of him when he dated the great era of martyrdom from the blood of righteous Abel. Matt. xxiii. 35. And it was no small honour to be spoken of by him who was the fountain of honour, to whom all judgment is committed, and from whom the decisive sentence will be received. He is yet spoken of by the universal church; for wherever this scripture is read, there shall this be told for a memorial of Abel, that, by faith, he offered unto God a more excellent sacrifice than Cain; and for it, indeed, lost his life, but by it obtained witness that he was righteous, God testifying of his gifts. Thus is the name of Abel made known and perpetuated as the

[a] The first who went to the grave, went to heaven. God would not let the devil have the first fruits. Those were to be God's.

P. Henry. from Matthew Henry's MS.

days of heaven.—*Being dead he yet speaketh.* So we read, and so the generality of interpreters take it; he speaketh against his brother Cain: so some would make it parallel with that, Genesis iv. 10. *The voice of thy brother's blood cries.* The cry of blood, innocent and righteous blood, is very loud, it reaches the ears of that God to whom vengeance belongeth, to whom the life and death of his saints is precious, and who will not suffer a drop of their blood to be spilt, but upon a valuable consideration. *Being dead he yet speaketh.*—The dying words of Zechariah were, 2 Chronicles xxiv. 22. *The Lord look down upon it and require it;*—and the cry of the souls under the altar was, Revelations vi. 10. *How long, O Lord, holy and true.* Thus he yet speaketh. The cry of blood is a continual cry, and will not cease till the Lord cometh to make inquisition for it at the great day, and to complete the recompence for the controversy of Sion. Abel's blood yet crieth against all that have gone in the way of Cain, as persecutors. Abel, as the foreman of that great inquest of suffering saints, speaks to you all, to convict the bloody generation that have eaten God's people as they eat bread. Or, he speaketh *to us.* There are many excellent lessons that are taught us by the life and death of Abel. He speaketh for our instruction and consolation. Scripture stories speak a great deal, and particularly this concerning Abel, who, being dead in the beginning of the world, yet speaketh, *for our learning, upon whom the ends of the world are come,* 1 Corinthians x. 14.—*that we, through patience and comfort of the Scriptures, might have hope,* Romans xv. 4.

2. Apply it to other martyrs, who being dead for the testimony of Jesus Christ, and for their constant adherence to the word of his patience, do yet speak for the comfort and encouragement of those that follow after them, in that narrow, afflictive way, which tends to life. What is here said of Abel, who led the van, may be said of all the rest, even of those that bring up the rear in that noble army of martyrs, who, *being dead, yet speak;*—speak to us, who are exhorted to follow them, and take them for our example. The martyrs of Jesus speak to us that the truths of God are precious and valuable things, and worth suffering for; and that there is a reality in future unseen things; for the prospect of them hath administered solid comfort to them when they have been *pressed above measure.* They tell us that Christ is a good Master, and his cause a good cause; and that, as *affliction* for Christ hath *abounded, consolation* from him *hath much more abounded.* The gospel of Christ being thus handed down to us, *sealed with the blood of the martyrs,* hath been, upon that account, so much the more cheerfully embraced. How many were *baptized for the dead,* 1 Corinthians xv. 29. that is, took upon them the profession of the Christian faith for the sake of the dead martyrs,[b] and upon the inducement of their patience and constancy in suffering for the truth. If there be no resurrection from the dead, nor a future state, that argument, which hath been cogent with so many, falls to the ground, and deceives them. This is the sense that a late learned interpreter gives of that difficult scripture. It were easy to give instances out of church history of those that were converted to the faith of Christ by the death of the martyrs; and the things which happened to them, though hard things, fell out to the furtherance of the gospel. Hence the *blood of the martyrs* became the *seed of the church;* and they *overcame the old serpent* by *not loving their lives unto the death, in defence of the word of their testimony. Being dead,* they *speak* to others, to expect sufferings, and yet not to fear them; to count upon them; to count them but *light,* and *for a moment.* For our own parts, we *have not* yet *resisted unto blood;* but, if we should live to see such a day, when he could not buy the truth at any cheaper rate, than the laying down of that, for which a man would part with skin for skin, that is, his life; if it ever should come to this dilemma, that we must either die for Christ, or deny him, (as who knows what event may be in the womb of time?—*let not him that girdeth on the harness boast as he that puts it off,*) then let us hear what the martyrs, *being dead, yet speak,* and take encouragement from them to choose affliction rather than iniquity; the greatest sufferings, rather than the least sin; for *this* yet speaks, and it is a *faithful saying,—If we suffer with Christ, we shall reign with him,* 2 Timothy ii. 11, 12. And, though we be losers *for* Christ, we shall not, we cannot, be losers *by* him in the end. Cruel persecutors sometimes, for politic ends, even then, when they thirst after the blood of the saints, think it enough to silence them, and not kill them. It was the course Julian,[c] the Apostate, took for the extirpating of Christianity: and the martyrs that were put to death in Queen Mary's days, in England, were forbid to speak to the people when they died. Nothing tormented the world more than their witness-speaking. But, let them do their worst, they may kill, but they cannot silence them; they may stop their breath, but they cannot stop their mouths; for, *being dead,* they *yet speak* to the confusion of their adversaries.

3. Apply it to *all saints;—Being dead,* they *yet speak.* The death of the saints is a very usual and common dispensation of Providence;—*The godly man ceaseth, the faithful fail, and the merciful are taken away.* Such providences as these have a loud voice, which crieth in the city to the survivors. The death of the saints speaketh the evil of sin, the remainder of which is in the best. It is owing to

[b] See the works of the learned Joshua Bingham, vol. i. p. 478. fol. 1726.

[c] A Roman emperor, born November 6, A. D. 331. Ob. 363. Mr. Chalmers's Biographical Dictionary. v. 19. p. 181, &c.

that they die; for *the body is dead because of sin.* It speaks the vanity of life, and the delights and enjoyments of it; for, if the favourites of heaven are dying daily, and going out of the world, it is a sign the things of the world are not the best things, else those whom God loves best would not be taken soonest from them. It speaks, that all things come alike to all, and that *one event happeneth to the righteous and the wicked,* so that none knows love or hatred by all that is before him in this world. But he that would know it must look before him into the other world. For, it is true of mankind abstractedly, from the destruction of saints and sinners, *one dies in his full strength, and another in the bitterness of his soul.* It speaks to us, that,—*whatsoever our hand findeth to do,* we should be doing it *with all our might;* and to *work the work of him that sent us while it is day,* because *the night cometh wherein no man can work.* Being dead, they speak to us what a cordial an interest in Christ is in a dying hour; and, therefore, death being found by them to be not the king of terrors, but one of the best friends they had next to Jesus Christ; the period of all their misery, and their passage to eternal glory; we cannot but wish to *die the death of the righteous, and to have our last end* (or, as some read it, "our future state") *like his.* And what greater inducement can there be than this, to live the life of the righteous, and to have our present state and way like his? If the saints die, then there is no discharge in that war; and it is not the stroke, but the *sting,* of death, from which righteousness delivers. And if, sometimes, they have *bands in their death,* they speak to us to prepare for the like; for, if this be done to the *green tree,* what may the *dry* expect? Lay your ears, this day, to the coffins and graves of departed saints, who, though they do not pray for us, yet preach to us, in the words of Christ, Matthew xxiv. 44.—*Be ye, therefore, also ready.* They are gone, and we are going; their glass is run out, and ours is running; and, therefore, it concerns us to be always on our watch, with *our loins girt, and our lamps burning;* that, if at *midnight the cry should be made, Behold, the Bridegroom cometh, go ye forth to meet him,*—we may not have oil to buy when we should burn it; nor, with Saul, be hid among the stuff of this world, when we are sent for to enter upon the kingdom.

4. Let me apply it to the faithful ministers that have spoken unto us the word of God. They are God's spokesmen in the world; the *watchmen set upon your walls,* which are not to keep silence. But *we have this treasure in earthen vessels,* which are soon broken. What becomes of the treasure then? Why, the treasure is God's, and shall not be lost; the word shall be spoken though the minister be silent in the dust, for it endures for ever. Nay, *out of the eater comes forth meat;* for ministers, being dead, yet speak. Particularly, let me apply it to your minister, (or, rather, Christ's, for you,) whom God hath now, by a sad and sudden stroke, removed from you, after he hath long been speaking to you the word of God. You see, I hasten to what I principally intended, and you will not wonder why my thoughts, at this time, could not fasten upon any other subject, for, I am sure, yours cannot; and, to have spoken of any thing else to-day, would be a jar in the harmony of sorrow, wherein you and I are concerned. I confess, it may seem incongruous, that I, who stood in so near a relationship to him, should stand here to speak of him; and, truly, if his worth and honour were a matter of doubtful disputation, and were only to be found by secret search, it would seem so to me too. Were I to seek for his glory, it would look too much like seeking my own. But the matter is not so; we need not dig for it. He was one that had a *good report of all men,* yea, and of the truth itself; and, therefore, none can blame me, if I also bear record, since all of you, in this assembly, can bear witness that my record is true. Why should not I cast my mite into a common treasury? Nay, the general duty required in the fifth commandment, I think, obligeth me to take this opportunity of doing him honour at his death. I am sure I have as much reason for it, if I might speak the deep impressions of my own soul, as ever any son had. Those that have any sense of justice and gratitude, cannot but honour and respect a *father* that has been the instrument of their *being;* especially, if a kind and loving one;—cannot but respect a *tutor,* that has been the instrument of their learning; especially, if a skilful and faithful one;—cannot but respect a *minister* that hath been a spiritual father, that hath been the instrument of their regeneration; especially, if continuing a tender and faithful overseer. Now, if any one of these three relations challenge such a profound regard, what may justly be expected when these meet in one and the same person? Surely, I ought to reckon such a one worthy of double, nay, treble honour. The French have a proverb to this purpose, which I have many a time thought of with application to him;—"To father, teacher, and God All-sufficient, none can render equivalent." But, I must remember, I am preaching, not *before* you, but *to* you, and must therefore speak that which is profitable for you, and may be profitable to you, rather than that which may give vent to my own passions. Many a time he hath spoken to you in this place the things pertaining to the kingdom of God,—and now he is gone. The doleful accent of your sorrow is,—"Alas, we shall never hear good Mr. Henry more!" Yea, I am here to tell you, (Is it not good news to you?) that you may hear him again. He is dead, but not speechless; *being dead he yet speaketh.* What would you give to hear him preaching in this pulpit this Lord's

day, whom you had here but the *last*, teaching you to *add to faith virtue*, (which was his last subject, 2 Peter i. 5.) and to hear again those gracious words which proceeded out of his mouth? Why, my brethren, *by faith*, you may yet hear him. Faith, acting upon what you have heard from him, and upon the word of God compared with the providence of the day; for, by it, *he, being dead*, that is, notwithstanding his death; nay, he *being dead*, that is, by his death, *yet speaketh*. Now, to take in what I design, the products of a few broken thoughts, I shall observe both the readings of the text, which were hinted at before, with application to him.

I. He, *being dead*, is yet *spoken of*.

II. He, *being dead, yet speaketh*.

You see, the preacher of so many sermons among you must be the subject of this, so that it is to *him* that your serious attention is required.

I. He, *being dead*, is *yet spoken of*.

1. I shall hint at this as his *honour*;—that, as many eyes were fastened upon him while he lived, *(a city upon a hill cannot be hid,)* so many tongues do and will speak of him in this country, and neighbourhood, now he is gone, and shall be seen no more. All that knew him, knew very well, that he was as far from seeking, or affecting, honour among men, as any could be. Humility was his master-grace, and that which he was most eminent for. Honour is like the shadow, that, as it flies from those that follow it,—follows those that fly from it. And, in the honour which his friends and neighbours have done him at his death, and the honourable testimonies which are given to him by all sorts of persons, I cannot but read the fulfilling of that scripture,—*Before honour is humility*.[d] A great name, like the names of the great ones of the earth, is usually very much withered by death. We read of those that bear their shame when they go down into the pit, though they were the terror of the mighty in the *land of the living*. Ezekiel xxxii. 25. But a good name is out of the reach of death; is not buried in the grave, but rather grows up from it. It is not for nothing that Solomon hath joined, that, —*A good name is better than precious ointment,—with the day of one's death*, which, upon that account, among many others, *is better than the day of one's birth*,—it completeth the character of those that finish well. The sun may be a great part of the day under a cloud, and yet is the sun still; and, perhaps, his reflected rays in the evening, after he is set, may be more illustrious than any of all the day before. It is so with humble souls, whom honour shall uphold. God hath said it, and no word of his shall fall to the ground,—*Them that honour me I will honour*. And who can conceive what *shall be done to the man* whom the King of kings *delighteth to honour?* Commonly, that man is *Mordecai*, who least expects; not a *Haman*, who thinks, whom should it be but himself. Those that honour God by self-denial, and self-abasement, God will honour with that good report which *the elders obtained*, though the other promises they received not. Hebrews xi. 39.

2. I shall speak more largely to it *as your duty*. If God will honour those that honour him, it becomes us to be *workers together with him*, and to concur with his design herein. It is made one part of the character of the citizens of Zion, that he honoureth them that fear the Lord, not only while they live, but when they die. Why did the King of Babylon pay the respect of an embassy to Hezekiah upon the occasion of *his recovery*, and the wonder done in the land thereupon, but, perhaps, because the sun, which was the god the Babylonians worshipped, did him the honour to go back so many degrees for a sign to him? And shall not we, then, honour those whom our God honours; and confess them before men, whom Christ will confess before angels? That promise to the righteous,—That they *shall be had in everlasting remembrance*, doubtless speaks duty to those that survive. Take it as speaking your duty to the memory of your translated minister; and not to him *only*, (though to him especially, I shall take leave, at this time, to apply it,) but to all other faithful ministers and Christians whom we have known, that are gone before to glory; though not all of one mind, or all of your mind in little matters. Let the memories of all those be precious, whether conformists or nonconformists, in whom you have seen any thing of Christ;[e] for, in every nation, *he that feareth God, and worketh righteousness, is accepted of him*, and should be so of us. While your faithful minister was with you, you know what a monitor he was to you, and a remembrancer at the throne of grace for you. I refer to that expression, Isaiah lxii. 6, 7. He did not, he could not, forget you, any more than a woman can forget her sucking child. It will therefore be ungrateful if you forget him now he is gone. There are four things which I would particularly recommend to you as profitable to be often spoken of concerning him:—

(1.) Speak of his preaching. What that was is manifest before God and your own consciences. Though he was often driven into corners, he never sought them, nor needed them. Now he is gone, you should *give the more earnest heed to the things you have heard* from him, and not *let them slip*. Speak often of the excellent subjects he preached upon; the choice and method, of which he had a peculiar facility in above any minister I ever knew. Very successful he was in seeking to find out *acceptable words*, which I hope have been as goads to

[d] An humble spirit inclines and enables a person to have low and mean thoughts of himself, and to carry it accordingly, both towards God and man. Mr. Henry. Mrs. Savage's Diary. Orig. MS.

[e] See Mr. Baxter's Penitent's Confession, pp. 87, 88. 4to. 1691.

quicken you, and are, and will be, *as nails fastened in a sure place*, (not to be dropt, or drawn out,) by the hand of him who is *the great Master of assemblies*. Of all the subjects he has preached on in these last days of liberty, there was none that affected and filled him more than that concerning Christ, what he is made of God to true believers, in fourteen personal relations, and forty real benefits.[f] His heart was upon these things, and in them he was in his element; and those that heard him could not but *take knowledge of him that he had been with Jesus*. I know many of you wish that they were printed. Do you then print them upon the tables of your hearts, and that will do you more good than if they were *graven with an iron pen, and laid in the rock for ever*. Many other profitable subjects he handled; and you cannot forget how he endeavoured, in the order of them, as well as in the manner of his treating them, and his repetition-sermons at the close of them, that, after his decease, you *might have these things always in remembrance*, 1 Peter i. 15. Let us not, therefore, *receive the grace of God*, therein, *in vain*. Now, one good way to preserve in your memory what you have heard, is to be frequently *speaking* of it. Let it be known by your pious and good discourse, that you were the hearers of such a minister, whose sayings you have treasured up; and bring out of that treasury, *things new and old*. My advice, therefore, to you is,—that you make much of what you have heard, because you are never likely to have more. Speak of his expositions on the Scripture, which were so very pleasant and edifying, and are easiest remembered, because they attend the text so closely. Speak of what you have heard from him in the catechizing of children. The strongest of you may have occasion for the *milk* that was provided for *babes*. Many of you have a good deal of his preaching in writing, that may be of great use to you in remembering what you have heard, and received, and learned; and, if it be preserved, and used as it might be, it may be written *for the generations to come, that the people that may be created may*, for it, *praise the Lord*.

(2.) Speak of his pattern. It hath been said by many, that his life was a continued sermon; and, sure, it was both the explication, confirmation, and application, of his doctrine. Christianity, in the power and reality of it, was exemplified in his whole conversation. Those that conversed with him, (and it was no hard matter to do that, so easy he was of access,) could not but see the Spirit and grace of God in him, which, wherever it is, *like the ointment of the right hand, betrayeth itself*. It may not be so proper in *me* to instance, in *every* particular, what you have both heard and seen from him, and those did not contradict each other. How exemplary was he in his *family!* An instance, I think, scarcely to be paralleled for constancy in all the parts of family worship. He was one who made that, as all other branches of religion, *his business*; and he was *not slothful* in it. How exemplary in his carriage to all men; and how much under the influence of that *meek and quiet spirit, which is, in the sight of God, of great price!* Many of you have had occasion, one time or other, for personal converse with him, and cannot but have observed many things well worth your imitation. He being dead, let these things be spoken of. Let him be mentioned among the cloud of witnesses with which you are encompassed about, that you may be quickened, and directed to *run with patience the race which is set before you*. This is the best way to remember our guides; to follow their faith, *considering the end of their conversation*,—that is, how well they finished, Hebrews xiii. 17. When he hath sometime been solicited to have his picture drawn, he would say,—"No; a minister's best picture is drawn in the hearts of his people." So a minister's best monument is in the hearts of his people. There let each of us erect a monument of love for him, and it will furnish us,—as the historian[g] saith the monument of David did those who opened it long after,—with a rich and valuable treasure, if we follow him *as he followed Christ*.

(3.) Speak of his profitableness, through grace, to you.

In other things, he used to say,—Let every man speak as he finds. When your deceased minister is to be spoken of, speak as you have found him; that is, as God hath made him to you; for that saying, he so often used, is applicable to himself;—"Every creature is that to us, and no more, that God makes it to be." So he was but the *earthen vessel*, the *excellency of the power* was *God's*. By the grace of God he was to you what he was;[h] and, as such, we should speak of him. To speak feelingly, and experimentally, is the surest way to preserve and promote the advantage we have had by him. There are some, nay, many, of you, to whom he was a spiritual father. Though you have many instructors in Christ, yet have you not had many fathers, for he hath *begotten you again through the gospel*. 1 Corinthians iv. 15. And it follows, verse 16. *Wherefore*,

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f See the Memoirs of Mrs. Savage, p. 59. *ut supra*.
That Christ may dwell in your hearts by faith. Thus expressed in a verse by my dear father, who is now in that full enjoyment:—

Blest Guest, dwell thou awhile on earth with me;
And let me dwell for ever, in heav'n, with Thee!

Mrs. Savage's Diary. Orig MS.

g Josephus. See the Antiquities of the Jews, book vii. c. 15. 3.

h See 1 Cor. xv. 10. It was the rule of Bonaventure, whom the Romanists honour for a saint,—*Hoc piarum mentium est, &c.* This is the part of pious souls, to ascribe nothing to themselves, all to the grace of God. Bishop Hall. Works, *ut supra*, v. 5. p. 303.

be ye followers of me. Not that he was the author and giver of your grace. No; it is the Spirit's prerogative to be so. What are Paul and Apollos, *but ministers by whom ye believed?* 1 Corinthians iii. 5. But, though he was only the instrument of your grace, the shaft in the hand of the Lord, the minister by whom ye believed, yet God having honoured him, in making him so, you ought to honour him, by a grateful remembrance, as your spiritual father. And, if he could witness the bowels of a father, surely you ought to witness the respect of children towards him, and his memory. Remember how your hearts were opened by the key of David in his hand; how the strong holds were brought down by the spiritual weapons of his warfare; and the powers of darkness vanquished and subdued *by the sword of the Lord and of Gideon.* Speak of the way he took in dealing with souls, not to terrify with thunder-claps from Mount Sinai, but to allure, and invite, in a *still* and *small voice* from Mount Sion; reckoning that the most kindly work upon the soul, which is the product of gospel grace, and redeeming love, revealed there. Others of you have found him a spiritual nurse, and a very skilful, careful, tender one, who had learned of the great Shepherd of the sheep to *gather the lambs in his arms, and carry them in his bosom.* He hath fed you with *milk*, and with *strong meat* too, as you were able to bear it. Others of you have found him a faithful reprover, when at any time you had done amiss. Though it was much his temper not to make himself uneasy to any body, yet that did not hinder him from the discharge of his duty, in the rebukes of love, when there was occasion. You know how well he had learned to restore with the spirit of meekness, Galatians vi. 1.—to set in joint again,—so he used to observe the import of the word to be; alluding to surgeons setting broken bones, in which you have heard him say,—"There is need of the eagle's eye, the lion's heart, and the lady's hand;" that is, prudence, courage, and tenderness; and his practice was according to this spiritual operation. Others of you have found him a comforter in your sorrows, and a helper of your joys. Perhaps you have come to him labouring under doubts and fears; cast down, and disquieted; walking in darkness, and having no light; and have found his tongue so much *the tongue of the learned,* speaking a word in season to weary souls, that you have gone from him comforted and refreshed, and *your countenance hath been no more sad.* Well; he, being dead, let him, for this, be spoken of; and your former comforts, thus brought to remembrance, may be present cordials and support to you.[i]

(4.) Speak of the providences of God that were concerning him. If it be our duty to look not at our own things only, but at the things of others also, then, of theirs especially, who are *set over us in the Lord.* He often spoke of the comfortable events of Providence concerning him, with a thankful sense of the goodness of God to him in them, that others might join with him in his thanksgiving. You would do well to remember them now he is gone, that your praises may be continued, and even pass unmixed with your sorrows. Let it be still spoken of; for, it hath been many a time that his habitation was blessed. The adversary might suggest, with the same envious grudging as he did of *holy Job*;—Hast thou not made an hedge about him, *and about his house, and about all that he hath round about?* Thou hast blessed the works of his hands, and *his substance is increased in the land.* It was often observed, that all that he had, and all that he put his hand to, remarkably prospered, and that *the dew lay all night upon his branch.* Let this, now he is dead, be spoken of as the fulfilling of that scripture, Matthew vi. 33.—*Seek ye first the kingdom of God*, and the *righteousness* thereof, and then *all these things shall be added unto you*,—as far as is for God's glory, and your own real good. *Godliness hath the promise of the life that now is*, and many times the performance of it,—if not in kind, yet in kindness. It was a maxim, which, among many that I remember, (and I fear many more that I have forgot,) as the result of his comparing his own experience with the word of God, that,—"When we are doing God's work, we may let him alone to do ours; and, while we mind our duty, we may comfortably trust God with our safety and success." I confess, as to this, God dealt better with him than with many others of his faithful ministers. By this consideration alone no certain rules can be taken by which to judge of the divine favours;[k] but when, at any time, God is pleased to crown remarkable piety[l] with remarkable prosperity in the world, we are not to pass by such

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i "I am the more large and pressing upon this head, because I have been sometimes greatly delighted (I hope edified) in hearing the old disciples of Jesus Christ tell of their ministers that were dead before I was born, to hear them tell of their texts, and sermons, and sayings, the good counsels they gave them, the instructions and comforts they ministered unto them, and what they got while they sat under their shadow; (for commonly, the first impressions of the word in young converts, are the most lasting;) and of what use it hath been to them many a time since, one such spiritual receipt, with a *probatum est* annexed to it by one that speaks from experience, may do more good than twenty in a book. Thus you may be instrumental to comfort others, and to edify them with the same thing by which you yourselves have been comforted and edified under his ministry. And you will never have the less oil for ministering to others; nay, to him that hath, and thus useth what he hath, and what he hath had, more shall be given;—he that trades with five talents, makes them ten." Mrs. Savage's Transcript of the Sermon. Orig. MS.

k The hypocrite builds his hope upon such a thing as outward prosperity. I prosper in this world, therefore I shall be happy in the other world; as if a beggar should say,—Because such an one gave me a farthing, he will make me his heir. See Eccl. ix. 1. P. Henry, from Matthew Henry's MS.

l For my own part, I can truly say, whenever I have set myself to form an idea of the primitive apostolic spirit, from what has appeared of it in the good men of our own age, none ever more

a dispensation of providence unregarded. *Whoso is wise, and observeth these things*, may, from thence, *understand the loving-kindness of the Lord;* and infer, *—Behold, thus shall the man be blessed that feareth the Lord.* Surely, in him, that scripture was remarkably fulfilled, Psalm xxxvii. 11.—*The meek shall inherit the earth.* His prosperity was likewise an instance of that truth;—That, doing good with an estate, is the only way to have the comfort of it; and there is that *scattereth* in bounty and usefulness, and yet *increaseth.* That good bond which we have under the hand and seal of the God of truth, still remains in full force, power, and virtue, and is not subject to any defeazance;—That *he who giveth to the poor, lendeth to the Lord, and that which is given he will pay him again* with interest and rich advantage.[m] This scripture you have seen fulfilled in him, as in many others, who have dispersed and given to the *poor.* What good he did with that which the Lord had given him, notwithstanding his great humility in it, and care that his *left hand* should not know what his *right hand* did, you all know something of. I appeal to the poor concerning it, whose loins have blessed him, and whose hearts have blessed God for him. In this, according to the rule he was wont to give to others, he made his own hands his executors. And, when you speak of the providence of God concerning him, do not forget that measure of health and strength, that God graciously gave him, to go through such a great deal of work, at home and abroad, on sabbath days and week days, with so much vigour and constancy, to the sixty-fifth year of his age; and, even then, his *bow abiding in strength*, and renewed in his hands. This was *the Lord's doing*, and much beyond what all expected who knew the weakness of his body, and the liveliness of his spirit, at his first setting out. Nor will you forget the last scene of providence concerning him, (you all think now you will never forget it,)—his removal from you. Among other things, let him be spoken of as one whom *his Lord, when he came, found so doing;* who took a very short step from the pulpit to the throne; and was ravished out of your embraces, or ever you were aware. Speak of this to one another, not merely as a matter of talk, but as the *Lord's controversy* with you, which you are concerned to hear, and lay to heart. I doubt not, but you are all sensible now of the loss you sustain, as Israel was when Aaron was dead. Let not the sense wear off, but continue,—that the remaining impressions of this providence, and your frequent tender expressions, may appear to be deep and sincere; and that it may be said of you, as the Jews said of Christ,—*Behold, how he loved him!* You know how free he was of his pains among you; and his ministry was not chargeable to any, but all the pay he desired for his labours was, your spiritual profit by them. In gratitude for which you are the more obliged to remember, and continue the payment, now he is gone; keeping in remembrance the truths he taught you, and the copies he set you, that, as was said in the morning,[n] that,—"while religion lives among you, the name of that blessed man, that is now in glory, may flourish with you."[o] And, when I say, you must speak of your minister, who is dead, your doing it to *his* honour is the least that I intended. No; let him be spoken of,—

1. To the *glory of God*, whose instrument he was. I bespeak not a grain of that incense to be burned to his honour, which ought to be offered at God's altar. God forbid I should; for what is Paul, and what is Apollos?—(earthen vessels, while they live, and broken pitchers when they are dead;)—but what God is pleased to make them unto us. Do as Paul did, 1 Thessalonians i. 2. 3. that thanked his God upon every remembrance of his friends. Let not your praise terminate in your minister, but pass through him to the Lord Christ, in whose right hand he was so long a bright and shining star.

2. With application to yourselves, and for your own spiritual benefit and edification. For in all our discourse, we must study that by which we may edify one another. So speak of your minister as to increase one another's good affections, and confirm each other's resolutions for Christ and holiness; and thus you may find *meat* in the *eater*, and *sweetness* in the *strong;* the life of gospel grace by the death of gospel ministers.

I have but one hint more under this head, and it is this particular remark;—Since he came into the country, now almost forty-three years ago, you know that two places have had the benefit of his labours. The former enjoyed it about eight or nine years; and what a burning and shining light he was in that parish, we, that are young, have heard with our ears, and those of you, that are elder, do know, and remember. And yet, though he was so eminent an instrument of good there, within a few years after

readily occurred to my thoughts, than *Mr. Philip Henry* and Mr. William Bagshawe. Mr. Tong's Prefatory Letter to the Life and Character of Mr. William Bagshawe, by J. Ashe, 12mo. 1704.

m I verily believe we all fare the better, even in this world, for my dear father's charity to the poor. It appears by some of his papers of accounts, that, out of his small income, he gave, in money, fifteen pounds in one year, besides all that were relieved at his door;—he *devised liberal things*. Mrs. Savage. Diary, 1732, Sept. 18. Orig. MS.

n By the Rev. James Owen.

o "Thus I have suggested to you some things which you should be frequently speaking of him, and, I am conscious to myself, that, could he have foreseen I should have spoken thus much in his praise, such was his great humility and self-denial, that he would rather have prohibited it than have taken any pleasure in it, but I thought myself obliged to it; and, I remember, that, when our Lord Jesus said to those that he cured,—*See thou tell no man*, and they went and *told every body*, they were not reproved for it; because as Christ, in his humility, gave them that order, so it was in their *good will* that they went counter to it." Mrs. Savage's Transcript of the Sermon. Orig. MS.

his removal from thence, he was, in a manner, forgotten. Those few that were his *joy and crown* were removed by death, and, as he himself observed, a new generation soon sprung up which *knew not Joseph.* You have had the happiness of his ministry above three times as long; but, if it be so soon forgotten here, and the fruits so soon withered, I doubt not you will have a sad account to give another day. But I have a great deal of reason to hope better things of you, my brethren, and you will never forget what you went into the *wilderness to see.*

II. He, *being dead, yet speaketh;* that is, as some understand it, he yet *liveth*, and they think there is no more than that in it; that Abel, not only by faith, obtained witness that he was righteous, but by it, also, *being dead, obtained eternal life.* Cain killed his body, but he yet speaketh the praise of the Lord in heaven, with the blessed angels, those glorious *morning stars*, which *sang together.* We are told, Revelations vi. 9, 10. what was not only said, but *cried*, with a loud voice, by the saints under the altar, the souls which are slain; by which it is witnessed, that they live. Your deceased minister, being dead, yet liveth. If it be asked of *your fathers, where are they?* Blessed be God, we know where they are,—not lost, but gone before to glory. They are where the great Shepherd of the sheep is. They are no longer in our assemblies; they are where they longed to be, and where we, through grace, hope to be with them shortly. For, he that was our father's God, *is not the God of the dead, but the living;* and they live to him, and with him. But I shall take it more particularly. There are some that he, being dead, speaketh *against.* There are others, nay, all, that he, being dead, yet speaketh *to.* Surely, you will hearken; if not to *Moses and the prophets*, yet, when one speaketh to you *from the dead.*

1. Is it not a surprise to you, to hear that there are some that he, being dead, yet speaketh *against?* I will tell you, in short;—all those which sat under his ministry in their impenitency and unbelief; all who attended on his plain and powerful preaching, from time to time, with unconverted, unsanctified hearts; all the hypocrites of this congregation, who keep up secret haunts of sin under the cloak of a visible profession, and deny the power of godliness while they pride themselves in the form of it;[p] that have a name to live while they are dead in trespasses and sins; (and we have reason to fear there are such with you, even with you; it would be the happiest society on this side heaven if there were not;) *these* are they, he, being dead, yet *speaketh against.* Fair warning he gave, from the word of God, to every careless soul, and followed it with *precept upon precept, line upon line.* How often hath he called upon you to leave your sins, and turn to God, and close with Christ; and how did he order his cause before you, and choose out words to reason with you![q] He hath set before you *life and death; good and evil; the blessing and the curse.* And many a time hath he told you, if you did not return and repent, after such warning, he had *delivered his soul, and your blood would be upon your own head.* And, perhaps, your hearts have, with Felix, trembled under such reasonings as these. Whether you think it, or not, your minister is gone to give up his account, not only of himself,—that, no doubt, he hath done with joy,—but of you too. It is said, Luke xiv. 21.—that servant, who had been sent to invite to the marriage, came and showed his Lord how he had sped in his invitation. Your minister was wont to ask you, sometimes, when he was sincerely putting to you the grand case of your eternal salvation, and earnestly pressing you to consent to the gospel offer,—what answer he should return to him that sent him? What answer you gave him you best know; but he is now gone to give up his accounts, and to make his presentments at the great tribunal, before which we must all appear shortly. Nay, let me tell you, further, he will not only be a witness against you, but he will be an assistant with Christ in the judgment, to assent and subscribe to the sentence, which, at that day, will be passed upon you; for thus the saints will judge the world, 1 Corinthians vi. 2. especially ministers, Luke xxii. 30. Though, while he was with you, he loved you well, and earnestly desired your welfare, yet, if you perish in impenitency, the day is coming

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p "We must not be hypocrites, nor do any thing we do in hypocrisy. Even *disciples* must beware of this. It is the cry of the world against us, that we are such, but let us *approve ourselves to God*, that we may *so*, and then no matter. We must not have a *form of godliness without the power.* Nor a *name to live* without being *alive indeed.* We must not do what we do to be *seen of men.* We must not draw near to God *with our mouths, when our hearts are far from him.* We must not *make clean the outside, and be careless what is within.* We must not look one way, and row another,* as Jehu did. Suspect this evil; search for it; watch and pray against it. Contrary to all this is sincerity and truth. They differ like shadow and substance,—like the *picture* of a man, and a *man.*" P. Henry. Orig. MS.

q Consider, he would say, the *worth* of the *soul*, Matt. xvi. 26.—its original, Gen. ii. 7.—its operations, its duration, immortal;—its nature, spiritual. Consider how God the Father hath loved it, in giving Christ for it! How Jesus Christ loved it, in coming to die! How Satan knows the worth of it, else he would never seek, as he doth, to destroy it; alluding to Gen. xiv. 21. Consider the wants of the soul, blind, naked;—its dangers, likely to be lost; its capacity, capable of heaven. Beware, then, of those things that hurt and wound the soul, Proverbs viii. 36. Ply those things that will make for its good, Prov. xi. 27. means of grace, opportunities. Be acquainted with it; discourse much with thy soul; 'Soul, whither art thou and I going?'—Seek to advance it; put it to a good service. Seek to adorn it; get on the best robe, righteousness, grace, Prov. xix. 8. Seek to enrich it; other riches are not soul-riches, Luke xii. Seek to save it, Phil. ii. 12, 13. Provide for it; wife, children, the body, can say, 'Here is for me;' but the poor soul hath nothing. It is the first thing thought of in conversion, Acts xvi. 30. P. Henry. Orig. MS.

* "All Christians looke to heaven; indeed, wee are all for the earth; this taketh up our thoughts and affections, that wee are like boat-men, that looke one way, but row another." Bayne's Christian Letters, p. 272. *ut supra.*

when he will be content to see you perish, and will join with glorified saints in applauding the sentence. *Hallelujah; just and righteous are thy judgments!* Revelations xix. 12. The dresser of the vineyard, that prayed so hard for another year's reprieve, and promised to take so much pains with the barren fig-tree, resolves, if he succeeds not, to say not another word in its favour. *If it bear fruit, well;* Luke xiii. 9. *but, if not, then, after that, thou shalt cut it down;* so shall its doom be, the dresser himself hath decided it. When the day of patience is over, the *wrath of the Lamb* will break forth, without remedy, against his enemies, who would not have him *to reign over them.* I speak this, if it may be, at last, to alarm and awaken some sleeping souls, and to revive what you have heard from him, that it may not be brought in evidence against you at the great day; and, if the death of your minister may but awaken some impressions upon you, so as to prevail with you to leave your sins, it will be, to such, a happy providence; and may Samson's story be again verified, that he slew more of the enemies of the Lord at his death than in his life.

2. There are those, and, indeed, all of us, that, being dead, he *yet speaketh to.* Your minister is, indeed, fallen, but the *word of the Lord endureth for ever:* even *that word, which, by the gospel, is preached unto you,* 1 Peter i. 25. Nay, not only notwithstanding his death, but *by* his death, he speaketh; he hath but exchanged this pulpit for another; the grave is now his pulpit; and methinks, I still hear him speak to us that are of his family and relations, —to you, that are of his congregation.—*Being dead, he yet speaketh.* These are words of truth. Let us *rightly divide them* among ourselves, and each of us take a portion.

He, being dead, yet speaks to us that are his relations, and are, of all others, most nearly concerned in the stroke. Something he saith to us to comfort us under our present sorrow;—*Weep not for me!* Our loss is his great and everlasting gain. I shall especially observe what he saith to us by way of *direction* and *exhortation.* We are all here, by the providence of God, before the Lord this day,—all his children, and their yoke-fellows,—ten of us. We have observed, that, since we have been severally disposed of in the world into families of our own, we were never altogether here till yesterday; and a sad meeting it was; but, by this sadness, the heart will be made better, if we can but hear what our dear father, being dead, yet *speaketh* to *us.* And, therefore, because the word of the day sounds best in its day, and, perhaps, we may be never all together again, (for death seldom strikes single in a family,) give me leave to preach a little to myself, and my dear relations, in your hearing, that if, at any time, we, or any of us, walk unworthy of the relation we stand in to such a father, this place may be a witness *against us,* that it was not for want of knowing our duty. While he was yet with us, he was often speaking for us at the throne of grace,[r] *making mention of us,* and others, *always in his prayers.* And this is now not the least part of our grief,—that we shall have such an intercessor to pray for us no more. Yea, Lord, help us to pray so much the more, and so much the better, for ourselves! But, in reference to this part of our loss, I am comforted, not only with this thought,—that our Lord Jesus Christ *ever liveth to make intercession for us,* and he is *the same yesterday, to-day, and for ever,* —but with this thought also, that the prayers of our dear father, who is gone, are upon the file, in heaven,[s] and, through the mediation of the great Redeemer, will receive an answer of peace. When the *prayers of David, the son of Jesse,* were *ended,* yet he and his views were remembered, and his seed had the benefit of them, Psalm cxxxii. 1, 2. *The vision,* in answer to prayer, *is for an appointed time,* and at *the end it shall speak, and not lie.* Though we cannot say, now he is gone to heaven, he there prays for us.—No; Abraham is ignorant of us, and Israel acknowledgeth us not, yet we have reason to think, the many prayers of faith he put up for us while he was in the world of prayer, may be heard for us now he is gone, and we and ours may fare the better for them long after; and shall do so, if we do not, by our unworthy walking, forfeit our interest in them. And. shall the children of so many prayers miscarry? While he was yet with us, he did also speak to us, both by word and writing, as a faithful monitor, comforter, and instructor; but, we shall, in that way, hear from him no more. However, there are three things which he, being dead, yet speaketh to us:

(1.) He speaks to us to be followers of him in the way of holiness, because we *must* follow him to the grave, and that we *may* follow him to heaven. It is of great use to us, both for our direction and encouragement in our Christian course, to set before us the good example of the saints; for, blessed be God, as there is an old way, which wicked men have trodden, Job xxii. 15. so there is an old way, which godly men have trodden, Jeremiah vi. 16. But the nearer these examples are to us, the greater influence they should have upon us. If a *vain con-*

r When I hear repeated prayers on my poor daughter's account, [near her confinement,] I cannot but think of what my dear father once wrote to me when I was in her circumstances;—We are daily mindful of you, so that sometimes we are ready to fear our heavenly Father should be displeased, as if we doubted his audience and acceptance,—as *we* should, if so frequently minded of the same business;—but, we well know, his ways and thoughts are as far above ours as the heaven is high above the earth. Mrs. Savage. Diary, Orig. MS.

s "Children of many prayers, which are all upon *the file in heaven.*" Mr. Case's Funeral Sermon for Mrs. Scott, p. 68. duod. 1659. And see Oliver Heywood's Closet Prayer, p. 29 duod. 1671.

Dr. Owen, noticing Genesis iii. 15. says;—"This promise hung

versation can, by this, recommend itself to some, as being *received by tradition*, 1 Peter i. 18.—compare Jeremiah xliv. 17.—Should not a holy and heavenly conversation, transmitted to us, be, with resolution, held fast by us? Let the life of such a father, especially, seeing the *end of his conversation*, recommend religion, in the power of it, to us, and engage us in the steady practice of it. We, who had the happiness of free and frequent converse with him, could not but see a great deal that was excellent and exemplary, and which our own consciences subscribed to the goodness of. Let us, then, set ourselves, in the strength of divine grace, to transcribe it in our hearts and lives. Sure, never any one that professed religion did more recommend it to others, as lovely and amiable, than he did. We saw in him, not only the power of holiness, but the *beauty* of it. I have thought it the unhappiness of some that, otherwise, I had reason to think were good in the main, that, by the moroseness or melancholy of their temper and converse, have greatly hindered the success of the good instruction they have given to their children; and have, thereby, rendered religion a dull, melancholy thing, and thus has religion been wounded in the house of her friends. But it was the felicity of our education, that we had a father, whose spirit and converse recommended a life of serious godliness to us, as the most sweet and easy, the most cheerful and charming, life that could be; which demonstrated to us that *wisdom's ways are ways of pleasantness, and all her paths paths of peace.* Let us not, then, be slothful, but the willing, constant followers of him, who is now, *through faith and patience, inheriting the promises.* Let us tread in the steps of his humility[t] and meekness; his love and charity; his zeal and fervency in the best things; his self-denial and contempt of the world; his usefulness and beneficence to all; that those who see us may say,—Surely, these are the children of such a father.[u] Let us be mild and gentle in all our carriage; moderate in the use of all our enjoyments. Let us love the Scripture; *continue instant in prayer;* and maintain an even, quiet composedness of spirit under the varieties of providence; for, in all these things, we know very well, he set us an excellent copy. Let us, then, be followers of him so far as he was of Christ. It was the matter, both of his rejoicing and thanksgiving, that he saw his children walking in the truth; and it was his prayer, that they might continue so to do, and that none of his might be found at the left hand of Christ at the great day. Let us, then, as ever we hope to meet him with joy in the other world, follow him with diligence now.[v] Having begun *in the spirit*, let us not *end in the flesh;* having *laid our hand to the plough*, let us not *look back*, lest our latter end be worse than our beginning.

(2.) Being dead, he speaks to us, to be loving and helpful one to another. His common and undistinguished love to us all, was such that it could never be said which of us he loved best; and, it speaks to us, now he is gone, to *love one another with a pure heart fervently.* We know very well that our unity was the joy of his heart, while living; and many a time he hath, with us, blessed God for it. Let it, therefore, be the credit and honour of his family now he is gone. I find it is, I may call it, his dying prayer for us, his children, not only that we may be built up in holiness and comfort, but that we may be continued in brotherly love, and be a bundle of arrows, which cannot be broken. Now we have lost him, who was wont to pray for us, and be a common helper to us, let us pray so much the more, one for another, and be so much the more helpful one to another, especially in the things that pertain to the kingdom of heaven; and let all our bands of unity be strengthened and confirmed; and let it be our constant endeavour, each of us in our place, to be mutually serviceable to each other's comfort and welfare, and jointly serviceable to the glory of God, and to the comfort of our dear surviving parent; that the Lord of peace himself may command his blessing upon us, and our families, *even life for evermore.*

(3.) Being dead, he speaks to us,—to make death and the grave, heaven and glory, familiar to us; and, in other things, to converse much with them. This place used to be our father's house, but now the place that knew him knows him no more. The grave, the place appointed for all the living, is our father's

longest *on the file* before its accomplishment." Exposition of the Epistle to the Hebrews, vol. v. p. 52. oct. ed.

t "A man truly humble is apprehensive of God's greatness, and his own vileness, when he appears before him, Gen. xviii 27; Ezra ix. 6. He highly prizeth God's favour;—mercy is sweet unto him. He is easily brought to acknowledgment and remorse for sin. An humble heart is tender and melting, as Josiah, 2 Chron. xxxiv. 27. He will worship God according to his own prescription, and dares not worship him after his own fancy, Col ii. 18, 23. He is much given to prayer, Ps. ix. 12; x. 17. He is often singing God's praises, 2. Sam. vii. 18. 1 Chron. xxix. 14. He desires God's glory, though with his own shame and disgrace, 2 Sam. vi. 22. John iii. 29, 30. It is not a nick-name, or a bye-word, that will make him leave off his profession. He will ever rejoice in the good of others. It is nothing but pride which makes men envious, Ps. xxxiv. 2. cxix. 74. He will do all things without murmuring and reasoning, Phil. ii. 2, 3." Rev. Arthur Hildersam. Orig. MS. *Penes me.*

The reader will have no difficulty in applying the preceding sketch to Mr. Henry.

u 1731, Feb. 23. Read 1 Thess. ii. I could not but apply some passages to my dear and honoured father, verse 9, &c. I remember his labour and travel. I can witness how holily, justly, and unblamably, he behaved himself among us, charging us to *walk worthy of God, &c.* When he was forced from us to prison, as all the nonconformist ministers in that country were, at Monmouth's rebellion, his parting exhortation was that of the apostle;—*Work out your own salvation.* Mrs. Savage. Diary, Orig. MS. See *ante*, p. 89.

v If hope be right, it doth not work by pride, but by humility; not by idleness, but diligence; not by loose and careless, but by close and circumspect, walking. P. Henry. From Matthew Henry's MS.

house. Let us, therefore, visit that house often in our meditations: take a walk, now and then, *into the valley of the shadow of death.* We could never say of this house, when at any time we left it, we were sure of coming to it again, but we may be certain that, sooner or later, we must go to the grave. Let us, therefore, be always ready. The nearer death approaches us, the louder are its calls to us to prepare for our change. It would help to *apply our hearts unto wisdom*, thus, to *number our days;* for if there were more of death in our thoughts, there would be more of life and liveliness in all our actions.[w] He who is removed from us, was one that was very industrious to familiarize death to himself; he frequently thought, spoke, and wrote of it, not, as many who are thus all their lives subject to bondage, with a certain fearful, but with a certain cheerful, looking for that change. Let us, in like manner, converse with it; it will come never the sooner, but it will be much the more easy, and welcome, and less formidable to us, when it doth come. Every one *in his own order*, that is, in the order appointed by him in whose hand our souls are.[x] We must shortly be gathered to our fathers, and have no reason to count upon an exemption from it. Since, as Elijah pleaded, when he so passionately desired to die, *we are not better than our fathers*, 1 Kings xix. 4. We see a generation rising up to stand in our room, as we do in the room of those that are gone before us. But it is only the body, that poor, despised, broken vessel, that is laid in the grave, the immortal soul is translated to the heavenly regions; with heaven, therefore, we should converse familiarly, and dwell more in our thoughts among those mansions of light, where not only our heavenly Father is, but, which should be some inducement to us; he also that was the father of our flesh. Many a time we have, with much delight and satisfaction, visited here at this house, and now we can visit him here no more. If we have but boldness to enter into the holiest, by the blood of Jesus, we may visit him there, converse with that glory which he is in possession of. Let our conversation, therefore, be in heaven, not only where Christ is, but where so many of our dear relations are, with whom we have taken sweet counsel. Now there is one loadstone more in heaven to draw our hearts thitherwards. Methinks, he being dead, yet speaks to us in those words that came from heaven to John, Revelations iv. 1. *Come up hither*, —up hither in your thoughts and meditations; up with your hearts,[y] and live by faith in those serene, quiet regions above; and, blessed, blessed be God, *in our father's house are many mansions;* the place is not too strait for us; we need not scatter there as we do on earth; there is room enough for him who is gone, and all his family, him and his seed, and his seed's seed. God grant that a promise being left us of entering into his rest, none of us may seem to come short. To conclude this head;—being dead, methinks, he yet speaks to us in the language of Solomon, Proverbs xxvii. 10.—*Thine own friend, and thy father's friend, forsake not.* The God with whom we have to do, is our Friend, and was our father's Friend, Psalm xxii. 4. The God in whom our father trusted. He found him faithful, and, from his own experience, recommended him to us as a good Master,—*the God that fed him all his life long.* Let us, therefore, *avouch the Lord this day to be our God, and to walk in his laws, and to keep his statutes*, and never be prevailed with to leave him, or to turn from following him. If God loves the children for the father's sake, as he is said to do, Romans xi. 28. sure the children should love God, and serve him, for the father's sake. Our father's relation to God, we may plead with him in prayer, as 2 Chronicles xxvi. 6. and, therefore, plead it with ourselves, as a strong inducement to duty and obedience. If we are born in God's house, and are the seed of his servants, truly we should be his servants; if he be our father's God, we must exalt him. He, being dead, thus speaketh to his children, *Thine own God, and thy father's God, forsake not and forget not.*

2. He, *being dead, yet speaks to you* of this congregation. Long, and often, he hath been speaking to you in the *name of the Lord;* and an account must be shortly given for all that he hath spoken to you, or rather God by him. Above thirty years he hath been among you. Part of which time was, indeed, a *cloudy and dark day*, when such a man as he was *hid;* and yet, some of you know that even then his labours were little the less. When he durst not do what he would, he did what he could. But, blessed be God, the evening of his day was more clear and bright. His having been thirty years with you, brings to my mind a few lines which he penned on the death of a worthy minister, who had been the same number of years with his people, (Mr. Nevet, Oswestry.)[z]

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w The consideration of shortnesse of life, may be matter of consolation and comfort unto such as believe. What knowest thou, but that there is but a step between thee and heaven? Thou art here this yere; thou mayest be in heaven before the next. Thou art here this month, thou mayest be with Christ before the next. Yea, thou art here to-day; thou mayest be in blisse before tomorrow. Oh, this happy estate! How would men admire the happinesse of such a begger as were in possibility every houre to be advanced to a kingdome! The Monument, or Tombe-stone; a Sermon at the Funerall of Mrs. Elizabeth Juxon, by Stephen Denison, duod. 1630. pp. 22, 23.

x So,—all the events and occurrences of every day of our life are ordered by God,—are at his dispose, Ps. xxxi. 15. This is a great truth. It was an expression oft used by my dear father; —We know in whose hands our times are. This should quiet us as to afflicting providences. Mrs. Savage. Diary. Orig. MS.

y In the ancient church, when the people began to bring their offering unto the altar, the priest was to say—Αγω τας καρδιας,— Lift up your hearts. Mede's Works, p. 293. *ut supra.*

z See *ante*, p. 144.

The owner thought it much three years to come
To a *barren tree*, which hastened its sad doom.
What then may they expect, who ten times three
Had such a *dresser*, if they *barren* be?
A faithful, self-denying shepherd, who
Sought not the fleece, but flock; not yours, but you.

Thus, while he lived, he spoke to you; but, *being dead, he yet speaketh:* for, though he hath finished his testimony on earth, yet his testimony is not finished, but remains *speaking still.* When Elijah was translated, it should seem he left a *writing behind him* for a *remaining testimony*, so some understand it, 2 Chronicles xxi. 12. Five things there be which, being dead, he yet speaks to you. I shall mention them briefly, and so conclude.

1. He, being dead, yet speaks to you,—to *repent* of your sins. Especially, the sin of your *unfruitfulness* under the means of grace. It was sin that was the procuring cause of this calamity; it is that which now corrects you and reproves you; that is it which hath quenched your coal, and put out your light. If conscience be any wise awakened under this sad providence, you cannot but say,—*We are verily guilty.* Your unprofitableness and unfruitfulness, your barrenness, your barrenness; your *leanness*, your *leanness*,—though you have been fed in the fat pastures of the ordinances,—was the sin that provoked God to remove your minister from you. Turn your tears, therefore, into the right channel, and weep not for him, but for yourselves, and for your sins. Now is a time to reflect on your management and improvement of the means of grace you have had, and to be by that humbled before the Lord for your carelessness and neglect. Now you ought to remember against yourselves your vanity and hypocrisy, and how often you have come before the Lord as his people came, and sat before him as his people, and heard his words, but your hearts in the meantime have *gone after* your *covetousness.* He hath been to you as a *lovely song* of one that hath a *pleasant voice*, and can *play well on an instrument*, and, therefore, you have heard his words: but, have you done them? See Ezekiel xxxiii. 31, 32. and compare the next words, 33. When this cometh to pass, such a providence as you are now under, then shall you *know that a prophet hath been among you:* so easy is it to us to see the worth of mercies when we feel the want of them. Let this conviction take hold on your consciences now, and endeavour, henceforth, by the grace of God, to be more fruitful.

2. Being dead, he yet speaks to you,—to adorn your holy profession by a suitable conversation. I have been told he preached his farewell sermon at Worthenbury, upon that text, Philippians i. 27.—*Only let your conversation be as becometh the gospel of Christ.* Will you take that scripture as his farewell to you, which, *being dead, he yet speaketh?* I doubt not but you have all a respect for his name and memory, and could not contentedly hear him reproached and evil spoken of. Then do not you reproach him by doing any thing that may give occasion to the enemies of the Lord to blaspheme the *name of Christ*, and his doctrine. If any of you leave your first love, and return, with the dog, to his vomit; if you do any ill thing at any time against the sacred laws of justice and sobriety, will it not be said, "This was one of Mr. Henry's disciples?" —And thus the just reproaches you bring upon yourselves, will unjustly fall upon him. Let the regard you have for his name be a bridle of restraint upon you. Many eyes are upon you, that watch for your halting; therefore, *see that ye walk circumspectly.*

3. Being dead, he yet speaks to you,—to hold fast the profession of your faith without wavering. Remember what you have received and heard, and hold fast. Let it never be said concerning you of this congregation, that your faith and religion were pinned upon your minister's sleeve, and that when he died, that died with him. God forbid; for we are built upon Christ, *the chief corner stone.* Ministers are the builders of the church, but not the foundation of it. Let me, therefore, exhort you all, in the words of Barnabas, that *with purpose of heart, you would cleave to the Lord*, Acts xi. 23. The shepherd is smitten, but it is only the *under*-shepherd of the sheep; the Great Shepherd is still the same, and will be with you while you are with him: to him, therefore, you must resolutely adhere, with a firm and unshaken constancy. I believe that God, who hath the residue of the Spirit, hath also such mercy in store for the congregation, that he will not leave it altogether destitute. When God hath work to do, he will never want instruments to accomplish his designs. Be not you wanting to yourselves, and the power and grace of God will not be wanting to you. Nor will the promise of the faithful witness fail,—*Lo, I am with you always, even unto the end of the world.*

4. Being dead, he yet speaks to you,—to prepare for death,[a] for sudden death. This is spoken plain enough if we do but consider the circumstances of his removal. For a man to be well and dead in fifteen or sixteen hours, may we not easily infer from hence, how much we are concerned to be always ready, that when our Master comes, we may chearfully, upon the first intimation, *go forth to meet him.* We may, any of us, die as suddenly as he did, but are we prepared as he was? To him who was dying daily, it was but a short cut over a stormy sea; but if we continue unready, such a sudden death will to us have another aspect. It

[a] There is no real deliverance from death, but to be carried well through it. Dear father's frequent prayer was,—That God would go with us down to death, and up to glory. Mrs. Savage. Diary. Orig. MS.

will be like the arrest of a traitor; a hurry out of the world, like the surprise of that wretched worldling,—*Thou fool, this night shall thy soul be required of thee.* Let it, therefore, be our daily care, as we observed it was his frequent prayer, to be ready for that which will come certainly, and may come suddenly.[b]

Lastly. He being dead, yet speaks,—comfort and encouragement to those of you who belong to Christ, and are faithful to him. Is there any honey in the carcass of a lion? Any sweetness to be extracted out of so sad a providence? Yes, there is. If Christ's leaving his disciples was (though then sorrow filled their hearts) matter of rejoicing to them, John xiv. 28. why may not the removal of a faithful minister furnish us with some comfortable thoughts? He is gone before, as it were, to show you the way. His inheriting the promises is an engagement to those who (though they stay behind yet) have made those promises their *heritage for ever.* You that were his joy in this world, shall be his crown in the other. You know in his monthly lecture in this place, he was preaching over the four last things, viz. death, judgment, hell, and heaven: the three first of which he had spoken very largely and excellently to; and, in the course of his ministry, he was next to have preached concerning heaven;[c] and, it is likely, if God had continued him a while longer among you, you might have heard many good words and comfortable words from him on that subject. But, as if the great God should say,—"Come, my dear servant, you are not enough acquainted with that glory, you know but in part, and prophesy but in part; come up and see what it is; and leave your congregation to conclude what it is by the removal of one thither that was such a jewel in this lower world."—We may make some faint guesses at heaven's glory, when we consider that it is both the perfection and recompence of the holiness of the saints. That is certainly a blessed and glorious place, that is the receptacle of all those who were the blessings and glories of this earth. *Being dead, he yet speaketh to you;* that he is gone before, and is arrived, at last, into a safe and quiet harbour, and you shall not be long at sea. Though now we have parted with him in a melancholy shower of tears, yet, blessed be God, *we sorrow not as those who have no hope:* for we have *good hope through grace,* of meeting him again, and being for ever with him, and with all the saints,—and, which is best of all, *with the Lord.* Those who live up to these hopes in close walking, may live upon these hopes in comfortable walking. They who now *sow in tears* shall shortly *reap in joy;* and those who, by *patient continuance in well-doing, seek for glory, honour, and immortality,* shall shortly return, as other the ransomed of the Lord, to the heavenly Sion, with *songs of praise* and triumph; and *everlasting joy* shall fill their hearts and crown their heads: they shall *obtain joy and gladness, and sorrow and sighing shall flee away.* With which words let all who mourn in Zion comfort themselves, and one another.[d]

[b] See the Fading of the Flesh, &c. by the Rev. George Swinnock, pp. 34, 36. 4to. 1662.

[c] See a like record in the Life and Death of the Rev. R. Bolton, p 30. *ut supra.*

[d] From an authentic MS. in the possession of the Rev. T. Stedman. On comparing it with Mrs. Savage's MS. copy it appears to have had the benefit of the author's emendations; and it should seem, from their nature, for the press.

A SERMON,

PREACHED AT BROAD OAK,

JUNE 4, 1707,

ON OCCASION OF THE DEATH OF

MRS. KATHARINE HENRY,

RELICT OF MR. PHILIP HENRY,

WHO FELL ASLEEP IN THE LORD, MAY 25, 1707, IN THE 79TH YEAR OF HER AGE.

BY HER SON,

THE REV. MATTHEW HENRY, V. D. M.

PROVERBS xxxi. 28.

Her children shall arise up, and call her blessed.

THIS is part of the just debt owing to the virtuous woman, that answers the characters laid down in the foregoing verses; and part of the reward promised and secured to her by him, who, in both worlds, is, and will be, *the Rewarder of them that diligently seek and serve him.*

It is, indeed, enough to make them truly and eternally happy, that virtuous people are *blessed of God;* that the Lord Jesus is *raised up* in his gospel to *bless them*, will *arise up* at the great day to *call them blessed,—come ye blessed of my Father;* of him they are sure to be blessed. *He that sows righteousness, has that sure reward;* and *those whom he blesseth they are blessed indeed;* his pronouncing them happy makes them so. This is enough to engage us all to, and encourage us all in, the study and practice of virtue and piety, that the praise of it, whether it be *of men* or no, is *of God.* If men should be unrighteous, yet God will not, to *forget the work and labour of love;* though men should put slights, God will put honours, upon those that *fear his name.*

Yet, *ex abundanti*, over and above, this is *thrown in* as the reward of virtue, that among men also ordinarily it hath its praise; all that are wise and good, to be sure are of God's mind, and will say as he saith, and praise those whom he praiseth; and even in the consciences of others too, it is many times powerfully made manifest. *If there be any virtue*, saith the apostle, *if there be any praise;* which intimates that *virtue* is a *praise*, not only praiseworthy, and the real praise of those who wear that crown, but is attended with the praises of others who praise it, and praise God for it. What is heaven, but *holiness in honour*,—grace crowned with glory? shining in the perfection of lustre to the blessed inhabitants of the upper world; and such praise as a dark and weak capacity is able to give in this distant and imperfect state is made likewise to attend virtue, and is one of the present recompences of obedience in obedience. *In keeping of them there is this great reward.* Phil. iv. 8.

It follows here, verse 30.—*A woman that feareth the Lord, she shall be praised;* which is, (1.) A promise to those who are virtuous, that they shall have not only the *comfort of it* in their own bosoms, living and dying, but the *credit of it* also among their relations, friends, and neighbours, of whom they shall be had in honour, both present and absent. (2.) It is a *precept* to those that are about them, that they give them the praise of it. That of Solomon the Jews read as a precept, Proverbs x. 7. *Let the memory of the just be blessed;* and, therefore, when they make mention of any eminent saint, they add, *Sit memoria ejus benedicta*, Let his memory be blessed. We call the burying of our dead friends, the *last office of our love* to them, but it is *not so*, there is a *further* office of love owing to them, a debt to their memories, which we must always be *paying*, and must not, while we live, think ourselves discharged from.

Though we must not make the praise of men our chief end, far be it from us to do so. If we seek honour from men, we implicitly slight that which comes from God, as not sufficient to reward our services, and balance our losses; yet in order and subordination to the glory of God, we must have an eye to our reputation with men. *Let your light so shine before men*, in a good conversation, which is both pleasing and guiding as the light, *that they may* not only hear your good words, but *see your good works, and glorify your Father which is in heaven*, from whom *proceeds* every grace, and *every good and perfect gift*, and who, therefore, is *the Father of* all those *lights*. Not that they may see your good works, and *glorify you;* you must expect to be abased and vilified, and not seek your own glory; but *see your good works, and glorify your Father*, and that from him all *your* glory may *result* and be *reflected*.

Matthew v. 16.

James i. 17.

We are to value things as they are rated in God's books, and there we are told that a good name is better, not only than *precious ointment*, but than *great riches*, not only than all the pleasures, but than all the profits, of this world. A good name[a] is a *name for good things with God and good people;* and this is therefore to be valued, desired, and pursued, because it is an honour to religion; gives occasion for the thanksgivings of many to God; it is an advantage to us in serving God and our generation; and when we are gone will be an encouragement to those that shall come after us, to keep close to the ways of God and godliness. And, therefore, *whatsoever things are honest and lovely, amiable and of good report*, let us *think of those things*, and abound in them.

Eccl. vii. 1.

Proverbs xxii. 1.

The praise which particularly attends the virtuous woman, is here described to come, among others, from her own children; *her children shall arise up and call her blessed*. This virtuous woman, then, is not a recluse, one shut up and cut off from the business of this life, and the affairs of a family, under pretence of devotion, and separation to God. The church of Rome makes such only their religious, as they call them, and celebrates their sanctity, who abandon the relations they have, and abjure those they might have, as if none but they entered into religion and professed it. But the scripture canon gives other measures by which to judge of religion, and other rules by which to steer in it, than their canons do. *I will*, saith the apostle, *that they marry, bring up children, guide the house, and give no occasion to the enemy to speak reproachfully*, as they do, who, under pretence of overcoming the world, overrun it. And they that in these things faithfully serve God and their generation, not only give no occasion to the enemy to *speak reproachfully* of them, but give occasion to all to speak honourably of them; and, among the rest, *their children shall arise up and call them blessed*.

1 Timothy v. 14.

1. It is here implied, that it is a great comfort to those who are good themselves, to see *their children rising up*, risen up. Many good people are taken away, and see their children but just come into the world, putting forth like flowers, when they that should have nursed them up are removed from them, leave them in the cradle, or leave them, as we say, to the wide world; this occasions them some sad thoughts upon their death-beds, and if other difficulties be got over, yet this makes them loth to die; but in that case, it is a comfort that the fatherless, motherless children, may be, must be, left with one that will preserve them, and who has many a time remarkably owned and blessed the orphans, and proved himself the best of guardians; *he is the Helper of the fatherless* that *commit themselves to him*.

Psalm x. 14.

But if God prolong the days of his people in the land he has given them, so that they live to see their children grown up, and applying themselves to the service of God in their generation, likely to honour God in their day, as the parents did in theirs; it is very comfortable, and makes it easier to them, when they are called, to bid farewell to this world, and very comfortable to think that their children will be praising God on earth, when they are praising him in heaven. You that are parents, who see your children risen up, and bidding fair for usefulness on this earth, and happiness in a better place, bless God for it; look upon it as one of the comforts of the lengthening out of your life, that as you yourselves, through grace, grow riper for heaven, so you live to see your children, by the influence of the same grace, setting their faces thitherward. This may encourage you to say,—*Now let thy servant depart in peace*.

When godly parents are removed by death, and the place they adorned and filled up must know them no more, it is a very happy thing, and bodes well to the land, to the age, to the next age, if their children rise up in their room, a generation of humble, holy, serious Christians, followers of them who, through faith and patience, inherit the promises. It is very threatening, and an ill omen to the public, when (as Moses saith to the two tribes and a half, Numbers xxxii. 14.) a *generation of sinful men riseth up*, in the room

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[a] Be careful to walk so that you may get and keep a good name, but not by unlawful means, Gen. xl. 4. Many discommend themselves to draw on others' commendation. Provide honest things, Rom. xii. 17. 2 Cor. viii. 21. Phil. iv. 8. Avoid all appearance of evil, Eccl. x. 1. 1 Thess. v. 22. Sin stains a good name,—*Judas, not Iscariot*. If you honour God, he will honour you, 1 Sam. ii. 30. Walk humbly.—This is a grace very much adorning, Prov. xviii. 12. Phil. ii. 8, 9. Be tender of the good name of others, Matt. vii. 1, 2. P. Henry. Orig. MS.

of their sinful parents, to fill up the measure of their iniquity, and *augment yet the fierce anger of the Lord.* But, on the contrary, it is comfortable to those who are concerned for the honour of Christ, and the prosperity of his church, to see a generation of godly people rising up in the room of their godly predecessors, to bear up the name of Christ in his truths, ordinances, and laws, and to be to him for a name, and a praise, and a glory, *a seed to serve him,* and the interests of his kingdom among men, which shall be *accounted to him for a generation;* when it may be said, as it is of the church, Psalm xlv. 16. *Instead of the fathers shall be the children.* It is for the honour of God's promises concerning the *seed of the upright,* and of his covenant with them; it is for the credit of good education, and an answer to many prayers, when the children of religious families are religious, when the entail is preserved, and piety becomes an *heir-loom to a house;* but if it should be interrupted or cut off in particular families, we may, with comfort, assure ourselves that the sacred line shall be as long as the utmost line of time. *Children shall rise up* to bless the Lord, if not our children; though there be a degeneracy in some families, we hope there shall be an improvement in others to balance it. So that in every age the Son of David shall not want those that will be his witnesses, though not always alike numerous, or alike conspicuous, yet *one generation shall certainly praise his works to another; children* shall be *created,* rather than fail, to *praise the Lord;* children raised up out of stones to Abraham, even out of the stones of Jerusalem, to cry *Hosanna.* The promise is sure, it is inviolable, it is what we may depend upon, that the name of Christ shall endure for ever, whether in our families or no we cannot tell, but somewhere it shall, and his throne as the days of heaven; so that as long as the world stands, there shall be a people in it, in one place or other, that shall fear God, and work righteousness, and be accepted of him. Let God alone, to secure his own interest, do his own work, and fulfil his own counsels. When the mystical body is completed then cometh the end.

Her children shall rise up. We will suppose the virtuous woman described here to have finished her course, and then *her children rise up,* i. e. stir up themselves, with so much the more vigour and zeal, to pursue the same course, and do so much the more and better service to God and their generation. *Note,* The dying of old Christians should be the quickening of young ones. When our godly parents are removed, and an end put to their usefulness, it is time for us to *rise up,* to put forth ourselves with so much the more liveliness and resolution in serving Christ and striving against sin, that we may do something towards making up the breach, and repairing the loss. When good people are removed, it is time for those that are left behind to stir up themselves, and contrive what they shall do more for God, that those that are gone may be the less missed; to apply themselves with a double diligence to all the services of religion, that though there be fewer hands, there may not be less work done. *Moses my servant is dead,* saith God. *Now therefore, Joshua, arise.* Joshua i. 2. Such and such good Christians are dead, that prayed much, and did much good, *now, therefore, let us arise,* that are left behind, and take so much the more care and pains in religion; that though there be fewer praying, teaching, giving people, yet there may be no less praying,[b] no less teaching and exhorting one another, and no less good done. Holy Job, speaking of his own afflictions, and approaching death, saith, *upright men shall be astonished at this,* astonished to see such Job xvii. 8. a useful man as Job removed in the midst of his usefulness; and many such astonishing breaches have been made upon us; astonished to see those soon removed, that could be ill spared. Sometimes the *sun goes down at noon,* and no marvel if at that we stand astonished, and know not what to make of such dispensations; the flowers are plucked up, while the weeds are left to grow. But shall we then succumb and sit still in astonishment? Shall we lie down and despair of keeping up the work of God? By no means. The innocent shall stir up himself against the hypocrite, and resolve to make his part good with him; shall neither desert the cause, nor despair of success, but exert himself so much the more for the glory of God, that religion's righteous cause may not sink for want of hands to bear it up.

2. The children of the virtuous woman that *rise up,* shall *call her blessed.* It is her honour that she shall be praised by them, by them that were best acquainted with her, and most indebted to her. It is their duty to praise her in return for all the care she has taken of them, the pains she has taken with them, and the pleasure she has taken in them; *give her of the fruit of her hands,* so the honours paid her by her children are, and *let her own works,* those she bore, those she nursed, those she taught, *praise her in the gates.*

That this place has lately parted with a virtuous woman, I believe you will all own; one that was here a pious, prudent, generous, charitable housekeeper about threescore years; born here, and that here spent almost all her days, and here ended them in a good old age, with a great deal of holy security and serenity of mind. One of whom it might be said as it was of Ruth, All the children of my people do *know that she was a virtuous woman.* Ruth iii. 11. You have been told of it from this

[b] Dear father would tell us;—It is not enough to be where prayer is, (that is easy,) but we must *pray*—put a shoulder to every petition to help to heave it heavenward. Mrs. Savage. Diary. Orig. MS.

place already,[c] and have been stirred up (God grant the excitement may not be in vain) to follow her and others, who are gone before us to the better country, Hebrews vi. 12.

3 John 12. But *we must also bear record*, and we may do it with the more assurance, because you know that our record is true; nor can we be suspected of partiality herein, but might rather be charged with injustice and ingratitude should we neglect to pay this debt. You then will witness for us in this matter, that now the virtuous woman is gone to receive the reward of her virtue in a better state; her children, those of them that are left behind, rise up and *call her blessed;* while those of them that are gone before, are sharers with her in her blessedness. It is a comfort to us, and we reckon it a great instance of the distinguishing mercy and favour of our God, that we are the children of those whom we have reason to call blessed. The greatest honour that some children can do to their parents, is only, like Shem and Japhet, to conceal their shame, and cast a mantle over their follies: but, blessed be God, we need not that. Nay, we may go further than the daughters of Zelophehad did in the account they gave of their father, of whom they could say that he had not been any of the plagues of his generation, Numbers xxvii. 3. We can say more than that of our parents, that they were not only blessings to their family, but blessings to the country, blessings to the age in which they lived; and for this their children shall rise up and *call them blessed.*

Doctrine. That the children of virtuous and godly parents ought to rise up, when they are gone, and call them blessed.

Here I shall endeavour to show,

1. What is the character of those parents to whom this honour is due from their children.

2. What is the duty of the children, that they may, in a right manner, discharge this debt to the memory of their good parents.

For the first. What must the parents be, that their children, when they are gone, may *call them blessed*? If the parents be atheistical and profane, drunkards and unclean, swearers and sabbath-breakers, and scoffers at religion, or if they be mere carnal worldlings, if covetous and contentious, deceitful and oppressive, the children have no reason to *call them blessed.* If the way of the parents be their folly, let not their *posterity approve their sayings*, nor *like* a vain conversation ever the better for its being *received by tradition from their fathers.* They who train up their children in ungodliness and immorality, in prejudices against religion, and enmity to the serious professors of it, and so help to ruin them, the day may come, when their children will rise up in judgment against them, and call them cursed. But such black instances make ours shine the brighter.

Psalm xlix. 13.

Her children! Whose? Why, the children of the virtuous woman here described. *Her husband, he praiseth her*, for his heart *safely trusts in her*, and that gives her no small commendation; yet that is not all, he takes all occasions to speak well of her. The children do the same, and both concur in the matter of praise. Now let us briefly inquire after some of the characters of those whose children must *rise up and call them blessed;* and this inquiry I intend, not only for a just encomium of her that is gone, and indeed of both our parents, but for instruction of myself, and others of you that are parents. Let us learn so to qualify ourselves, by the grace of God, and so to carry ourselves, that our children may *rise up and call us blessed.* As children should be afraid of losing their parents' good wishes, so parents should be afraid of doing any thing justly to lose their children's good word and good will.

Now for the drawing of the character of those whose children shall call them blessed, I shall look but little further than the two verses before the text, and the two verses after it; and there we shall find that such as are wise, and such as are kind, such as are industrious, and such as are charitable, such as are virtuous, and such as are truly pious and religious, their children shall *rise up and call them blessed.* Such, by the grace of God, our parents were. May the same grace make us such.

1. Those that are *truly wise* deserve praise. And this is part of the character of the virtuous woman here, that she *opens her mouth with wisdom*, verse 26; she is not doomed, nor hath she doomed herself, to *perpetual silence;* but what she doth say, wisdom has the dictating of it, and it turns to her praise. Wisdom not only *makes the face to shine* for the present, but leaves a good report to succeeding generations, like the after-beams of the sun when he is set, surrounded with which he lies down in honour.

If we be wise, we shall not only be *wise for ourselves*, but wise also for our children, and for their good, especially if we *open our mouth with wisdom*, and so instil into their minds what they will afterwards have use for; if we know when to speak, and what, and how; if we speak calmly and considerately; if our heart study to answer; if our lips bring forth wisdom out of a good treasure of it in the heart; if we put away all that foolish talking which corrupts good manners, and debaucheth the minds, especially of young people, and *keep our mouth as with a bridle* at all times, particularly when our children are before us, they will have reason to call *us blessed* for setting them an example of the good government of the tongue. Children learn to speak

[c] In the funeral sermon, by Dr. Benion. See *ante*, postscript, and Appendix, No. I.

from their parents and nurses: let them from us learn to speak well, and not to mix the language of Ashdod with the Jews' language. We have the bending of the bough when it is yet young and tender, let us be wise in managing it, that we may set it right. We know how long a word [d] from a parent to a child, that is just coming to years of understanding, will be remembered. I know it by experience. What the vessel is then seasoned with, it will retain the savour of. Let us then open our mouths with wisdom, that our lips, if they do not *feed many*, yet at least may feed our own children, *with wisdom and understanding*.

Some of you will say, that you have now lost, I am sure I have lost, a very discreet and prudent counsellor, that not only ordered her own affairs with wisdom, but knew very well how to advise others, and was many a time *eyes to the blind;* one that was very well versed in Solomon's Proverbs, and the rules of wisdom which may be fetched from thence for the conduct of human life, and knew how to apply them, and to *use knowledge aright*. Let us in like manner stock ourselves with the principles of wisdom, govern ourselves by the rules of wisdom, submit ourselves to the laws of wisdom, and be ready, on all occasions, to speak pertinently and to the purpose; that, *opening our mouths with wisdom*, our children may suck it in when they are young, and show it forth when they are old, and then they will have reason to rise up and *call us blessed*.

2. Those that are *truly kind* deserve this honour. I say *truly kind*, for many are very *fond*, as David of Adonijah; but are therein really *unkind*. Those are truly kind that are wisely so; that are tender of their children's comfort, but not indulgent of their children's follies. That also is the character of the virtuous woman here, that *in her tongue is the law of kindness*, not the humour of kindness, or the pang of it, but the *law* of it, such kindness as receives law from wisdom, and gives law to the whole conversation. Those parents that have this law in their tongues, in their hearts, and are always under the commands and regulations of it, gain their children's love, and are entitled to their good word; those parents who make conscience of that command, which we have more than once among the laws of Christ,—*Parents, provoke not your children to wrath*, by haughtiness and moroseness, and keeping them at an unreasonable distance, by constant chiding, and severe correction, *lest they be discouraged;*—but who are *gentle towards them*, as becomes parents towards those that are parts of themselves, and that derive their follies from them; who reprove with the meekness of wisdom, restrain with reason and a due consideration of all circumstances, counsel and admonish with compassion and affection, and rule with a steady, gentle hand; such parents as these the children will *rise up and call blessed*.

And for this I am sure we have reason to call our parents blessed; never were any more under the government of the law of kindness, kindness particularly to their children, than they were. To be kindly affectioned is of good report with all men, recommends religion as that which softens and sweetens men's tempers, fits them for all relations, and makes them the joy of all the societies they are members of; by this, among other things, they *obtained a good report*.

Would we then be called blessed, let us study the art of obliging, and not only be pitiful, but be courteous; pitiful to the miserable; courteous to all; let us be governed at all times by that wisdom from above, which is gentle and easy to be entreated; let our passions be always under the check and conduct of religion and right reason; let all bitterness, and frowardness, and peevishness be put away from us, and every thing that is sour and supercilious; let us not be like Nabal, whose character it was, that he was such a son of Belial, that a man could not speak to him, —they that are so, trouble their own houses. But let us study how to put a due respect upon all, and particularly to convince our children that we love them, and seek their good; let the law of love rule in our hearts, and the law of kindness in our tongues, and let us study to make ourselves and all about us easy, always easy: be pleasing; be pleased; then shall our children *rise up and call us blessed*.

James iii. 17.

3. Those that are industrious and careful deserve this honour. This is the character of the virtuous woman here, verse 27.—That she *looketh well to the ways of her household*. And most of the characters given of her in the verses before fall under this head, where she is commended for her diligence and consideration, in the management of her house and the affairs of it, which is her particular calling, and that in which she is to abide with God. It is not made her praise that she spends her time in reading and contemplation; no, nor that she spends all her time in devotion neither, though she has her stated time for that. But that she *looks well to the ways of her household*, appointing them their portion of meat, and work too, in due season; has her eye upon all under her charge, to see that they both do and have what is fit. It is required from wives, that they guide the house, and they have need of wisdom to do it well. That is their place, their post. *Man goes forth to his work*

1 Timothy v. 14.

[d] See an instance in Mrs. Savage's Memoirs, p. 167. *ut supra*;—1696. Monday, Nov. 24. I went to Broad Oak.

Tuesday. One expression of Mr. Steel's I had from dear mother, which I daily find the truth of. Speaking of the backwardness of our hearts to duty;—When we have time, we want hearts; when we think we have hearts to seek and serve God, then we want time;—*The heart is deceitful above all things; Who can know it?* Mrs. Savage's Diary, Orig. MS.

end to his labour, but the woman stays at home to hers. *Where is Sarah thy wife? Behold, in the tent;* where should she be else? The virtuous woman is a good housekeeper; one that in magaging the affairs of the house, prudently avoids both the extremes of undue sparing and undue spending; that doth not on one hand over-work her household, and yet, on the other hand, suffers them not to mispend their time and neglect their business; that orders every thing to its proper time and place, and yet is not over nice or troublesomely curious: that is neither anxiously careful with that fear which has torment and amazement, nor yet careless and thoughtless of the morrow. This is the wise woman that *buildeth her house*, while the foolish, by neglecting it, doth, in effect, *pull it down with her hands*, and let it go to wreck and ruin. This is she that knows and observes a due proportion between laying up for her children, and laying out upon them, so as that neither unduly exclude or intrench upon the other, but both according to their place. Such a mother in Israel hath this place now lost, that provided well for her household, with a great deal of ease and order, and looked well to all the ways of it, and answered all the characters of the virtuous woman here described; and if her children that reap so much benefit by her good example, and the good education she gave them, do not call her blessed, let every body call them ungrateful, and you can call them no worse.

Proverbs xiv. 1.

And let all parents thus merit their children's respects, by consulting the prosperity of their family, and providing for them food convenient, both for the present and for hereafter, so as that there may be an equality, so far as human prudence, in dependence upon God's providence, can order. If all be laid out, and none laid by, they must afterwards come down,* and that will be a temptation one way; if all be laid by, and none be laid out, they will afterwards rise, and that will be a temptation another way. It is neither the wisdom nor the kindness of parents to their children, to make it all their care and business, either to hoard for them,—we have seen riches kept for the owners thereof to their hurt,—or, on the other hand, to set them off with advantage to the world, by their making a show,—that likewise has been of fatal consequence to many,—but to give them an education according to their rank, to do all they can to fit them for business, for the service of God, and their generation according to the will of God; to give them good instructions, and good examples of humility, industry, beneficence, and honesty, to put up good prayers for them, and with them. And this is that care of children for which we must rise up and call our parents blessed.

4. Those that are charitable, and *do good in their places*, are worthy of this praise; and this is here made part of the character of the virtuous woman, verse 20.—*She stretcheth forth her hand to the poor; yea, she reacheth forth her hands to the needy.* Her prudence and diligence find out the poor and needy, the proper objects of her charity, and she leaves not the distribution of her alms with others, as if she thought it below her, but with her own hand relieves and succours the necessitous. Her charity is extensive to those at a distance, intimated in the stretching forth of her hand to them; it also intimates, that she doth it cheerfully and heartily, with a willing mind, and not grudgingly; drawing out her soul first to the hungry, and then reaching out her hand to them.

Isa. lviii. 10.

Those who do this, set their children a good example, going before them in good works; they likewise leave them, if not a *great*, yet a *good*, inheritance, which will be sweet and sure to them; and, though they may leave them so much the less of this world's goods, yet they will leave them so much the more of the blessing of God, which *maketh rich, and addeth no sorrow.* He that disperseth and giveth to the poor, has not only a *righteousness which endureth for ever*, but *wealth and riches*, also, *shall be in his house*, with which his posterity shall be blessed. What is so laid out is *bread cast upon the waters*, which will be *found again after many days;* it is good seed sown in good soil, which will come up again with a great increase; it is put out to the best interest, and upon the best security, for it is *lent to the Lord*, and shall certainly be repayed more than a thousand-fold. This is another thing for which we have reason to rise up, and call our parents blessed; for they were *rich in good works*, as you very well know, yet without noise or ostentation. The *loins of the poor blessed them*, and, therefore, we should, in concurrence with the *blessing of him that was ready to perish.*

Ps. cxii. 2, 3, 9.

And let us, in like manner, recommend ourselves to those we shall leave behind, as Dorcas, who was celebrated for the *alms-deeds which she did*, not which she put others upon doing, or which she purposed hereafter, or which she would do by her will; no; but which she *did* herself out of her own estate,—making her own hands her executors. *To do good, and to communicate*, let us never *forget; for, with such sacrifices*, both *God* and man are *well pleased.*

Acts ix. 36.

5. Those that are *virtuous*, their children shall *rise up and call* them *blessed*, especially those that *excel in virtue*, as it follows here, verse 28.—*Many daughters have done virtuously, but thou excellest them all.* Those we call virtuous, that are sober and temperate, just and righteous in their conversation, con-

* If a man keep but of even hand, his ordinary expenses ought to be but to the half of his receipts; and if he think to wax rich, but to the third part. Lord Bacon's Essays. Essay xxviii.

scientious in all they say and do, in all they design and endeavour, fair and honest in all their dealings, that have no blot cleaving to their hands, or to their hearts; that have been exemplary for that *integrity and uprightness* which doth become Christians, and will *preserve* them, and study in every thing to conform to the laws of natural religion, which are not repealed, but confirmed and improved by our Christianity. Devotion towards God, without justice and sobriety, meekness and compassion towards men, comes far short of that universal righteousness which is requisite to our acceptance with God. Hands lifted up will not reach heaven, unless they be *pure hands*, and *lifted up without wrath and contention.*

Virtue may be taken more strictly for vigour and boldness, and resolution in that which is good; courage and spirit in doing our duty, in facing difficulties, giving reproofs, bearing reproaches, improving opportunities, and pressing forwards towards perfection. The virtuous are those who are lively and cheerful in religion, that *sing in* its *ways*, and are *fervent in spirit, serving the Lord;* and, in this sense, she was a virtuous woman whom we have now lost.

Philip. iv. 8. Now, where there is *virtue*, there is *praise;* there is that which ought to be praised, that for which the children must rise up and call the parents blessed, especially those who *excelled in virtue*, as ours did. Those who have only made a profession of religion, who have rested in the shows and formalities of devotion, while their lives and conversations have been disagreeable, little reason will either their children or their friends have to *call* them *blessed;* for the name of God, and his doctrine, is evil spoken of through them; but those who beautify their profession by that which is *lovely* and of *good report*, who thereby bring honour to their families, and set them a good example, their children, who shall be blessed for their sakes, must *rise up and call* them *blessed.*

6. Those that are pious and religious towards God are entitled to this honour; verse 30;—A *woman that feareth the Lord, she shall be praised.* Moral virtue is a blessed thing, but it will not make us blessed without serious godliness. As righteousness towards men is an essential branch of true religion, so religion towards God is an essential branch of universal righteousness. It is the *fear of God* that crowns the character of this virtuous woman, without which, all the rest was of small account. Those that hereby *honour God, he will honour*, and will have us to honour.

Those that keep up a holy awe and reverence of God upon their minds, that set him always before them, and have their eyes ever towards him, that have a regard to his authority over them, and, with an eye to that, submit themselves both to his precepts and to his providence; that make conscience of their duty to him, and are afraid of offending him; that devote themselves to his praise, and make it the business of their lives to glorify him, as the greatest and best of beings, and evidence it in all the instances of a steady, uniform, and undissembled devotion.

Those that make conscience of prayer in secret, and in their families; make a business of it, and take a pleasure in it; that delight in the holy word of God, and make it their meditation day and night; that converse much with it, and converse with others out of it; that call the sabbath of the Lord, *holy* and *honourable*, and honour God on that day; that call his courts amiable, and desire to *dwell in his house*, where they may be *still praising him*, and thus do the work of heaven while they are here on earth; that live a life of communion with God, conformity to him, and complacency in him; that have such a holy dread of God and his wrath, as drives them to Christ and his mediation, without which there is no standing before the just and holy God. Those that in their whole conversation, exemplify the fear of God dwelling and ruling in their hearts. Those that, not only by such a good example as this, but by their prudent and pious instructions, *teach* their *children also the fear of the Lord*, train them up in the ways of *pure religion*, under Psalm xxxiv. 11. the conduct of the principles of catholic Christianity; not biassed to a party, nor soured with animosity and uncharitable prejudices; and in subjection to that *kingdom of God*, which is *not meat and drink*, but *righteousness, and peace, and joy in the Holy Ghost.* They that do thus, as they are *accepted of God*, so they shall be *approved of men*, and their children, in a particular manner, have reason to rise up and call them blessed. And such you know the parents were whom we are this day calling so.

And let this engage all that are parents to do likewise. Live in the fear of God, be in that fear every day, and all the day long. Bring up your children in that fear; look upon true devotion to be true wisdom;[f] and do all you can to preserve the entail of it in your families, that your children may be praising God for you on earth, when you are gone to heaven, and you and they may be for ever calling one another blessed.

For the second.—What is *the duty of children*, that they may discharge this debt, which they owe to the memory of their good parents? How must we

[f] It is recorded of Mrs. Hanmer, that she very much preferred the spiritual welfare of her children before their temporal; looking on the former as the true felicity, and on the latter, without it, *but as a* pleasant voluntary misery The last Work of a Believer, prepared for the Funerals of Mary, the Widow, first of Francis Charlton, Esq., and after of Thomas Hanmer, Esq. By Richard Baxter. p. 148. duod. 1662.

perform this service to those who have recommended themselves by those characters? I shall open this in six things.

1. We ought always to maintain a grateful remembrance, and take all occasions to make an honourable mention, of our godly parents. We cannot keep them from the grave, but we may keep them from the *land of forgetfulness*; let their memories live with us when they are dead; live while we live, and be transmitted to those we leave behind; let them be always dear and precious to us, and being dead let them be like Abel, yet *spoken of*. Some think Laban's teraphim were the effigies of his ancestors, which, therefore, he would by no means part with. Let the remembrance of them be preserved in our minds, and then we have the best pictures of them, and such as we cannot be robbed of. This is part of the duty required by the fifth commandment, (which is the *first commandment with promise,*)—*Honour thy father and thy mother*; honour their memories when they are gone.

Heb. xi. 4.

This we ought to do in gratitude for all their kindness to us, both as parents, and as godly parents,—their kindness to our bodies and our souls.

(1.) As parents, they took care of our natural life, and preserved that lamp from being extinguished when it was first lighted, and a little thing would have blown it out.—*Why did we not die from the womb? why did we not give up the ghost when we came out of the belly?* It was because the *knees prevented us*, and the *breasts, that we should suck*. That tender, that earnest, care, which the God of nature put into the hearts of our parents concerning us, when we were in the helpless state of innocency; the pains they took with us, when we were unable to do any thing for ourselves, and perhaps froward with those that did any thing about us, is what we can never make a sufficient return for, either to them while they live, or to their memory when they are gone. The great favours God bestowed upon his people Israel, are represented by the compassionate relief given to an infant, which intimates that that is a kindness never to be forgotten.

Ezekiel xvi.

(2.) As godly parents, and upon this account much more, we ought to do honour to their names, and their memory should be doubly precious to us; remembering, that, in the sense St. Paul writes it to Philemon, we *owe unto them even our own souls also*, under God. What should we have been that were *born like the wild ass's colt*, that brought into the world with us so much sin, and folly, and corruption, if we had not had good parents, who took early care, to the utmost of their power, to form us to that which is good? What should we have been if we had not been catechized and instructed in the principles of religion,—which we sucked in with our milk,—if we had not been restrained from sin, and the springing up of the *root of bitterness* checked betimes? And, if we had not been directed and quickened in the way of our duty, and told plainly,—*This is the way, walk in it?* Notwithstanding all the advantages of our education, it is bad enough with us, and we have reason to complain of our ignorance and mistakes, our defects in our duty, and our proneness to sin. But how much worse would it have been with us, if we had never had those advantages! Perhaps we should never have learned to pray, if our good parents had not taught us when we were young, and trained us up to it; should never have been acquainted with the word of God, if they had not made us acquainted with it, and taken care, that, *from our childhood, we should know the Holy Scriptures*, as Timothy did, who, being so conversant with the Scriptures when he was *a child*, when he became a man, a *man of God*, was by that means thoroughly furnished for every good word and work; and if we, by the same means, be not so, in some measure, it is our own fault. They did their part.

Philemon 19.

Blessed were they of the Lord that took pity on us in our folly, and taught us the good knowledge of the Lord, of the Lord Jesus, and led us into an acquaintance with Jesus Christ, and him crucified; showed us the difference between good and evil, that we might *abhor that which is evil*, and *cleave to that which is good;* reasoned with us many a time about our souls and another world; set before us life and death, the blessing and the curse; followed us with precept upon precept, and line upon line; dealt with us as *reasonable creatures*, showing us what a rational thing religion is, and so *drawing us with the cords of a man*; dealt with us according to the capacities of our childhood, teaching us the things of God as we were able to bear them, with tenderness, and a gentle conduct, and so *drawing us with the bands of love*. This is what we ought always to retain the remembrance of, not only for our own benefit, but for their honour.

Blessed were they of the Lord, who followed the good instructions they gave us with constant and earnest prayers to God for us night and day; having presented us to Christ in our baptism, pursuant thereunto they oft presented us to him in their addresses to the throne of grace, and pleaded our baptism. A good stock of prayers they laid up for us,[s] which we hope are upon the file in heaven, and that we, and ours after us, shall reap the benefit of them; for, it is true of prayer, what we say of winter, that it never rots in the skies. Such parents as these ought not to be forgotten, but to be daily remembered, and spoken of with respect, who daily remembered us, and whose prayers, like Cornelius's, came up before God for a memorial.

2. We ought to give God thanks for them; and

[s] See Flavel's Fountain of Life. Works, vol. i. p 237. *ut supra.* And, Life of the Rev. T. Cawton, p. 45. *ut supra.*

that is the best way of calling them *blessed;* blessing God for them, and for the benefit we had by them. They were themselves, and were to us, what the free grace of God made them, and no more; and, therefore, that grace must have all the glory. Whatever is blessed to us we must bless God for, for he it is that blesseth it, and so maketh it a blessing; he is the Author and Fountain of all that which is worthy to be praised; and, therefore, in him, as the Centre, all the lines of praise must meet. All is of him, and therefore all must be to him. We are not to pray to God for the dead, but we are to *praise* God for them.

Let us, then, who had godly parents, look far back in our thanksgivings, and bless God,

(1.) For his grace in them, which carried them on with comfort, and enabled them to finish their course with joy. Now, we have seen *the end of their conversation*, and with what a holy security and serenity of mind they put off the body, and removed to the world of spirits, we have reason to give glory to him who was the *Author and Finisher of their faith;* who led them on in their way, and bore them as *upon eagles' wings*, till he had brought them safely and comfortably to their journey's end,—to that blessed state, where they *receive the end of their faith* and hope, even the *salvation of their souls.*

We have reason to bless God for her that is now removed, who bid farewell to the world[h] so very cheerfully,—said she had enough of it, and longed to be with Christ;—would not have her sickness called an affliction, but a welcome messenger to fetch her home;—and said, a little before she died, she hoped she knew, in some measure, by experience, what it is for a believer to *have eternal life abiding in him;* having little doubt of her future happiness.[i] For this she blessed God, and so should we.

(2.) We must bless God for our benefit by that grace. Though they could not give us grace, no more than they could give us being, yet God was pleased to make use of them, as instruments in his hand, in the beginning and carrying on of that good work. God enabled them to teach us, and pray for us; he made them guides to us, and faithful monitors, and made their words to be to us as goads and nails. Now, *Thanks be to God, who put that earnest care into their hearts* for us, even to travail in birth again, till they hoped they saw Christ formed in us. Has there been in the hearts of our parents, ministers, or friends, an earnest care for the welfare, the eternal welfare, of our souls? Blessed be God, that *put it into their heart*, and made it such a blessing to us!

2 Cor. viii. 16.

David thanked God for sending Abigail to meet him, and, with her wisdom, to stop him from going on in a sinful way. Surely, we have much more reason then to thank God for our parents, who directed us into the good and right way. Blessed be God, that sent them; and blessed be their advice; and blessed be their memory.

3. We must own the goodness of that way of religion and serious godliness, which they chose, and wherein they walked,—even to the end, till they finished their course. We *call them blessed*, in calling that blessed which they so highly valued, and valued themselves by; in calling religion's ways, *ways of wisdom*, and those ways of wisdom, *ways of pleasantness.* It is a great matter to us, in the government of ourselves, whom we call blessed; whom we think well of, as in the best and most desirable condition; whose *sayings we approve*, and with whom we wish to take our lot. Even Balaam desired to die with the righteous, and have *his end* with them; but we must think it desirable to *live* with the righteous, and have *our way* with them. The fundamental error of a carnal world is, that they *call the proud happy, whom God resists*, Malachi iii. 15. and *bless the covetous, whom God abhors*, Psalm x. 4. They think worldly people, that have abundance of the wealth, and mirth, and gaiety of this world, are the only happy people; now, it is necessary that this mistake be rectified, as the Psalmist rectifies it, Psalm cxliv. 6. where he owns it to be the sentiment of the most,—*Happy are the people that are in such a case*, —that live at ease, and grow rich,—but pronounceth it his sentiment, that, rather,—*Happy are the people whose God is the Lord.* There are, then, hopes of young people, that they will do well, when they call their godly parents blessed, and reckon that, though they made no great figure in the world, were not dignified with pompous titles, did not raise estates, nor obtain a name like the names of the great ones that are in the earth, yet they were truly honourable, truly happy.

Psalm xlix. 13.

(1.) We must reckon that they were truly honourable; and value ourselves more upon it, that we are a seed of saints, than if we were a seed of nobles. This will quicken us to pursue honour in the same way in which *they obtained a good report.* Though there were those, perhaps, of the fools in Israel, that might reproach and despise them, and say all manner of evil against them, for Christ's sake, yet we

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h Thus beautifully expressed by Mr. Baxter, as a motto for his own picture.

Farewell, vain world! as thou hast been to me,
Dust and a shadow, such I leave to thee.
The unseen life and substance I commit
To him that's substance, light, love to it.
Some leaves and fruit are dropp'd for soil and seed;
Heaven's heirs to generate; to heal and feed:
Them also thou wilt flatter and molest,
But shalt not keep from everlasting rest.

Poems, new ed. p. 114.

i Good old Mrs. Doughty, sometime of Shrewsbury, who had long walked with God, and longed to be with him; and was among us an excellent example of holiness, blamelessness, contempt of the world, constancy, patience, humility, and (which makes it strange) had a great and constant desire to die, though she was still

must reckon it was their honour, and honour enough, that they were accepted of God, respected and valued by all wise and good men, and perhaps made manifest also in the consciences even of those that were bad; and even the reproach of Christ was their praise, their riches, *greater riches than the treasures in Egypt*; it is an honour to be dishonoured for Christ, much more to be loved and esteemed for his sake. They that live and die in Christ, live and die in honour. Do we believe this?—Let us then but have the same honour our godly parents had,—a name for that which is good with those that are good, the honour of doing good in a low and narrow sphere,—and we covet not to *make a fair shew in the flesh.*

Hebrews xi. 26.
Acts v. 41.

(2.) We must reckon that they were truly happy,—happy in the enjoyment of themselves, and of what God had given them in the world; happy in the quiet and repose of their own minds; and happy in the prospect of better things in the better country.—We have reason to say,—That the ways of God and godliness, in which our good parents walked, were good ways,—*ways of pleasantness and peace*,—that the yoke of Christ is easy and gentle, and very sweet. They told us many a time, and abode by it to the last, that they had found the Lord Jesus a good Master, and his work good, even its own wages, and a present great reward of obedience in obedience. Let us set to our seal that this is true, and account that true holiness is true happiness; for, in heaven, where there is the perfection of happiness, there will be the perfection of holiness; and, let us account them happier in the love and favour of God, the comforts of the Spirit, the testimony of a good conscience, and the earnests of eternal life, than if they had had all the delights of the sons and daughters of men, and the peculiar treasure of kings and provinces. And let us put in for the same happiness, by following them as they followed Christ.

4. We ought to be very sensible of our loss, when such parents are removed from us. If we call them *blessed*, we call them *blessings*, and reckon that we were greatly blessed in them while they were continued to us, and therefore, that now they are removed, the hand of the Lord is gone out against us, and he is contending with us. It concerns us, therefore, to accommodate ourselves to such a providence, to *hear the rod, and him that appointed it*,—to understand the meaning of it, and answer its intention.

(1.) Wherein we have been in the least defective in our duty to our parents, or other relations, when they are removed from us, that is a call to us, a loud call, to renew our repentance for it, and to pray for pardon in the blood of Christ. This is a time to bring to remembrance; it is sin that provokes God to take our dear relations from us, that were comforts to us; and, therefore, when we mourn for death, we must mourn for sin, for *the wages of* our *sin is* their *death.*

(2.) We ought by it to be minded of leaving the world, too; for *we are not better than our fathers*; they are gone, and we are going, drawing after them apace;—*Thou shalt be gathered to thy people*, saith God to Moses, *as Aaron thy brother was gathered.* We must leave the world, as our parents left it. Let us, therefore, learn of them to die, and let their removal to the grave help to make it the more familiar to us, and engage us to converse more with it, that we may get more ready for it.

(3.) Now we want our parents to pray for us, God calls us to pray so much the more for ourselves and for our children. Now we want them to instruct and advise us, we must meditate more in the word of God, that best of counsellors, and keep a stricter guard over our own hearts and ways, that thus we may the less feel the loss of them.

5. We ought to think much of that happy state to which our godly parents are removed. We must *call them blessed*, not only for what they *were*, but for what they *are*; think and speak much of the blessedness of that world into which God has now sent for them from this world of ours. We have a great deal of reason to be *confident of this very thing*, that now, they are *absent from the body*, they are at home *with the Lord. Call them blessed*, then;—blessed indeed; for, they are not only at rest from all their labours, but are *entered into the joy of their Lord.* In this sense it may be asked,—*Your fathers, where are they?* (Zechariah i. 5.) Your godly parents, ancestors, and friends, that are fallen asleep in Christ; *where are they?* And what a comfort is it to think where they are; not lost, not perished; not cast, as they suspected concerning Elijah, *upon some mountain*, or in *some valley.* No, though we are much in the dark concerning the particulars of the state of separate souls, yet we are sure, in general, that, to them, to whom *to live* was *Christ, to die* will be *gain. Where are they?* Why, they are where they are perfectly and perpetually blessed in the immediate vision and fruition of God within the veil; infinitely more happy where *they are*, than where *they were. Where are they?* Why, they are in the mansions of light and bliss, that are in our Father's house above; in the New Jerusalem, in the paradise of God, where they *hunger no more, nor thirst any more, neither doth the sun light on them, nor any heat.* They are in the best company, employed in the best work, and enjoying a complete satisfaction. *Where are they?* Why, they are where there are no complaints, nothing to interrupt their communion with God, or cast a damp upon their spirits. Death has

complaining of doubtings, and weakness of assurance. Mr. Baxter's

Last Work of a Believer, *ut supra.* Address to the Reader, pp. 4, 5.

done that for them which ordinances could not do, —has perfectly freed them from that body of sin and death which was here their constant burthen; and hath set them, for ever, out of the reach of Satan's fiery darts, which were here their terror. The spirits of the just are there *made perfect*, beyond the perfection of Adam in innocency, for they are immutably confirmed in it. *Where are they?* Why they are where they would be; in their centre, in their element. They are where they have longed to be in that blessed state, towards which, while they were here, they were still reaching forth, and pressing forwards.[k] Let us, then, *rise up, and call them blessed;* for, blessed, thrice *blessed, are the dead, which die in the Lord.*

And this will be of use to us;—

(1.) To comfort us in reference to them now they are gone; for we *sorrow not as those that have no hope;* blessed be God, we do not. *Daughters of Jerusalem, weep not for me;*—there is no occasion for it. While our friends are here with us, in this vale of tears, it is our duty, when they are in distress, to weep for them,—for, therein we weep with them; and it is our duty to *weep with them that weep;* but they need not be wept for upon their own account, that are not only not weeping, but have for ever taken their leave of weeping, and have had *all tears wiped away from their eyes.* While *one member suffers*, it is fit *all the members* should *suffer with it;* but, if that member be honoured, let all the members think themselves honoured with it. *If ye loved me, ye would rejoice, because I said, I go to my Father.* While we are here in the dark, and at a distance, they are *made nigh*, and *see face to face.* While we are struggling with our difficulties, and groaning under our burthens, *without are fightings, within are fears,*—they are easy and safe, and abundantly satisfied.

(2.) To encourage us in our Christian course, work, and warfare, let the consideration of that happy state into which they are gone before, make us always to abound in the work of the Lord, because our labour will not only not be in vain, but will be abundantly recompensed. *In due season we shall* thus *reap;* and, therefore, *let us not be weary in well-doing.* If we *sow to the Spirit*, as they did, we shall *reap life everlasting*, as they did. Say then, *We will go with you*, for we have heard God *was* with you, and we believe you *are* with him; and, therefore, let nothing turn us from following after you.

6. We ought to tread in the steps of their virtue and piety, and imitate them in every thing that was praiseworthy. To commend that which was good in them, and not to copy it out into our own hearts and lives,—to commend the way they walked in, and not to walk in it ourselves, is to give ourselves the lie, and *out of our own mouth shall we be judged.* Are not we under the same obligations to be religious that they were? Is it not as much our concern as it was theirs? Are not we as much bound to serve God, and our generation, in our day, as they were in theirs? May not our children expect we should take the same care of them, that our parents did of us,—set them as good examples, and pray as much for them? Let us resolve, then, to walk in the same spirit, in the same steps; and, in the strength of divine grace, to *follow them, who are now, through faith and patience, inheriting the promises;* and endeavour *not to come behind in any gift*, in any grace, in any duty.

We are concerned thus to follow them,—

(1.) In pursuance of the good education they gave us. They laid a good foundation by the lessons they taught us, the counsels they followed us with, and the good exercises they trained us up in; let us, therefore, while we live, be building upon that foundation, till the *top-stone* be at length *brought forth with shouting.* We have been led into green pastures by still waters; let us, then, by our holy strength, and serviceableness, praise our keeping, and commend our education by living up to it, and giving the like to our children, and thus *call them blessed*, to whom we owe so great an advantage.

(2.) In compliance with the good example they set us, and in conformity to that, by which the instructions they gave us were both explained and enforced, and we were both directed and encouraged in the way of our duty. It is the praise of all the godly kings of Judah, that they *walked in the way of David their father, and turned not aside.*

(3.) In kindness to the world we now live in, and the generation in which our lot is cast. There is a great gap made by the removal of good people, let us endeavour to fill it up, by doing good in the place where God has cast our lot, as they did that are gone; that it may be said, while we survive,—They are not gone, but they still live in us.

(4.) In expectation of the bliss of that world they now live in. Their serious piety was found unto praise, and honour, and glory, in this world, and will be much more so at the appearing of Jesus Christ. Let us, therefore, having an eye to the same *joy set before us, run with patience* the same *race set before us;* let us proceed with holy vigour and resolution, and persevere with an unshaken constancy. We serve the same Master, have a promise of the same Spirit, and a prospect of the same recompence. Let every one of us, therefore,—Hebrews vi. 11.—*shew the same diligence unto the full assurance of hope unto the end.*

k The above beautiful passage may remind the reader of Mr. P. Henry's remarks at the funeral of Mr. W. Lawrence, referred to in the Life of Mr. Samuel Lawrence, in this vol.

THE

APPENDIX.

APPENDIX, No. I.

MRS. KATHARINE HENRY died May 25th, 1707, æt. 79.

The only obituary of this excellent person forms No. I. of the Appendix to the life of Mrs. Savage, *ut supra*.

The following extracts are from Mr. Matthew Henry's diary:

1707, May 25. This morning I received the sad tidings of my dear mother's death, a little after twelve o'clock in the night. At the entrance of the sabbath she entered upon her everlasting rest. I endeavoured to do the work of the day, in much weakness and heaviness, because Christ would not suffer him, whom he called to preach the gospel, to go first and bury his father. I expounded Zechariah xiv. Philippians iv. Psalm xxv. 15.—*Mine eyes are ever toward the Lord.* I went in the evening to the beheaded family at Broad Oak, where we wept and prayed together. My wife and two sisters were with my mother when she died, which was a comfort to me, though I was absent.

26. Spent at Broad Oak, in preparation for the funeral, which I desire to do in the actual belief and expectation of the resurrection of the dead, and the *commandment* which will be given *concerning* the *bones*.

27. Spent as the day before; many thoughts of heart, which are known to God. Friends are strange, but I hope our God is nigh at hand.

28. This day my dear mother's remains were decently conveyed to Whitchurch, and deposited in the silent dust, close by my dear father's. Before we set out, Dr. Benyon preached, *ad rem*, and very affectingly, on Hebrews vi. 12.[a]

Dr. Benyon's funeral sermon had reference also to Mr. Pell, who was placed over the congregation at Broad Oak when the Dr. removed to Shrewsbury. Mr. Pell died May 21, 1707, æt. 25. See Memoirs of Mrs. Savage, Appendix, No. I. The notice taken of Mr. and Mrs. Henry, together with the honourable memorial of Mr. Pell, seem to unite in rendering it desirable that the following extract from the sermon should be preserved. The transcription is from an authentic manuscript.

"Shall I run eleven years backwards to the ever-memorable consort of that excellent person, whose dear remains we are now going to inter? I would do so, did I not think his bright graces, and endearing service, must needs have left impressions upon you that cannot wear off as long as you have souls to retain them; and yet I cannot but excite you to follow him in his second self; for, they both thought, and spoke, and did, *the same things* in religion, and, *being dead, yet speak*.

"I must add, too, that Divine Providence hath ordered the melancholy event of an intervening death—Mr. Pell—to enforce the instruction of the other two more powerfully.

"He, I doubt not, *inherits the promises;* follow him; imitate him; he was industrious in his great Master's service, and pleaded not, as he might have done, the excuse of a crazy and dying body. *Be not weary in well-doing;* he reaps already; and you *will reap, in due time, if you faint not.*

"He was very penitent for sin, and spoke of it with a mighty passion; and, though he hoped God, for Christ's sake, had forgiven him, he could never forgive himself.[b] He entertained the prospect of death with great composure. It was his dependence on Christ that made him able to do so. He often said he had nothing else to trust to, and he trusted to that so far as to say, cheerfully, when he found his expiring hour was at hand,—'Come now, death, and do thine office.' How agreeable was the reflection, the excellent believer, whose funeral we now attend, made on the report of this hopeful preacher's death. 'And,' says she, '*is* Mr. Pell got to heaven before me?' It was like her.

"There was so much to be *followed*, that, in pro-

[a] Orig. MS. See also Tong's Life of Matthew Henry, p. 138. *ut supra.*

[b] It is recorded of Mr. Baxter, that, such was his abhorrence of himself for his sins, that he said,—"I can more easily believe that God will forgive me, than I can forgive myself." Dr. Bates's Works, v. 4. p. 340.

posing *her* to your imitation, the only difficulty is what is to be omitted.

"In general, she made it her business to regulate her life by the word of God, the efficacy of which she experienced betimes in the ministry of that now happy divine whose name is precious with some of you."[e]

APPENDIX, No. II.

The will of the Rev. Philip Henry, transcribed from an original, (supposed to be a counterpart,) among his Title Deeds, and in his own hand-writing.

In the name of God; Amen! I, Philip Henry, of Broad Oak, in the County of Flint, an unworthy minister of Jesus Christ, having attained, this day, to the sixty-fourth year of my age, in bodily health; God be praised!—but, sensible of the decays of nature, and desirous to be found ready, when death comes, that I may have nothing else to do but to die, do, with my own hand, make this my last will and testament, in the usual manner and form following. First, I recommend my soul into the hands of God, my heavenly Father, trusting only to the merit and mediation of Jesus Christ my Lord, whose I am, and whom I serve, for acceptation and salvation; my body to the earth, whence it was taken, to be laid up there, as in a bed of rest, to sleep in Jesus, till the last trump shall sound; my wife and children to the divine blessing and providence, together with all my children's children, to be brought up in the nurture and admonition of the Lord; and, out of the worldly estate, which God hath given me, I give and bequeath to each of my four daughters, Mr. Poole's English Annotations upon the Bible, in two volumes, of the last and best edition that shall be to be had at the time of my decease, together with Mr. Barton's last and best Translation of the Singing Psalms, one to each of them, requiring and requesting them to make daily use of the same for the instruction, edification, and comfort of themselves, and of their families; and, to each of all their children, that shall be alive when I die, I bequeath a well-bound English Bible, together with an English Practical Divinity Book, in quarto, out of my books, such as their fathers shall please to choose for them, praying that the word of Christ may dwell richly in them, in all wisdom and spiritual understanding. To my son Matthew I give and bequeath all my books and papers, except what is otherwise by this my will given, and except what my dear wife will please to have for her own use, and except the four following, of which I give one to each of my four daughters, according as in seniority they shall choose; viz. the Sermons upon the Parable of the Prodigal; The Baptismal Covenant Explained; The Four-and-Twenty Good and the Four-and-Twenty Naughty Spirits; and, What Christ is made of God to True Believers, in Forty Particulars; each to be transcribed by them, in their own hand, if they have leisure, and see cause; however, to be transcribed into their hearts and lives. To my dear daughter-in-law, and to each of my dear sons-in-law, I give twenty shillings to buy each of them a ring, or what else they please, as a small remaining token of my great love to them, beseeching the Lord as he hath begun, so to go on to build them up into families, but especially to build them up in holiness and comfort, and to continue them still in brotherly love, as a bundle of arrows which cannot be broken. To each of my servants living with me at the time of my death, that can read, I give a good book, or to each of them five shillings to buy one, at my dear wife's discretion. To each of my three dear sisters, I give and bequeath as followeth;—To my dear sister, Ann Henry, I give a gold ring, with this posy, *Thy brother shall rise again*, John xi. 23. And, to my other two sisters, Mary Dyer, widow, and Sarah Wade, I give and bequeath the profits of my small tenement in Iscoyd, called Kaywilkin, which I purchased lately of John Probart, to be divided equally between them, when taxes and repairs are first discharged and allowed for, so long as they both shall live; and, when either of them dies, then the whole to the survivor, during her natural life, to be paid quarterly; the first payment to commence from the quarter's end from the time of my death. And, from and after their decease, and the decease of the longest liver of them, I give and bequeath the inheritance of the said tenement, with its appurtenances, and all my estate and interest therein, and all my right and title thereunto, to my dear wife, to be disposed of by her to such of my dear children, or to such of their children, as she shall think, in her discretion, to have most need of the same, whether by will, deed, or otherwise, as soon as she shall please, after my decease, and not deferring the making of the said settlement till my said sisters' decease. And, lastly, my will is, that, all my just debts, and funeral expenses, being first discharged, the remainder of all my goods, cattle, and chattels, whatsoever, shall be to my dear wife, to whom, accordingly, I do give and bequeath them, acknowledging her past, and relying upon her future, faithfulness to me in all things; and I do nominate and appoint her, my said dear wife, Katharine Henry, to be the sole executrix.

Witness my hand and seal, this twenty-fourth day of August, 1695, being the day of the year in which I was born, 1631, and also the day of the year in

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[e] The Rev. Mr. Steel. See *ante*, p. 148.

hich, by law, I died, as did also near two thousand her faithful ministers of Jesus Christ, 1662.

Declared and published, &c.

PHILIP HENRY, L. S.

APPENDIX, No. III.

HE title of the volume referred to is thus ex-essed:

Musarum Oxoniensium Ἐλαιοφορία, sive, ob fœ-ra auspiciis Serenissimi Oliveri Reipub. Ang. cot. et Hiber. Domini Protectoris inter Rempub. ritannicam et Ordines Fœderatos Belgii feliciter abilita, Gentis togatæ ad vada Isidis Celeusma letricum.

Oxoniæ excudebat Leonardus Lichfield, Academiæ Typographus: 1654.

Mr. Henry's Latin verses, transcribed from the olume above mentioned, are as follows:

Noli timere, Musa! Quid trepido pede
Scazontis instar claudicas?
I, pende ventis carbasa et totos sinus;
Tranquilla jam sunt omnia,
Nulli tumultus, nullus hostium furor,
Pax undique, et mare liberum est:
Mercator avidus, dum silentium videt
Serenioris Œquoris,
Se somniare putat, et haud credit sibi,
Sollicitus et plenus metu,
Ne forte fallax error aut evanidæ
Felicitatis umbra sit;
Gemmas, Smaragdos, orbis alterius opes,
Nunc ultro securus petit,
Et post tot annorum otia, laboris sui
Majora sperat præmia,
Sperat, coloni more Messem duplicem
Post sic peractas ferias.
Toto Britannos orbe divisos adhuc
Tandem coire vidimus,
Terrasque pelago separatas arctior
Compensat animorum unis;
Et quam negant Terra, juncturam facit
Melior Amoris Copula,
Bellique lites nuperi (bono omine)
Pacis redintegratio est.

Philip Henry, A. M. ex Æde Christi. p. 22,

APPENDIX, No. IV.

HE following more minute account of the solemn rvice will not be uninteresting, especially as it is anscribed from Mr. Henry's own hand-writing; nd contains, no doubt, an accurate statement of ll that took place:—

1657, July 6. I made addresses to the presbytery in Shropshire for ordination.

They met at Prees. There were present Mr. Porter, President; Mr. Houghton, Mr. Parsons, Mr. Binney, Mr. Steel.

Inquiry was made:—1. Concerning the work of grace upon my heart.

Whereunto I replied, the Spirit had been dealing with me while I was very young, not only in the public ministry, but by the private instructions of a godly mother also; and, I hoped, had convinced me of my sin, and discovered to me my need of Christ; and bowed my will, in some measure, to close with him, upon his own terms, in sincerity, unfeignedly; and that, having taken him to be mine, I had also resigned myself up to him to be his, to be guided and governed by him; and resolved, by his grace, to continue in his ways unto the death.

2. Concerning my skill in the original languages of the Scripture;—for the Hebrew, I read and construed Psalm ii. 1, 2.—for the Greek, I read and construed Luke xvi. 1, 2.

3. For logic, I was asked,—*Quotuplex est syllogismus?* I answered,—*Vel categoricus vel hypotheticus. Item, probabilis vel demonstrativus. Quæ sunt leges legitimi syllogismi?* Resp. *Nihil concluditur nisi altera propositio sit universalis, &c.*

4. For philosophy;—*Quid est elementum?* Resp. *Est substantia pura (potius est corpus simplex) ex quâ omnia fiunt.* (I should have added, *et in quam ultimo resolvuntur.) An sit eadem materia, cœli et terræ?* Resp. *Non, materia cœli est incorruptib. Err. An detur elementum ignis? Imo. Ubi? Sub concavo lunæ, ut probas quid e elem. levissem, &c. &c. &c.*

5. What authors in divinity I had read.

Answer. Something in Wollebius, Amesius, Calvin.

Question. What are the parts of Christ's Mediatorship?

Answer. Three; his priestly, kingly, prophetic offices.

Question. What doth Christ do as Prophet?

Answer. Teaches his church.

Question. Immediately?

Answer. No. By his Spirit, in his word.

Question. What are the parts of his priestly office.

Answer. Two; his death, and his intercession.

6. What was my judgment in reference to infant baptism?—

Question. Ought any children to be baptized?

Answer. I believe they ought; and I am clear in it.

7. What, in reference to the controversy between presbyterian and independent?

Answer was made for me;—If I had not approved of the presbyterian way, I would not have come thither. I replied,—In most things according to my

present light, I did, but I had not had opportunity to search to the bottom of the controversy.

8. The place of Scripture proposed was, 1 Corinthians x. 26, 28.

Question. How came the same words of the psalmist to be a reason why they should eat and why they should not?

Answer. In a different sense:—1. You may eat; for, *the earth is the Lord's.* q. d. Every creature of God is good, if received with thanksgiving by them that know the truth. 2. If your brother be offended, you may forbear; *for the earth, &c.* q. d. there are other things enough which you may eat freely of without offence.

9. This case of conscience was propounded;—

Suppose one should come to you, and make complaint of his condition,—"Oh, Sir, I am undone; it is to no purpose for me to wait upon the means of grace; I am a reprobate; and, if a reprobate, there is no salvation!"

Answer. I would deny his minor, and endeavour to show him, that though a man may know his own election, yet he cannot his reprobation.

Objection. Suppose he should reply, "I have the mark of a reprobate, much guilt, a hard heart, a seared conscience."

Answer. I would endeavour to convince him, there is nothing that befalls a reprobate but may befall one that is elect, before conversion, except the guilt of the sin against the Holy Ghost.

10. Concerning church-history, I was only asked whether I had read Eusebius, &c. I answered, I had read some of him, but not all over.

These were the occurrences of that day's meeting.

They gave me a query to provide a thesis upon against the next meeting.

Query. *An providentia divina extendat se ad omnia?* Aff.

There were examined, the same day, Mr. Hall, of Newcastle, in Staffordshire, and Mr. Jones of Llanarmon, in Denbighshire.

The Lord prosper all my undertakings, that are according to his will!

August 3. I exhibited my thesis upon the aforesaid question:—

An providentia divina extendat se ad omnia?

Concerning which, disputation was held for about the space of half an hour, or more. There opposed, Mr. Parsons, Mr. Binney, Mr. Houghton; and Mr. Porter moderated. The main thing insisted on was:—If God concur, by his providence, to every action, how is he not then the author of sin? To which answer was given;—The materiality of the action is from God, but the formality, which is the sinfulness of it, is from the sinner himself.

Lord, I desire thou mayst have the glory of all my abilities, natural, moral, spiritual. If they were more, thou shouldst have more glory. And I beg of thee to overlook my failings, especially the pride and selfishness that is often stirring itself in my soul, for Christ's sake.

I left two certificates with Mr. Brean, the registrar to the classis; one from Oxford, subscribed by Dr. Wilkinson, Dr. Langley, Mr. Cornish, Mr. Button. The other, subscribed by Mr. Steele, Mr. Orl. Fogg, Mr. Jenkyn; both testifying of my conversation, &c. The Lord forgive me, that it hath not been more exemplary, as it ought, for piety and industry! Amen, Lord, in Christ!

The day for ordination was appointed to be, Wednesday, September 16; the place, Prees.

I would fain have been ordained at Worthenbury, the place where God hath cast my lot, (which, I believe, comes nearest the institution,) but it might not be *rebus publicis sic stantibus.* Hope thereof was one main motive to me to defer being ordained so long. The Lord prosper me in his work.

APPENDIX, No. V.

THERE were special reasons and ends of Christ's being made man; viz.—That the same nature that sinned might suffer; and, by suffering, satisfy, Hebrews ii. 14. As God, he could not. Without blood there was no remission, Hebrews ix. 22. That the same nature, which was under the law, might yield obedience to the law, Romans v. 10. That man's nature might be advanced to the dignity from which it fell. Made but little lower than angels, Psalm viii. 5. but fallen as low as beasts, Psalm xlix. 20. Now Christ hath restored, yea, bettered it, Ephesians i. 20, 21, &c. Hebrews i. 6. That he might be a merciful High Priest, Hebrews ii. 17, 18. Hebrews iv. 15, 16. That he might set before us an example of holy living, 1 Peter ii. 21.

But, though Jesus Christ was truly man, yet he was not a *mere* man, but God-man. Isaiah ix. 6. Christ, our Redeemer, is God. This is a main doctrine of the gospel. If this fail, all fails, 1 Corinthians xv. 14, 17. There were those, betimes, in the church, who denied it, 2 Peter i. 1. which occasioned the writing of St. John's Gospel, John i. 1.

The Saviour's deity is proved;—From the names and titles attributed to him in Scripture, John i. 1. 1 John v. 20.—God. The great God, Titus ii. 13. The mighty God, Isaiah ix. 6. Romans ix. 5. Jehovah, Jeremiah xxiii. 6. An incommunicable name to any creature, signifying as much as having being of himself. Lord of all; Acts x. 36. Lord of Hosts; the Son of God. So are believers; but he is his *only* begotten Son, John iii. 16. Philippians ii. 6. Hebrews i. 3. John v. 18.—From divine properties and attributes, not only communicable, such as holy, righteous; but incommunicable, as eternity, from

ting to everlasting, Micah v. 2. Before John, i. 15. Before Abraham, John viii. 58. Be- creation, Proverbs viii. 23. Omnisciency; ig the heart, John ii. 24. Omnipotency; in- John iii. 13.—From divine works. Creation, 3. Providence, John v. 17. Colossians i. Redemption; he forgives sins, Matthew ix. he gives the Spirit, John xvi. 7. he gives life, John x. 27, 28.—Miracles; which he nsists on, John v. 36; John x. 37, 38.—From worship ascribed to him; inward, outward. Acts xvi. 31. John xiv. 1. Absolute obedi- Matthew xvii. 5. Prayer, Acts vii. 59. Praise, thy i. 12. Adoration by angels, Hebrews i. elations v. 11, 12.

is necessary that our Mediator should be God, e none else could be competent for the work, lxxxix. 19, 20.[4]

APPENDIX, No. VI.

llowing specimen is taken from a volume, in itor's possession, embracing the Book of s, and in Mr. Henry's hand-writing.

Exp. Gen. xxii. Oct. 24, 1658.

story of this chapter is very remarkable; it as an instance of the most eminent act of nd obedience.

tempts Abraham, verse 1. To tempt, is no properly, but to try;—to bore a hole, as into l, to know what liquor is in it. Himself knew ; but, that Abraham might know, and that might know, therefore doth he put him upon ard service; *Take, now, thy son, &c.*

re are several circumstances which make it l service, and, by consequence, advance the nd obedience of Abraham.

ake thy *son*. If it had been a stranger, or a t, in his house, it had not been so much; but, s.

hy *only* son; viz. by Sarah. He had another hmael; he was by Hagar.

hy only son *Isaac;* the child of promise; that oncerning whom I have told thee, that, *in him,* ll the nations of the earth be blessed.

Whom thou *lovest*. He loved Ishmael, but more, because he was the son of his old age, iven in a miraculous way; had it been a son , though an only son, it had not been so much.

Get thee into the *land of Moriah*,—three days' y:—it was to be done,—not presently,—but l blood. What a conflict must Abraham needs ad between faith and unbelief!

6. Offer him there for a *burnt-offering*. It had been a great trial if only to take his leave of his son, never to see him more; but to kill him; nay, to burn him; and, to do it himself!

This was the temptation;—Abraham readily yields at God's command;—*he rose up early*, verse 3.

Free obedience is acceptable obedience.

Observe. The angel of the Lord calls to him, and bids him hold his hand; verse 11, &c.

A ram was ready, and that was offered, verse 13.

Isaac and the ram were types of Christ. Isaac, in two respects:—

1. In his willingness to be offered; there was no resistance: so Christ,—*Lo, I come.*

2. He was laid upon the altar, but rose again; a type of Christ's resurrection.

The ram also, in two respects:—

1. He was caught in a thicket; Christ was crowned with thorns.

2. He was sacrificed; so Christ was a Sacrifice of God's providing.

Hereupon the promise is renewed, verse 17. There is nothing lost in being willing to lose for God, Matt. xix. 29. Abraham was contented to part with one son, and God assures him of ten thousand thousand sons instead.

God accepts the will for the deed, Hebrews xi. 17.

Abraham's love to God in offering up Isaac, was nothing to God's love to us in offering up Christ. *Behold, what manner of love!* God called, and had right to call, for Isaac. He gave him. We neither called, nor had right to call, for Christ.

Have we no Isaac to offer? no beloved sin to sacrifice? Assuredly, he that will not part with a beloved sin for Christ, when he requires it, will not part with a beloved son for him. Let us not deceive ourselves.

APPENDIX, No. VII.

On those occasions the records of inspired truth were the basis of communications, as interesting as they were conducive to edification. A manuscript of Mr. Henry's, commencing July 1, 1656, ending August 7, 1660, and embracing observations on the first forty-four psalms, affords a satisfactory illustration of the plan adopted during the period referred to. From that source of information it appears, that, after a brief exposition of the psalm, a question was "propounded for conference." A brief selection of the topics, with Mr. Henry's remarks, are as follow:—

Thus; on the 10th psalm, the inquiry, from the fourth verse;—*The wicked through the pride of his*

[4] P. Henry. Orig. MS.

countenance, will not seek after God, was;—What is it that keeps men from seeking after God; from seeking after friendship with God, from seeking after the glory of God? To this Mr. Henry replied; —Pride, Luke xix. 14. Ignorance, Romans iii. 11. Psalm lxxix. 6. John iv. 10. Solomon's Songs, v. 9. compare vi. 1; strong inclinations after something else; things of the world possessed, or laboured after; credit with men of the world; and a reproach feared, Mark x. 22. Luke xiv. 16, &c.; presumption; evil company. Hence, see the apostle's counsel to young converts, Acts ii. 40.

On the first verse of the 18th psalm;—*I will love thee, O Lord, my strength;* the question was;—What are the fruits of the true love of God? It will appear in reference to sin. Where the true love of God is, there is hatred of sin, Psalm xcvii. 10; universal, without exception; constant, without intermission; implacable, without reconciliation. There is also sorrow for sin, Zechariah xii. 10; xiii. 6. In reference to duty. Where love is, there is willingness to it, 2 Corinthians v. 14; delight in it, Psalm lxxxiv. 1 John v. 3. Where love is, it causes the heart to run out after God, Psalm lxiii. 8; he is highest in the thoughts, oftenest, dearest; sincerity, Canticles i. 4. Ephesians vi. 24. Love is boundless; it never thinks it hath done enough. In reference to suffering, it is ready for it; it is patient under it, Romans v. 3, 5. Canticles viii. 6, 7. To these may be added,—Love is tender of God's honour; it loves all that belong to God; see 1 John iii. 20. That love to the brethren, which will evidence love to God, 1 John iii. 14. must be, to *all;* poor, as well as rich; strangers, as well as acquaintance; to those that differ in opinion from us, as well as those that agree with us; wheresoever we see the image of God; it will show itself when the brethren are persecuted; it will be willing to cover their infirmities; the more godly, the more we love them. It eats up the love of the world, 1 John ii. 15. Romans viii. 7. There is no looking upon heaven with one eye, and earth with the other. It longs for the appearance of Jesus Christ, Canticles viii. 14.

From the drift and scope of the twenty-second psalm, the inquiry was;—What may, and ought, a Christian to learn from the sufferings of Jesus Christ? We learn the great love of God to mankind, John iii. 16. Romans v. 8. We learn how just he is; we learn the great evil that is in sin; a lesson of godly sorrow, Zechariah xii. 10; humility, Philippians ii. 5, 6, &c.; holiness, 2 Corinthians v. 15; hatred of sin, 1 Corinthians v. 7. 1 Peter iv. 1, 2. Patience in afflictions, Hebrews xii. 1, 2, 3. 1 Peter ii. 20, 21, &c. Consolation against accusations, Romans viii. 33, 34. John i. 29. Courage against the fear of death, 1 Corinthians xv. 55, &c. Hebrews ii. 14. Love to our brethren, Ephesians ii. 13, 14 Thankfulness. Blessed be God for Jesus Christ.

Upon Psalm xxix. it was inquired;—How many ways may we become guilty of other men's sins? By command, 2 Samuel xi. 2 Samuel xxiv. By counsel, 2 Chronicles xxii. 2, 3. Numbers xxxi. 16. By consent, Psalm l. 17. Acts xxii. 20. 1 Kings xxi. 16, 19. By provocation, Ephesians vi. 4. Habakkuk ii. 15. By example, Jeremiah xxxii. 19. By neglect to warn, Ezekiel xxxiii. 7, 8; to restrain, 1 Samuel iii. 11; to punish, 1 Kings xx. 42; to reprove, Leviticus xix. 17; to mourn, 1 Corinthians v. 2.

On Psalm xxxi. the question was,—What are the common sins of professors in these days? Empty, vain discourse, James iii. 2. Lukewarmness, Revelations iii. 15, 16.[e] Hypocrisy, formality, Matthew xv. 7, 8. Want of love[f] one towards another, John xiii. 35. Debates, quarrellings; want of meekness to bear injuries; neglect to watch one over another, to reprove, exhort; easiness of belief of slanderous reports; abatement in first love to Jesus Christ, Revelations ii. 4. Worldliness, pride, sensuality, flesh-pleasing, Luke xvii. 26, &c. Itching ears, 2 Timothy iv. 3, 4.

And, on Psalm xxxv. it was proposed;—Wherein consists the power of godliness? See Psalm cxix. 104.—*I hate every false way.* A hypocrite doth not hate every false way. Naaman, 2 Kings v.; Matthew viii. 19, &c. He has a Rimmon to bow to, a father to bury, some secret lust. But the true Christian can let all go. See Philippians iii. 20. *Our conversation is in heaven.* A hypocrite hath not his conversation in heaven; but, either in hell, or earth, at best; it may be, now and then, he may take a turn in heaven; whereas, the heart, thoughts, affections, desires, trading, discourse, are all *heavenly*, where there is the power of godliness. See Habakkuk iii. 17, 18. A hypocrite cannot rejoice in God in the want of creature-comforts; his form withers in winter, Job xx. 20. He is in straits in the fulness of his sufficiency, whereas, a child of God hath a fulness of sufficiency in his straits. See Proverbs iv. 23. The power of godliness consists in keeping the heart; not the eyes, feet, hands, only, but the *heart.* See Psalm i. 2.—*His delight is in the law of the Lord.* He can call *the sabbath a delight.* Romans vii. 24.—*O wretched man that I am, who shall deliver me from the body of this death?* The Christian has complaints about, and combats with, the whole body of sin. He looks on his heart as his worst part. A hypocrite counts it his best. Where the power

[e] See a Sermon by Mr. P. Henry, on this passage. Evan. Mag. v. xxix. p. 55.

[f] When Cardinal Campeggio presented the letters of his legation at the Diet of Augsburgh, he made an oration in Latin; the substance whereof was, that the cause of so many sects, which then reigned, was want of charity and love. The History of the Council of Trent, p. 53. fol. 1620.

of godliness is, there will be endeavours to promote it in others, especially in such as are under our charge, Genesis xviii. 19. Joshua xxiv. 15. There will be willingness to part with any thing if God calls for it, Genesis xxii. Also, willingness to be tried, Psalm cxxxix. 20. Tenderness of God's honour, Psalm cxv. 1. Care in second-table duties, even as in first; and, in all we do, to do it with an upright heart. Here the true Christian and the hypocrite part. Both do duties:—they pray, hear, &c. but, in the manner, they differ. The one does all from love to God, with an eye to his will and glory; the other, from form. Evenness of conversation is a part of the power of godliness.

APPENDIX, No. VIII.

THE following is a specimen:—

That there is one God, 1 Timothy ii. 5. That there is a mutual enmity between God and man, by reason of sin, Zechariah xi. 8; that Christ is the Mediator, 1 Timothy ii. 5; that he was made man, being in the form of God, Philippians ii. 5, 6; that, being made man, he became obedient to the law, Matthew iii. 15; was, *The Lord our Righteousness*, Jeremiah xxiii. 6.

Therefore, put on Christ, Romans xiii. 14; who has left us an example, 1 Pet. ii. 21; he gave himself to die the death for us, Acts ii. 23.

The particulars of his sufferings, at large, from several scriptures. He was buried, Acts xiii. 29. His resurrection, 1 Corinthians xv. 4.

The benefits flowing from his death;—God *well-pleased;* Matthew iii. 17; for he died as a Sacrifice, 1 Corinthians v. 7. Believers are justified, Romans v. 9; *i. e.* their sins pardoned, Isaiah xliii. 25, 26. Christ's ascension, Acts i. 9; sitting at God's right hand, Psalm cx. 1; his intercession, Romans viii. 34; as a Priest, Psalm cx. 4; and, in all this, our hope, 1 Timothy i. 1.

The work was thus wrought for us, to reconcile God to us. There is a work to be wrought in us, which is, to reconcile us to God, Colossians i. 21; the Author of it, the Spirit, John xv. 26.

The work of the Spirit in reference to sin;—he worketh,

1. Conviction of sin, John xvi. 8; for which the means used are, the preaching of the word, Isaiah lviii. 1; which is a lamp, and a light, Proverbs vi. 23; private personal reproof, Proverbs vi. 23; afflictions, Psalm cxix. 67; the conversation of those that are godly, 1 Corinthians vii. 16.

2. Contrition for sin, Zechariah xii. 10. (Digression,—of the Spirit, as a spirit of supplication, from several other texts.) This contrition is giving a *heart of flesh*, Ezekiel xxxvi. 26; breaking up *fallow ground*, Jeremiah iv. 3; rending the heart, Joel ii. 13.

3. Conversion from sin, Acts iii. 26; from all sins; from beloved sins; and, to a course of godliness, Hebrews xii. 1.

In reference to grace. Sanctification in general, 1 Thessalonians, v. 23. 2 Corinthians vii. 1. Particulars:—

1. The sanctification of the mind, or understanding, Ephesians iv. 23; in respect of knowledge, Colossians iii. 10; motives to get knowledge,[g] Colossians i. 9; directions, Hosea vi. 3. 2 Timothy i. 13. Luke viii. 18; in respect of wisdom, Ephesians i. 7, 8; exhortations to get wisdom, Proverbs xvi. 16; in respect of thoughts; vain thoughts hated, Psalm cxix. 113; good thoughts loved, Psalm civ. 34.

2. The sanctification of the memory, John xiv. 26.

3. Of the conscience, Hebrews ix. 14.

4. Of the will, Psalm cx. 3; willing to submit to the will of God, Acts xxi. 14; willing to die, 2 Corinthians v. 8; unwilling to sin, Genesis xxxix. 9.

5. Of the affections, Colossians iii. 2. The affection of love;—love to God, 1 John iv. 19. Mark xii. 30. Revelations ii. 4; love to ourselves and to our neighbour, Mark xii. 31. Of hatred, Psalm cxxxix. 21, 22. Job xlii. 6. Of desire after God, Isaiah xxvi. 8, 9; after righteousness, Matthew v. 6; against inordinate desires, Genesis xxx. 1. Of joy, Hosea ix. 1. Philippians iv. 4. Of grief; not to grieve at the good of others, Acts xiii. 45; not to grieve inordinately at any thing, Psalm xlii. 11; sorrow according to God, Matthew v. 4; for the sins of sinners, Psalm cxix. 136; for the sufferings of saints, Amos vi. 6. Of hope in God, Psalm cxlvi. 5; for heaven, Romans v. 2; against presumption, Job xxvii. 8. Despair,[h] Ezekiel xxxiii. 10, 11. Of fear, Luke xii. 4, 5. Ecclesiastes viii. 12, 13. Of anger, Ephesians iv. 26, 27; its opposite, meekness, 1 Peter iii. 4. Of zeal, Galatians iv. 18.

6. The sanctification of the body, Romans xii. 1; sensual appetite subdued, Hebrews xi. 25. The eye sanctified, Psalm cxix. 37; the hands, Psalm xxiv. 3, 4; the tongue, Psalm xxxix. 1. Against lying, Psalm cxix. 163; swearing, Jeremiah xxiii. 10; slandering, Psalm l. 20. Of good discourse, Colossians iv. 6.

The summary of these sermons about sanctification, he gave in two sermons from 2 Corinthians v.

[g] So divine a thing is wisdom, and so excellent is knowledge, (how much soever it be despised by carnal hearts,) that innocency itself was so ambitious of it, as to choose rather to incur the highest displeasure of an offended God, than want of it; nay, than want greater degrees of it. P. Henry. From Matthew Henry's MS.

[h] You must despair before you can have a good hope;—despair of being saved in yourselves. He that is out of his way, must despair of reaching his journey's end, except he turn. P. Henry. From Matthew Henry's MS.

17; and observed, that, while he was upon that subject, about three years, there were more than forty of that little parish that were removed into eternity, who, when he began, were alive, and in health, &c.

The Spirit's work, in reference to grace, is, having implanted it, to excite and actuate it, Canticles iv. 16; to strengthen it against corruption; to increase it, Proverbs iv. 18. Exh. 2 Peter iii. 18.—to perform it, Philippians i. 6. Exh. Philippians iv. 1.

The work of the Spirit, in reference to peace, John xiv. 27. And that was his last subject in the course of his ministry at Worthenbury.

These were the subjects and texts of about six years' sabbath sermons; only, that once he spent about two months in preaching over the doctrine of the Lord's Supper, before his setting up that ordinance there; and once he spent about half a year in preaching over the epistle to Laodicea, Revelations iii.[j]

APPENDIX, No. IX.

Mr. Henry, noticing assurance, has thus expressed himself:—

Assurance of God's love, peace of conscience, and joy in the Holy Ghost, are the glorious privileges of true believers. Justification is the root, and these are the branches from it.

There is a low and weak degree of assurance, where the evidences of the love of God to our souls are not full and clear; a mixture of much doubting and fear. Even this produces peace.

There is a strong and high degree, which is called *full assurance*; clear evidence, and little doubting. This produces joy.

Peace and joy differ thus;—peace stills and quiets the soul, but joy stirs and transports it. Peace is joy in the bud and blossom; joy is peace in the ripe fruit. There are more believers who have peace than have joy, because there are more whose evidences are dark and weak,—and it is their own fault.

There is the assurance or certainty of the object; that is, God's love is sure and certain to a believer. He doth love him now, Proverbs viii. 17. He did love him *from everlasting*, Jeremiah xxxi. 3. He will love him *to the end*, John xiii. 1.

There is also the assurance and certainty of the subject; that is,—this or that particular believer is certain that God loves him now, and hath loved him from everlasting, and will love him to everlasting.

Many a child of God gets to heaven who is never able to say,—I am sure I have an interest in the love of God. Yet *this* assurance is attainable, as may be proved from those scriptures which make it our duty to labour after it, 2 Peter i. 10. and from scripture instances of such as did attain it, both in the Old Testament, Job xix. 25. and in the New, 2 Corinthians v. 1. Galatians ii. 20. 1 John iii. 19; iv. 13.

Where it is attained, it sweetens all conditions.[k] We then see all our mercies, and all our crosses, not only consist with, but flow from, the love of God. It is a great furtherer of obedience. None walk so close with God as those who have clearest evidences of his love. Assurance makes a man truly willing to die, 2 Corinthians v. 1, &c. Luke ii. 29.

Labour after it. How? Not without diligence. Bring thy condition to the word of God. See what it saith of those who shall be saved, and then inquire,—Am I such an one? John iii. 36.—Do I believe?—Do I accept of Jesus Christ? Romans viii. 9.—Have I the Spirit of Christ? 1 John iii. 14.—Do I love the people of God?[l]

Reading in some of my dear father's [Philip Henry] diary, kept in a little almanack, I find excellent things; e. g. From,—*The rather give diligence to make your calling and election sure*,—he notes: This has many sweet advantages. It promotes godliness, keeps humble, is got with pains, &c. A man may be a child of God who hath it not; yet such will seek and press after it. To which he adds;—I have both sought, and found it, in some poor measure. Lord, increase it every day, more and more, unto *full assurance!*[m]

APPENDIX, No. X.

Among Mr. Henry's papers the following statement has been preserved; and, as it appears to have been placed in the hands of Miss Matthews, and may be of use to others, especially in like circumstances, it is here introduced. It may be regarded as a gratifying specimen of the prudence, the simplicity, and devotional frame of mind, for which the writer is so deservedly eminent:—

April 16.

Day of Prayer and Fasting.

What warrant for this duty?

Answer. From Philippians iv. 6;—*In every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God.*

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j Life. Orig. MS. *ut supra.*

k Grace, with assurance, is no less than *heaven* let down into the soul. Bishop Hopkins. Works, v. 3. p. 72. ed. 1809.

l Scripture marks of those who shall be saved, are, *Faith in the Lord Jesus*, John iii. 16; vi. 47. Love to God, 1 Corinthians ii. 9; obedience to his commandments, Hebrews v. 9. Matthew vii. 21. John x. 27, 28; faithfulness in his service, Matthew xxv. 21, 23; perseverance to the death, Revelations ii. 10. P. Henry. Orig. MS.

m Mrs Savage. Diary, Orig. MS.

If in every thing, then, surely, in a thing of so much weight as marriage, Colossians iii. 17.

But why are friends called?

Answer. We are commanded, Galatians vi. 2. to *bear one another's burdens*; to sympathize with each other in all our concernments; to *weep with them that weep*, and to *rejoice with them that rejoice*. David's practice, calling others to join with him, Psalm xxxiv. 3. The command, in case of sickness, James v. 14, 16. Besides, *Vis unita fortior*; Many hands make light work.

For what end is this duty?

Answer. There are many ends of it. These are some of the chief, which are fit to be communicated:—

1. To bless God, who hath ordered things so in his providence, as to bring things to the pass they are at; in this plain way,—more comfortable to us, less offensive to others, who, not knowing the grounds we proceeded on, might have drawn ill consequences from it, and sinned by our example.

2. To make atonement for sin in the *blood of Christ*, James v. 15. In general, for all the sins of our single state. In particular, for miscarriages in the carrying on of this affair;—distrust of God, unbelief, impatience; distractions occasioned by it; irregularities of affection. It being my desire, that no guilt may go with me into that condition, which may be as poison and gall, but that I may enter into it as innocent as Adam, in the day when he was married in the garden.

3. To beg the presence, and the favour of God, which is the happiness and sweetness of every condition and relation, that he will own and bless us.

4. To beg a frame of heart suited to the condition; that, as Saul had another spirit given when he was crowned, so we may have when we are married. As cares and burthens will be new, so strength may be renewed also to bear them; as temptations will be new, so sufficient grace may be bestowed to resist them; as comforts will be new, so a heart may be given to enjoy God in them, and to sit loose from the creature; as duties will be new, so we may be enabled to perform them, that we may live together as heirs of the grace of life.

5. In reference to events as to outward things; that the Lord will take into his own hand the disposal of them, and quiet our hearts in what he determines, whether it be for the worse, or for the better. That, if he see good, he will please to grant us the comfortable fruits and pledges[n] of marriage.[o]

[n] So children were simply called by the Latins;—*pignora*,—*pledges*. See Milton's Poetical Works, *ut supra*, v. 6. p. 36. note.

[o] P. Henry. Orig. MS.

APPENDIX, No. XI.

Some of these records being still preserved, the following selection will not be unacceptable:—

How far may a man go towards heaven, and yet fall short?

In general; a great way, Mark xii. 34. *Almost* a Christian, Acts xxvi. 28.

In particular; a man may have a great deal of knowledge, 1 Corinthians xiii. 1, 2; even so much, as to teach others, Matthew vii. 22. He may be free from many, nay, from any, gross sins, Luke xviii. 11. He may perform, not only some, but all manner of external duties of religion;—pray, fast, give alms, Matthew vi. 1, 2, &c. He may be a lover of good men, as Herod, Pharaoh, Darius. He may repent, after a sort, as Ahab; and believe, after a sort, as Simon Magus. He may suffer much for religion, as, no doubt, Judas did, while a retainer of Christ. If a man may go thus far, and yet fall short, then what will become of those who go not near so far? Then, what need have we to look about us, and to make sure of regeneration, and sincerity, which are things that certainly accompany salvation!

What are the common hinderances of men's salvation?

Ignorance, John iv. 10; unbelief, John v. 40; love of the world, 2 Timothy iv. 10; pride,[p] men will not stoop to be saved by the righteousness of Christ, Romans x. 3. nor to be ruled by his laws, Luke xix. 14. prejudice against the ways of God, and against the company that walk in them; their paucity, their poverty; presumption upon God's mercy, and upon long life. See that none of these things hinder us, especially now being forewarned.

What are evidences of love to God?

Hatred of sin, Psalm xcvii. 11; and that, especially, because it dishonours him; care to keep his commandments, John xiv. 15; and that of choice, and with delight, 1 John v. 3; love to the people of God, as such, 1 John iii. 14; willingness to part with any thing for his sake, Genesis xxii. 12; desire of fellowship with him in his ordinances, Canticles i. 2; grief when he withdraws; love to, and longing for the appearance of, Christ; mourning that we can love him no more.

How are we to express love to our neighbour?

By praying for him, for all men, 1 Timothy ii. 1; even for enemies, Matthew v. 44. By reproving him, Leviticus xix. 17; unless he be a scorner, which we are not rashly to conclude. By not envying him because either of what he is, or hath, or doth, 1 Corinthians xiii. 4; but, rather, rejoicing, Romans xii. 15. Doing to him as we would have him to do

[p] See a striking illustration of this subject, in "The Christian in Complete Armour, by William Gurnall, M. A." 2nd part. p. 73 4to, 1658.

to us, Matthew vii. 12. Being tender of his name, neither to raise, nor receive, an ill report against him, Psalm xxv. 23. If a superior, we are to honour and respect him;[q] if an equal, or inferior, to be affable, and courteous, and condescending towards him. If good, to associate with him, Psalm xvi. 2; if bad, to pity him, and pray for him, but not be over-familiar with him.[r]

It may be here added, that Mr. Matthew Henry, in a little volume, in his own hand-writing, has preserved some copious *memoranda* of another, and important, series of "Questions of Conference in the Family." The following list of them will show how his venerable father studied the welfare of those around him:—

What are the scripture attributes of God the Father?

What are the scripture names, titles, and attributes of God the Son?

What are the scripture names, titles, and attributes of the Holy Ghost?

What doth the scripture say concerning the omnisciency, power, wisdom, holiness, justice, goodness, mercy, truth, and faithfulness of God?

These are respectively answered by an extensive selection of inspired statements, and concluded by a deduction of uses. Those which close the last mentioned question are thus stated:—

This is terror to us to consider, that God will be true to his threatenings; they are not bugbears, to frighten children and fools, but such as he will be true to. Then, *stand in awe, and sin not.*[s] This is comfort also, that, seeing he is true and faithful to his promises, we may trust in him, and rely upon him. There is duty also; we must labour, as well as we can, to be like God; to be true to our words, especially in witness-bearing, and to be faithful to all our entrustments. Our yea must be yea, and our nay, nay. We must be punctual in every thing; not off and on, cozening and cheating, and deceiving; for, that God, whom we profess to believe in, and serve, is not so. Those who were afterwards called puritans, were, in King Henry the Eighth's time, called *fast-men*.

APPENDIX, No. XII.

ANOTHER instance occurred in the address delivered by Mr. Henry, at Boreatton, on occasion of his son Matthew, and the only son of his friend, Mr. Hunt, leaving the country for a residence in London, A. D. 1687.[t] The following is the substance of it; *And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever*, 1 Chron. xxviii. 9. These words are the pious advice of an aged father to his young son to be religious.

To be religious is to know God, John xvii. 3; that he is, Hebrews xi. 6; and what he is, as far as he hath revealed himself in the books of creation, and Scripture. He hath revealed himself to us in the face of Jesus Christ, 2 Corinthians iv. 6. Those who are diligent in the use of the means,[u] shall attain this knowledge, Hosea iii. 6.

This knowledge is such an act of the understanding, as includes the will and affections. We must own and acknowledge him as the first cause of all things, and see our absolute and universal dependence upon him, as our benefactor, who hath preserved and provided for us; as the chiefest good, and love him with all our heart, soul, mind, and might; as our highest end, and aim at his glory in all things; and as our God and Father in Jesus Christ. This is the most comfortable: his New-Testament title. If he be our Father, we must carry it as children.

To know God is to be acquainted with him, Job xxii. 21; to have *intimate* acquaintance with him; and this includes all religion; it is walking with God.

To be religious is also to *serve God*. You cannot serve a better master; you cannot be employed in better work; you cannot have better wages.[v] *The gift of God is eternal life*. There are wages in hand. There is the testimony of a good conscience; there are the smiles of God; there is the reward of the inheritance.

This service of God is to wait upon him daily and duly in the duties of his immediate service and worship. If you do not pray, and read, and hear, you are not God's servants. And it is to walk in all holy obedience before him. Serious inquiries into the will of God, and sincere endeavours to do it, are the properties of his servants. You must look into the word of God if you would know his will.

A servant of God must be lowly-minded and humble, diligent and industrious, not only do his

[q] Besides the mantle of love that is to be thrown over the faults of all, there is a robe of reverence and honour to be cast over the faults of superiors. The emperor, Constantine, did not think the imperial purple too precious to make a veil to cover the infirmities of his bishops. P. Henry. From Matthew Henry's MS.

[r] P. Henry. Orig. MS.

[s] Sins are like circles in the water when a stone is thrown into it, one produces another. When anger was in Cain's heart, murder was not far off. P. Henry. From Matthew Henry's MS.

[t] Tong's Life of the Rev. Matthew Henry, p. 55. *ut supra.*

[u] Labour after knowledge in the use of means. These are prayer. James i. 5. Prov. ii. 3, 4. David, Ps. cxix. Solomon.—Reading and meditating in the word of God. This is the tree of knowledge, 2 Timothy iii. 15, 16.—Practice, John vii. 17. P. Henry. Orig. MS.

[v] Dr. Sibbs would say, could we suppose sorrow in heaven, this would be our sorrow there, that we did no more work for God, before we came thither to receive so great wages A Sermon at the Funeral of Mr. Jeremiah Whitaker, by Simeon Ashe. 4to, 1654. p. 43.

work, but abound in it,—and patient, to undergo the difficulties of the work, and the delays of the reward.

All this must be with a perfect heart; that is, with truth and uprightness, Genesis xvii. 1. Job i. 1. If you would be thus perfect, be sure to lay a good foundation. Take heed of double-dealing with God; of vain thoughts[w] in duty, Matthew xv. 7, 8. See that you pray in praying, and hear in hearing, &c. Approve yourselves to God. Do all to his glory. Let his word be your rule, 1 Corinthians x. 31. See your imperfections, and bewail them daily. Here is the difference between the true Christian and the hypocrite. The hypocrite acts in hypocrisy, and it never troubles him. He thinks he merits. The godly man bewails the imperfections of his sincerity, and that is a pitch no hypocrite can attain to.

A willing mind too is of great consequence. It is that which God looks at very much. In conversion, the great change is on the will. Now, when there is a willing mind, vain excuses will not be made. See Luke xiv. There will be forwardness in good works, Titus iii. 1. *Ready to every good work;* the original is, go before in good works. When the mind is willing, duty is done cheerfully. When the heart is enlarged, then we run in the way of God's commandments. There is a great difference between a volunteer and a pressed soldier.

Now every day take notice of the willingness and unwillingness of your minds to that which is good. Look up to God, and beg of him to make you willing. Draw me. Consider how willing he is to do you good, and let that make you willing to do him service. Consider how willing Christ was to come and die to save us. Think of this when you are unwilling to duty.

Remember the omniscience of God. He searches all hearts. He understands all the imaginations of the thoughts. He understands the unobserved motions of the fancy. Do you believe this? Improve it, as a bridle to keep you from all sin;[x] as a spur to put you on your duty, especially secret duty, especially sincerity in duty. There may be hypocrisy that you do not see, but he sees it. There may be also sincerity that you do not see, but he sees that. When you are from under the eyes of your parents, remember,—God sees.[y]

Consider the promise. *If thou seek him, he will be found of thee.* He hears prayer. Be not sparing in that duty. If you seek the pardon of sin, you shall have it. If any thing burthens us, he will either support or deliver us. We must seek him with our whole heart; early and earnestly. Observe how the promise is applied to Solomon.—If *thou* seek, *thou*, though a child,—if *thou* seek him, he will be found of *thee*. Promises must be particularly applied.

Recollect the threatening. If thou forsake him, he will cast thee off,—though thou art Solomon, *my son*. It is best that we be drawn to duty, but it is better to be driven than not to do it at all. Adam in innocency was awed by a threatening. You who have given up your names to God, take heed that you do not forsake him. Do not forsake his truths. Do not forsake the ways you have walked in. Do not forsake the people of God. *Go by the footsteps of the flock.* Unbelief causes departing. It may be you are thinking you will never forsake God, as Peter, *though all men forsake, yet I will not.* Take heed of resolving in your own strength. It is by faith you stand. Fear, lest you should be a cast-away.

There are some who are especially concerned to know God, and serve him.

Those who are young are so. Solomon was young when this counsel was given him, and he counsels others, Ecclesiastes xii. 1. *Remember now thy Creator in the days of thy youth.* God must have the flower of our age.[z] The beloved disciple was the youngest of the disciples.

The children of godly parents are especially concerned to know God. *Know the God of thy father.* Thy father hath served him, and doth not repent it. Godly parents dedicate their children to God in a special manner,—*the son of my vows.* The children of many prayers should seek and serve God; indeed, every prayer for them will turn to a curse if they do not. God is a tried friend.

Those also who are advanced above others, in honour, or estate, in the world, are especially concerned to know God. Thou, Solomon, my son. David had other children, but we do not read of any such charge to them. Solomon was to sit upon the throne. Those who have more than others, should render accordingly. Others will be apt to

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[w] See Charnock's Works. v. 8. p. 501, &c.

[x] An ancient divine urging a "careful attention unto, and a heedful hiding of the word in our hearts,"—says, it "may restraine as a bridle from sinne," and "quicken us as a spurre to every good duty." Sermons by Alexander Grosse, B. D. p. 237. duod. 1640. And Dr. Barrow remarks, "Did we only believe the future judgment, with the results of it, that alone would be an effectual both *spurr and curb* to us." Works, vol. 2. p. 40. *ut supra.*

[y] This may be of use to us, when the thoughts of it are kept alive upon the heart in reference to these great concernments of our lives. In reference to *sin*,—it may teach us watchfulness. Beware of doing that which you would not have the Lord see you do, Genesis xxxix. 9. Apply it to the sanctification of the sabbath.—In reference to *duties*. It concerns us to look to our ends in coming to duty, and to see after what manner we perform, Hebrews xii. 28, 29. Servants work hard when the master stands by. Soldiers fight stoutly when the general is present. And when we have done duty, it may support us in expectation of our reward; though unknown to men. Matt. vi. 4, 18.—In reference to *wants*. Despond not. Be not careful. Matt. vi. 32.—In reference to *dangers*, Ps. xvi. 8. P. Henry. Orig. MS. See P. Henry's Eighteen Sermons, *ut supra*, p. 87.

[z] See 1 Sam. ii. 33. 1 Cor. vii. 36.

do as they see them do, the higher the place is, the greater is the danger if we are not religious. And consider the advantage to be gained by it; those who *honour God he will honour.*

Suffer the word of exhortation. Labour always to keep up right and good thoughts of God. He is not a hard master, but a good master. He accepts the will for the deed. Let Jesus Christ be always precious to you. Let him be your Alpha and Omega, your strength every day. Take him along with you in all your studies, in all you do. Let him commend his word to you; it is the book of books. He is not a true Christian that doth not love the word of God. The more of this love there is, the more is the evidence of a good work wrought upon the soul. Be sure you practise prayer! You have need of strength from God in every thing, and that must be fetched in by prayer. Pray continually. The praying Christian will be the thriving Christian. Beware of bad company; choose such as are good for your companions:—say, *Depart from me ye evil doers, for I will keep the commandments of my God,* Psalm cxix. 115. I cannot keep in with you, and keep in with God too. Be watchful; we walk in the midst of snares.[a]

APPENDIX, No. XIII.

It was, possibly, in reference to this, that the following testimonial was written.

These may certify whom it concerns, that Mr. Philip Henry, Master of Arts, and Minister of the Gospel at Worthenbury, in the County of Flint, is orthodox in doctrine, well-qualified with learning, parts, gifts, and graces, for the work of the ministry, laborious and successful in his calling, unblamable in conversation, and hath continued well-affected to his Majesty.

N. Bernard.[b]
William Holland of Malpas, R.
Robert Fogg, Minister at Bangor.[c]
R. Steele, Pastor of Hanmer.[d]

a From Mrs. Savage's MS.

b D. D. See *ante*, pp. 143, 144. "1661. Oct. 15. Upon the evening of this day, Dr. Bernard, parson of Whitchurch, died, it seems suddenly. Nov. 7. I was at Whitchurch, at the burial of Dr. Bernard. Mr. Bridge preached. Luke xix. 44." P. Henry. Diary, Orig. MS.

c See *ante*, p. 145.

d From the Orig. MS.

APPENDIX, No. XIV.

It was about this period, A. D. 1668, that the Rev. John Evans settled at Wrexham, as pastor of the Independent church. He was of Baliol College, in Oxford, and successively master of the free schools, in Dolgelly, Merionethshire, and Oswestry, in Shropshire. His father and grandfather were both clergymen and rectors of Penegos, in Montgomeryshire, but, notwithstanding the zealous interference of relatives, his inquiries resulted in nonconformity; and though, like his brethren, an implicit follower of the dictates of conscience, he partook largely of the sufferings of the times. He was a man of good learning, great gravity, and seriousness; of a most unblamable conversation, and a laborious and judicious preacher.[e] Mrs. Evans, his second wife, was the daughter of Colonel Gerrard, Governor of Chester Castle; a woman of an excellent spirit, and of a strong understanding.[f] Their son, Dr. John Evans, was the author of the well known Discourses on the Christian Temper.[g] Mr. Evans was "strictly congregational,"[h] and "a high Dissenter:" there was, nevertheless, an intimacy kept up between him and the family at Broad Oak. Mr. Matthew Henry has thus recorded the termination of his course, which event took place, July 16, 1700.[i] A little while before he died, which was in his seventy-second year, he spoke with more apprehension than usual, rejoicing in the Lord Jesus Christ as his only rock: and when it was said to him that he was going to his Father's house, he cheerfully answered,—It will not be well with me till I am there. Some present desired him to leave some good counsel with them; to whom he replied,—Go to God by prayer.[k]

The reader will pardon the continuance of this narrative, for the purpose of perusing, in connexion with it, the following letter. It is transcribed from Mrs. Savage's hand-writing, and appears to have been copied by her in early life, while under the direction of her father. It presents an interesting specimen of the pastoral vigilance and affectionate care of those holy men who have been, and are, too much spoken against.

e The Noncon. Mem. v. 3. pp. 523-4.

f Wilson's History of Dissenting Churches, v. 2. p. 213.

g See Dr. Harris's Funeral Sermon for Dr. Evans, pp. 31—44. ed. 1730.

h Mr. Tong's Life of Mr. Matthew Henry, p. 278. *ut supra.*

i 1700, July 20. Satt. I heard of the death of Mr. Jenks, of Widinbury, a high conformist, formerly curate of Whitchurch; and also, of the death of Mr. Evans, of Wrexham, a high Dissenter,—both, I hope, good men, yet of such principles as that my dear father (of blessed memory) hath had many sharp censures from them both: from the one for complying so far, from the other for complying no further. Saith he in his diary,—Lord, which of these shall I seek to please? Neither, but thyself alone.—I hope they are now all happy together in that blessed vision, where Luther and Calvin are both of a mind. Mrs. Savage's Diary, Orig. MS.

k Tong's Life of Matthew Henry, p. 278. *ut supra.* See also the Welsh Nonconformist's Memorial, p. 210. *ut supra.*

A Letter from Mr. Evans to his people in the time of persecution.

To the saints and faithful brethren in and about Wrexham, with whom I have walked in the fellowship of the gospel.

My dearly beloved brethren;

Though the circumstances of the present day take me off from the main work of a watchman over your souls, in visiting, preaching to, and praying among you; yet, being taken from you in presence only, not in heart, I desire still to be a faithful remembrancer of the Lord for you, that ye may be taught of him, and holpen by him to feed upon the truths, promises, and precepts of the gospel; and experience the same to be a *green pasture*, and *still waters*, to renew and strengthen your inward man, and further your growth into him,—into him in all things, who is the only head and lawgiver to the church, even our Lord Jesus Christ. What the apostle said with respect to the Corinthians, I may truly say, in some measure, with respect unto you, my desire with my poor weak endeavours have been to espouse you unto one husband, and to present you a chaste virgin unto Christ. Pardon me if my love to you make me jealous over you, and to fear (as he did) lest your minds should be corrupted from the simplicity that is in Christ; and so another, to wit, a subtle, formal, lukewarm, self-seeking, men-pleasing, worldly, carnal frame of spirit grow upon you, to the wearing off the gospel savour, that sometimes hath appeared in you, and to the beguiling you of all you have hitherto done and suffered. I speak not this, as having any demonstration hereof from most of you; but as considering the day of temptation and trial that hath overtaken both you and me, and earnestly desiring that herein both I and you, our knowledge, faith, love, patience, self-denial, sincerity, integrity, stedfastness, and constancy, may, when tried, be found to praise, and honour, and glory, at the appearing of our Lord Jesus Christ. Now, that in such a day I may not be wholly wanting to you in point of advice, consider and improve the particulars following, which, under present circumstances, not so much I as Christ himself requires of you. Hearken not to the instruction that causeth to err from the words of knowledge, Proverbs xix. 27. nor to those that by reproaches, contempt, and scorn, would make you forget what of God you have seen and experienced in his own appointments, Jeremiah xxiii. 16. compare with verse 27. Let your most familiar converse be, not with those that make it their study and discourse to palliate the neglect of God and conscience in their compliance with evil, nor with those that are mainly solicitous how they may shift off the cross, but with those that are most careful to keep themselves from sin, and to grow in grace, to the pleasing of that God from whom they expect the crown.

Be much in searching the Scriptures, which are able to make you wise unto salvation, and thoroughly to furnish you with what is suitable to your case and condition, whatever it be. Pray and wait for the Spirit's teaching through them. Neglect no means[1] God affords you to discover his mind and will in them, yet admit of no interpretation or gloss on them, but what is consonant to the main scope of the whole of them, which always and unchangeably is,—the advancing of the grace of God in Christ; the debasing of man in himself, with the bringing of him to a sole dependence on Christ for wisdom, righteousness, and sanctification, and redemption; the destruction of sin; the furtherance of holiness; and, therein, the everlasting happiness of the soul. When you cannot take forth new lessons, learn the old better. Watch over your hearts, lest, through unbelief, they draw back from any thing of God or Christ that once you have received; or, through the deceitfulness of sin in them, they turn you aside to any crooked path. Acquaint yourselves well with the state of your own souls, especially, whether they grow or decline in their esteem of, love to, and delight in, Christ and holiness; in their hatred of sin and vanity: as also in their weanedness from the world, and preparedness for the cross. Let every defect you find in yourselves still lead you to a more naked dependence on Christ, and be as a fresh incentive to lift your souls with more earnestness to God in prayer. In your addresses to him, forget not

Your fellow-servant and brother, who desires so to be found with you waiting for the gracious and glorious appearance of our Lord Jesus,

JOHN EVANS.

1 "To convince those of error who say that believers need not trouble themselves further with reading and hearing,—if they believe, they are justified; if once justified, always justified. Consider;—such have cause to suspect they have no true faith, for a true believer hath that in him, which will stir him up to use all means to know Christ better, and grow in faith,—The best are ignorant of many things concerning Christ, Prov. xxx. 2, 3.—Though justification be an act absolved in one instant, yet the manifestation and assurance of it increaseth according as we increase in faith, Rom. xiii. 11. Our salvation is nearer than when we believed,—though such as believe are sure to be saved, Rom. viii. 1; yet a true believer, negligent in seeking to grow, shall be greatly abridged of his comfort in this life, and afflicted with many outward crosses, and inward terrors, so as he may lose his assurance and joy, and comfort in prayer, and be like a tree in winter. Yea, it may be he shall never, while he lives, recover his comfort. Though he shall go to heaven in the end, yet he shall have a hell here all his life." Mr. Herring, Oct. 14, 1619; on 1 John v. 13. From a MS. of the Rev. Arthur Hildersam. *Penes me.* See Mr. Herring's Life, in Clark's Lives, annexed to the Martyrologie, p. 160. *ut supra.*

APPENDIX, No. XV.

ANOTHER which was delivered not long after, shall be added more at length. The text was, Jeremiah vi. 16. *Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and you shall find rest, &c.* The first words,—*Thus saith the Lord*, should be sufficient to engage attention; for, wherever God has a mouth to speak, we should have an ear to hear. Here he looks upon the children of men as a company of travellers out of the way,—he calls after them,—Come to me, I will put you in a better way. The way is Christ, John xiv. 4, 5, 6.

The ways of religion, like others, have an entrance, —the strait gate. They are hedged in with the commandments of God. They are tracked by others who have gone before; and they have an end,—life and salvation. The way of godliness is the *old* way, and it is the will of God that we should walk in it. It is also a *good* way, and those who walk in it shall find *rest*.

Many look upon *these* ways to be upstart, and the way of sin to be old. It is true, the way of sin has been of long standing, and in it we all set out; but the way of godliness is older. The devil was not up so soon, but God was up before him, Ecclesiastes vii. 29.

There are four remarkable periods of time,—two concerning the old world, and two concerning the new; but in both, godliness had the start.

The first edition of the old world was when Adam was created. He was made upright, and walked in uprightness. The way of religion was the *first* way. The second edition was in Noah's time, 1600 years after. The old world was filthy and vile, and it was drowned; eight persons were saved, to be the seed of the new. Then godliness got the ascendancy, *Noah walked with God;* so did Abraham, and Isaac, and Jacob.

The first edition of the new world, was in the days of the incarnation; called, in the Old Testament, the world to come. Jesus was the great exemplar. There were also his apostles, divers holy men and holy women. Inquire how *they* walked. The second edition may be dated at the Reformation. Between the apostles' time and Luther's there was a great apostasy, but God raised him up, and the Spirit was then working. Many were eminent for piety, and strict and holy walking. This was the way of the blessed martyrs in the days of Queen Mary; and of the good old Puritans[m] in the days of Queen Elizabeth and King James. Some of whom some of us have known. Oh, walk in their way. Nay, it may be, you may be sent to your own old ways —not your first: they were wicked; but, ask, What were my ways when first *converted?* Most Christians have their *first love*, and too many leave it.

The way of doctrinal faith is a good old way. The Papists ask us in scorn, Where our religion was before Luther? We answer, It was where theirs was not, before or since; namely, in the word of God. We must try all doctrines by the Scripture. Those doctrines are likely to be according to truth, and not error, which abase men, and lift up God.

The way of divine worship, in all the ordinances, is a good old way. The way of sabbath religion, Genesis ii. 1, 2. is as old as paradise. Adam kept the sabbath. The disciples kept the sabbath, and Christ appeared to them again and again, Acts xxii. 6. They remained till midnight, praying and preaching. John was *in the Spirit on the Lord's day.*[n] This was the way of the old Puritans; they were up early on the sabbath morning, diligent in the ways

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m In the preface, a like phrase was introduced from the pen of Mr. *Matthew* Henry, and it is gratifying to observe the representation as the joint testimony of two such witnesses. Though the idea conveyed is opposed to that which, for reasons best known to the promulgers, the persons called Puritans commonly receive, it appears in full consistence with truth; indeed, it seems to the writer, as the result of diligent investigation, that due allowance being made for defects, incidental to the times, and otherwise, without invidious distinctions easily accounted for, it would be difficult to find a body of men more loyal, useful, or devout. "Be not ashamed," said the pious Rector of Weston Favell, "of the name of Puritan; they were the soundest preachers, and, I believe, the truest followers of Jesus Christ. I esteem them as some of the most zealous Christians that ever appeared in our land." See Mr. Brown's Memoirs of Mr. Hervey. pp. 223, 224, *et supra.*

It may be remarked, that, in proportion as contemporary authorities, distinguished by their religious excellence, or attention to the simple verity, are consulted, and the assertions so frequently reiterated, watchfully scrutinized, the more wariness of observation will be discerned in the description given of a Puritan by Dr. Watts,—a separatist from the vain and dangerous courses of a vicious world. Works. v. 7. p. 565. *et supra;* the more candid and favourable also, commonly, will be the judgment.

The following extract from an original relic, is a satisfactory corroboration of many others.—"The Puritanes, whose fantastical zeal I mislike, thoughe they differ in ceremonies and accidents, *yet they* agree with us in *substance of religion*, and I think all, or most of them, *love his Matie.*" Letter from Archbishop Hutton, to Lord Cranborne, 18 Dec. 1604. Printed in Dr. Whitaker's History of Richmondshire, vol. 2. p. 315. See the "Character of an old English Puritane, or Nonconformist," by John Geree, M A. 4to. 1646.

n It is an excellent thing, and very desirable, and to be laboured after, that we be *in the Spirit on the Lord's day;* and that is, not to be,—either in the world, or in the flesh, or in the devil. Sabbath time must not be spent in worldly employments,—no manner of work, except necessity and mercy. It is a good rule, to defer what may as well have been done before, or be left alone till after. Neither must we be in the flesh, in recreations. There should not be feasting on the Lord's day; nor in the devil, in wrath and malice, in strife and envy But we should be in the *Spirit*, that is, in a spiritual frame of heart, as walking, living, in the Spirit; worshipping God in holy ordinances,—public, private, secret; and also we should be *spiritual* in them; that is, sincere and serious. When we are out of actual worship, we must be spiritual in our thoughts and words. If we are doing works of necessity or mercy, eating, drinking, travelling to and fro to ordinances, attending sick people, taking care of cattle,—we must not do it as at other times. The day is holy, and must be sanctified. Learn to keep sabbaths better. Christian resolution, care and watchfulness over ourselves, and one another, will do something. Let us so act for the *command's* sake,—an easy, sweet command; for the *consequents'* sake; the promise and threatening sake, wherewith the command is backed; for the *conversation* sake the week following; for the Redeemer's sake, whose day it is. The

of God, and went far in denying lawful liberties. Many suffered much against the proclamation for sports on that day.[o] But now there is a new way. Many look upon family worship as an upstart. But it was in Adam's family, in Noah's, in Abraham's, Isaac's, and Jacob's. Abraham catechised his family, Genesis xviii. 18. In the New Testament we read of the church in the house; of families walking together hand in hand in heaven's way. As for public worship. *Then began men to call upon the name of the Lord*, Genesis iv. 26.—that is, *publicly*,—before it was in families. Or; Then men began to be called by it—to make profession. In the New Testament, we read that they *continued stedfastly in the apostle's doctrine, and fellowship, and in breaking of bread and in prayers*, Acts ii. 42. The old Puritans saw many corruptions in worship, yet they waited upon God in it.

The way of holiness and close walking is a good old way; as old as Adam, before he fell; as Enoch, as Noah. The primitive Christians *so* walked; not only in ways of worship, but in all manner of obedience, Hebrews xi. 5. The way to please God is to walk with him.

The way of heavenly-mindedness, and contempt of the world, is a good old way. The patriarchs lived like pilgrims,—here to-day, and gone to-morrow. So the primitive Christians, Acts iv. 37. How many professors now carry it otherwise, as if they had a mind to have the world for their *portion*.

The way of plainness and simplicity is a good old way. In it Jacob walked, and Nathaniel, and the old Protestants, and Puritans.

The way of peaceableness and patience under the cross, is a good old way. The martyrs prayed for the Queen. The old Christians *took joyfully the spoiling of their goods*. This is according to rule; *let every soul be subject to the higher powers*.

The way of brokenness and tenderness of heart is a good old way,—the way of godly sorrow for sin. I have heard an old Christian say, I think Christians do not come in at the same door that we did, for we were long under terrors of conscience, sound humiliation, before we tasted joy,[p]—but now it is otherwise. I fear, lightly come, lightly go. This made them more watchful.

The way of brotherly-kindness, and love one to another, is a good old way. The way of unity and unanimity. See how they *love one another*, was the old remark. But now; see how they hate one another;—what strangeness and distance. There is no telling one another's experience; but jealousies and heart-burnings, Acts ii. 46, 47. The way of love is called the old commandment and the new, 1 John ii. 7;—old, because from the beginning; new, because a new edition of it, a new example in Christ and the apostles, and a new argument to enforce it.

Oh, love this old religion; strive to excel one another in good ways. You have *a cloud of witnesses*. You have Jesus Christ, who was a traveller in this way. Endeavour to make this new bad world like the old good one. There is a promise of a *new heaven, and a new earth*. Be earnest with God to hasten it, and endeavour, in your own practice, to hasten his coming.[q]

APPENDIX, No. XVI.

With such sentiments Mr. Henry's remarks, on the case of Job, evidently accord, and may be fitly introduced. They occur in a lecture delivered at this time in the neighbourhood of Broad Oak.[r] His text was, Job xiii. 26;—*For thou writest bitter things against me, and makest me to possess the iniquities of my youth*.

Considering Job as a good man, it may be noted, that, even against such, God, sometimes, writes *bitter things*. Regarding him as an old man, it is observable, that youthful sins are oftentimes the smart of old age; they are so when God is pleased to make us *possess* them. Viewing him as an afflicted man, we are taught, that, times of affliction are times of smart, often, for forgotten sins. Job was a remarkable instance. He was perfect and upright; one that *feared God, and eschewed evil*; and yet against him bitter things were written; or, as the word is, *bitternesses*. Many others of God's dear saints and servants have drank, in their several ages and generations, of the same cup, though some deeper than others; and Job, as deep as any. God had one Son,

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King's friends are known by keeping the king's holiday; for *religion's* sake, which is adorned by it; for the *reckoning-account's* sake hereafter. It is supposed that Christ will come to judgment on the Lord's day. Remember the sabbath, and prepare for it before-hand. Set out well; the Lord is risen. Look up for the Spirit's help. Do what you can. See to your families. P. Henry. Orig. MS.

[o] A striking instance is recorded by Mr. Baxter in his Divine Appointment of the Lord's day, p. 116. oct. 1671.

[p] In connexion with the above passage, the following observations by Dr. Doddridge may have their use. "Some sense of sin, and some serious and humbling apprehension of our danger and misery in consequence of it, must indeed be necessary to dispose us to receive the grace of the gospel, and the Saviour who is there exhibited to our faith. But God is pleased, sometimes, to begin the work of his grace in the heart, almost from the first dawning of reason, and to carry it on by such gentle and insensible degrees, that very excellent persons, who have made the most eminent attainments in the divine life, have been unable to recount any remarkable history of their conversion; and so far as I can learn, this is most frequently the case with those of them who have enjoyed the benefits of a pious education, when it has not been succeeded by a vicious and licentious youth." Preface to the Rise and Progress of Religion in the Soul. Works. v. 1. p. 215. *ut supra*.

[q] P. Henry. From Mr. Matthew Henry's MS.

[r] At Danford Hall, near Whitchurch, on the road leading thence to Wem. It is yet standing. See *ante*, p. 58.

and but one, without sin, but none without sufferings.[s] He, *who had no sin*, was *a man of sorrows, and acquainted with griefs*.

Against Job, as against others, were written bitter things of *affliction*. He was afflicted in his estate, in all his family relations, in his servants, in his children, in his wife, and in his body. He endured the bitter things of persecution. His friends sharply and severely censured him; they charged him with the blackest crimes and enormities; called him wicked, a hypocrite, an oppressor, Job xix. 13. This was the more grievous, because they were good men; as for the jeers and scoffs of the multitude, he made nothing of them. To be the *song of the drunkard* was nothing; but that so many grave, wise, knowing, religious persons should combine to vilify him, was *bitter* indeed; especially, considering that they were his *friends*, from whom he expected different treatment, Psalm lv. 12. When God lets loose our brethren to persecute us, either with hands, or tongues, or both, in our names, liberties, livelihoods; and that without cause, only that we will not say as they say, where our conscience tells us they say amiss; these are *bitter things*. He suffered also the bitterness of desertion. This, by what goes before, in the 24th verse, should seem, especially, to be meant. Whatever his professed enemies had done against him, or his professed friends had said against him; whatever losses, crosses, calamities, or distempers, had befallen him; if God had carried it as a friend,[t] all had been well; the burthen would have been light. But for God, at the same time, to appear as an enemy,—to take him by the collar, and shake him,—to withdraw the light of his countenance, and to leave him in darkness and horror, must have been grievous indeed. This made him cry out,—*Thou writest bitter things against me*. This put a sting into all the rest;—the fire, says he, was *the fire of God*, chapter i. verse 16.

The phrase, *writest bitter things*, intimates deliberation, duration, and determination. The allusion, some think, is to a judge or magistrate, to the king or his secretary, signing an order for the apprehending, imprisoning, arraigning, executing a malefactor. q. d. Lord, there could nothing have been done against me, but by thy warrant, and that thou hast granted; not a verbal order only, but a *written* warrant, under hand and seal. *Thou puttest my feet also in the stocks*. Thus God deals with others of his dearest children.

And it is not because he hates them, but because he loves them. It is hard to reconcile bitter things with the love of God, but they are reconcilable. Job was greatly beloved, even when he was sitting upon a dunghill; and so it appeared afterwards. The sun broke out from behind the cloud. See chapter xlii. 7, 8, &c. He is called again and again,—*My servant Job*. See Revelations iii. 19.

Nor is it to hurt them, but to do them good. This also is hard to be believed; but it is so, Hebrews xii. 10. It is like a bitter recipe under the hand of a skilful physician.

It is done to purge out their corruptions. That which doth this is certainly for *good*. Is it not? Doth not thy soul really think so? Is it not the thing thou art praying for, and longing for every day? as Paul, Romans vii. 24. Now afflictions, persecutions, desertions, are marvellously useful this way. As aloes, and such like purgatives, though bitter, are beneficial to the body, so are these things to the soul, Isaiah xxvii. 9. xlviii. 10;—*I have refined thee; I have chosen thee in the furnace of affliction*. The reference is, especially, to captivity in Babylon, when very bitter things were written against them; but they were thus cured of their idolatries. See Psalm cxix. 67.

It is done to purify and brighten their graces. We had never heard of the famous patience of Job, but for the bitter things which were written against him. His *tribulations worked patience*. The remark applies to the courage and fortitude of holy Jacob; to the meekness and humility, the constancy and perseverance, of David, when Saul persecuted him. These bitter things are like frosts in winter, which, when clothes are laid out all night, whiten them, Daniel xii. 10.

It is done to imbitter sin, and to make himself sweet to them. Afflictions put us in mind of the past,—of the *sins of youth*. And is not the remembrance bitter? Zechariah xii. 10. They render the present pleasures of sin distasteful; whatever they have been formerly, now they are insipid;[u] and we never know what a friend God is till we have tried him in adversity. He is a friend, to whom we may safely and freely unbosom ourselves in hearty prayer. He is a friend at hand, to support us, when we cast our burthen upon him, Psalm lv. 22. Then he affords his choicest visits. He is a friend to save and deliver us out of our trials;—that he can do, and he doth and will do it. Now this we know, at other

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[s] *Deus unicum habuit filium sine peccato, nullum sine flagello.* Aug. in Confess. P. Henry's Common Place Book. Orig. MS.

[t] *Carried it as a friend.* The friendship existed. Mr. Henry, noticing this, would say,—There are three evidences of God's being at peace with us. Are you friends with God, and at peace with him? If so, he is at peace with us, Colossians i. 21. We were born enemies; are we reconciled? Reconciliation is not yet perfected; but is it *begun*? There was enmity; but is there friendship? Proverbs viii. 17.—Are you at war with sin? You cannot keep in with sin, and keep in with God too.—Have you taken hold of Christ? If so, God is at peace with you. P. Henry. From Mr. Matthew Henry's MS.

[u] Let the bitternesse of punishment make us all distaste the sweetnesse of sinne. Say sinne what it will, believe thou the word of God, which saith,—*The wages of sinne is death*;—believe thou the well-experienced in godlinesse, which say,—*Dulce peccatum, amara mors*. Salves for the Soule's Sicknesse, by Robert Lovell. 4to 1621, p. 30.

times, doctrinally; but, in affliction, we know its use and application.

It is done to imbitter earth, and make heaven sweet. Though the world be that to us, which Sodom was to Lot, a place of trouble, and temptation, and vexation, yet, like him, we are loth to go out of it till it be fired about our ears;—then we can say, Farewell. Bitter things are, to us, what wormwood is to the breast, for the weaning of little children. Heaven to an afflicted saint is heaven indeed. It is as the sun-shine after a storm. How pleasant is rest after labour! The blessed angels find not that sweetness which the saints do, because no bitter things were ever written against them.

We must not, therefore, think, concerning the *fiery trial*, personal or public, that doth, or may, at any time, try us, *as though some strange thing happened.* It is the common road,—the highway. We must not, from thence, infer, that we are not God's children, or are not beloved of him. Such thoughts are apt to arise, Isaiah xlix. 14.

But, say you, my afflictions are extraordinary for kind, for continuance. And were not Jonah's? Was ever any one so afflicted before, to be coffined alive, in the belly of a fish, in the depths of the sea? And yet he was beloved of God. And were not the Jews' afflictions extraordinary for continuance, when they were seventy years captives in Babylon? Yet they were the Lord's dear people; nay, his *only* people.

Sometimes the love of God is questioned, because persons are *without* affliction, and a conclusion is drawn, that they are *bastards, and not sons.* Alas! What would we have the great God to do? But, as we must not make wrong inferences concerning ourselves, so neither must we concerning others; as if, because God is pleased, in his providence, to write bitter things against them, therefore they are none of his. God hath been a great while writing bitter things against the protestant churches. How long have they been afflicted, *tossed with tempests, and not comforted?* Yet, certainly, he hath mercy in store. So, also, against his ministers and people, in these three nations, *bitter things* have been written; though, blessed be his name, not without some mixture. The same is true as to particular persons. Now, when the arrow is fixed in the deer's side, the rest of the herd thrust him from them.[v] But we must not do so. Take heed how ye carry it at such a time. Times of affliction are critical times. They are called *trials*, because they find what metal we are of.

Do not you write bitter things against God while he is writing them against you. Be sure you entertain no hard thoughts of him, of his love, wisdom, faithfulness, or providence. Say,—All is well that God doth.[w] Neither write nor speak bitter things against instruments. Remarkable is that of David concerning Shimei, 2 Samuel xvi. Look to the bitter root that is in you; the corrupt nature, that it bring forth no gall, nor wormwood, as at such a time it is apt to do. There should be no murmuring, no repining, no complaining.[x] There is great danger in this respect. When the water is upon the fire it is very apt to send forth its filthy scum. The Psalmist said, his *heart was grieved;* Hebrew, *soured, leavened.*

Labour to answer the ends before mentioned. Is love at the bottom, notwithstanding? Then let us love him. Doth he design to do us good? Does he aim, by weaning us from the world, and its enjoyments, to win us to himself, and to make us long to be with him? Then let it have that effect. Sanctified afflictions are good promotions;[y] that is, when they further us in sanctification. Believe,[z] and pray, and wait, and ere long, God will arise for deliverance and salvation. There is no such remedy against inordinate dejections and despondencies, in an afflicted condition, as a lively faith, and a lively prayer, Psalm xxvii. 13; xlii. and xliii. 5. James v. 13. To bring us on our knees is one end, sometimes, wherefore God afflicts. See 2 Samuel xiv. 29, 30.

Those of you against whom God writes, at present, sweet things, and not bitter, should be very thankful. His ways towards you, in this respect, are distinguishing; with some he deals otherwise. Be very faithful; summer time is fruit-bearing time. While he is doing for you, you should be doing for him,—improving opportunities. Be very merciful and pitiful; *remembering those who are in bonds, as bound with them.* Be very watchful. Expect and prepare for changes.

Let the whole be applied in the words of the Apostle—*For the time is come, that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?* If God write such bitter things against his Jobs, what will he write against the Cains, Pharaohs, Ahabs, Judases, of the world? Take heed that none of you be such, 2 Corinthians v. 11.[a]

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v When the deer, pierced with the arrow, and pursued by the hounds, runneth to the herd for shelter, they will not admit her among them, out of a principle of self-preservation, lest the dogs, in fetching her out, should fall on *them.* Swinnock's Christian Man's Calling, part i. p. 97. 4to. 1665.

w See Clark's Lives, annexed to the Martyrologie, p. 171. *ut supra.*

x When God's hand is on our back, our hand should be on our mouth. P. Henry. Common Place Book. Orig. MS.

Dear brother (Matthew Henry) would say, if you have the use of reason, and peace of conscience, do not complain of any other affliction. Mrs. Savage. Diary, Orig. MS.

y A saying of Mr. Dod's. Life, *ut supra*, p. 171.

z Faith is that to the soul, which the cork is to the net, when the lead sinks it:—which the anchor is to the ship in a storm. P. Henry. Orig. MS.

So Dr. Sibbs says of hope,—It will "as corke, keep the soul (though in some heavinesse) from sinking." The Soule's Conflict, p. 486. *ut supra.*

a P. Henry. Orig. MS.

APPENDIX, No. XVII.

THE following notes of this discussion, though evidently incomplete, having been preserved, are here inserted, from an authentic MS.

Bishop. Mr. Owen, to enter into that matter as soon as I can which is the cause of our meeting, I do desire you here that you would give some satisfactory account of your title to the ministry which you exercise, and also of the reason of your separation from the Church of England. I call that the Church of England which is by law established. I desire you to give account in the first place, by what right it is that you take upon you the ministry.

Owen. My Lord; I judge myself every way unfit to manage a discourse of this nature before so great an auditory. I am a child in years and knowledge, and your lordship a father in both respects; my converse hath been with a few modern authors, and your lordship's with many venerable and ancient; and, therefore, you have every way the advantage; I can speak but very little, and possibly to little purpose; but the reasons are in print, and to nominate them will be but *actum agere*. There is Ames's Fresh Suit, [b] Alsop's Melius Inquirendum; the answer of the London divines, who were commissioned to debate with the bishops; there is Mr. Baxter's Plea, and his late Reasons, why ejected ministers ought to preach; and what Dr. Owen hath written; and none of these, that I have heard, answered. These strenuously vindicate our cause, and might effectually vindicate my silence at this time; but, my lord, having had more satisfying experiences of your candour and goodness, I cast myself at your feet, not as an opposer, but as a learner. You were pleased to promise me protection with reference to the laws, that I may fully speak my thoughts. Your lordship knows that we cannot speak our reasons, but we render ourselves obnoxious to the severity of the law, and it would be satisfactory to me if you would please to move the magistrates present that they will manifest the same candour towards me, if I should, by unwary expressions, transgress the limits of the law. My lord, to come to the business;—I have been three times with your lordship, and have given you, as I thought, a pretty full account of my call to the ministry, and of the lawfulness of it. I was ordained by presbyters, whose ordination I look upon as valid;[c] that which I insisted upon, as one of my first arguments.

Bishop. You go on and leave me some things to say, which I cannot say, unless I will speak them now presently. Those books that you mentioned, I have not read one of them. I am not so happy to have time to spare to read all the late books that come forth. I hope I shall not need the reading of any of them. We have abundantly enough out of those books that have been anciently written. For that which you speak of, that you desire that whatever you say, you may not suffer any prejudice by it; that, as for my own part, I do promise you, and I desire of the magistrates here, that whatever you say, by way of dispute, (I only promise as to my own part,) you shall not receive any prejudice by what you say; and I do not think you can speak within the compass of the magistrates; the matter doth not require it. I will preserve you from suffering any prejudice, so far as I am able, in way of dispute. Now to what you say as to your reason.

Owen. As to my ordination, I acquainted your lordship I was ordained by presbyters. My argument is this,—presbyter and bishop are identitive; both as to name and office.

Bishop. That is, both those names of bishop and presbyter are used of one and the same person.

Owen. They have the same commission, the same work, and, therefore, are the same order.

Dodwell. They who receive their order from them, which are the same with bishops, are the same with bishops. But, *ergo*.

Roberts. I suppose there is no time to form syllogisms.

Dodwell. Without a syllogism, it is easy to evade one argument, with starting a new.

Bishop. When you find yourselves hurt with syllogisms, you may wave the argument.

Owen. They that receive their order from those that are the same with bishops, have the same call that those have who are bishops

[b] See Reliq. Baxter. part i. pp. 13, 14.

[c] Mr. Baxter, referring to an interview with Archbishop Usher, says,—"I asked him his judgment about the validity of presbyters' ordination; which he asserted, and told me, that the King asked him at the Isle of Wight, wherever he found in antiquity, that *presbyters* alone ordained any? And that he answered, I can show your Majesty more, even where presbyters alone successively ordained bishops; and instanced, in Hierom's words, *Epist. ad Evagrium*, of the presbyters of Alexandria choosing and making their own bishops, from the days of Mark till Heraclus and Dyonisius." Reliq. Baxter. lib. i. part ii. p. 206.

But those persons have received their order from these that are the same with bishops, *ergo*.

Bishop. The minor will be denied, that presbyters and bishops are of the same order.[d]

Owen. Acts xx. 17, 28. Paul came to Miletus, sends for the presbyters of Ephesus, and gave them a charge of the flock, calls them bishops; and that we may not conceive that it is only the mere name that is given them, he bids them rule the flock.

Bishop. You produce that text, Acts xx. 17, 28. when the same persons,—

Dodwell. Methinks it were convenient that that hypothesis were understood. I say there are several times, of Scripture, when we say, presbyters are not the same with bishops, we mean, that when there was a church government established, to last to the end of the world, they were distinguished; we suppose that in the first age. In the second, the church was governed by ————. In the third degree, there were churches imperfectly constituted; and possibly, in this time, there might be some instances. But, in the last age of the apostles, when churches were perfectly constituted by them, and left as a precedent for them to imitate, presbyters and bishops were left distinct.

Roberts. We urge that they were the same at that time in acts;—prove any rule for the alteration.

Bishop. The reason why they are all one, is because the same persons and officers are called presbyters, and afterwards bishops, and the same word ascribed to them, they were then all one. We do grant, that the same persons, the same officers, were called *presbyteri*, and *episcopi*. So the same apostles were called *apostoli*, and *diaconi*.

Roberts. But not in point of office.

Bishop. I will show you that, in point of office, they were the same, Acts i. *Apostoli* and *episcopi*, who are all of the same office.

Henry. That makes for us. If one and the same office may have several names, that *apostoli* were *diaconi*, why may not *presbyteri* be *episcopi*?

Bishop. If the apostles were called *apostoli* and *diaconi*, they were distinct offices.

Henry. The presbyters succeed the bishops.

Bishop. You will say the same of the deacons.

Henry. No, not so, they were to take care of the poor.

Roberts.

[d] See Dr. M'Crie's Life, of Knox, vol. i. p. 386.

Bishop. If you will refer it to St. Jerome, we shall soon determine it.

Dodwell. This is the case you are concerned in, if you will refer it to St. Jerome, we will refer it to him.

Owen. Leave St. Jerome.

Henry. If your lordship please, we are upon the foundation of the Scripture. Please to give a satisfactory answer to that objection, that the same persons are called presbyters and bishops.

Bishop. I say, while the apostles were the sole officers in the church, they had all those names in themselves. I showed you the apostles were called *episcopi*, and *presbyteri*, and *diaconi*.

Henry. They had them all virtually and eminently in themselves.

Roberts. When they made standing officers for the church, they made only presbyters and deacons.

Bishop. It is denied that they made no other officers besides.

Henry. Be pleased to tell us what officers.

Bishop. The apostles made single persons to be governors of churches.

Dodwell. A single presiding presbyter.

Henry. If there were no more but this one place, it makes it as clear as the sun, that the same persons were presbyters and bishops.[e]

Bishop. It makes it as plain as the sun, that they were called so before they were distinguished; by the same rule, deacons may be applied to them.

Henry. Jesus Christ is called the deacon,—minister of the circumcision.

Bishop. He is called All; that I showed you that these words at first, before there were distinct offices in the church, were promiscuously used.

Dodwell. If you would please to say in those times wherein churches were imperfectly planted; for proving of the distinction, I suppose you will not make a difference about words; if there were one of these presbyters or bishops, that had a presidency over the whole presbytery, and did preside for term of life, and had the power of calling and dissolving of assemblies; this is all we desire to examine the ministry by, if you will grant that one of these presbyters were president over the assembly.

Henry. We are to distinguish between *episcopus præses* and *episcopus princeps*.

Dodwell. There were nine arcontes among the Athenians. I showed that in the same office;

[e] See Fox's Acts and Monuments, v. 2. p. 411. fol. 1641. The Answer of John Lambert to the Bishop's Articles.

yet there have been presidents that have had some prerogative by virtue of their place.

Henry. As the chairman of a committee, the presbyters that ordained us, had a moderator. You are pleading for the bishop. There was never a bishop to be found when I was ordained.

Dodwell. There were bishops, but they must not ordain out of their own diocese.

Bishop. For that which you produce, Acts xx. it was before there was any single person settled in that church, while it was under the power of the apostles themselves; but, afterwards, there was a single person placed in that church, with a superiority over those persons that you call bishops and presbyters.

Henry. Prove that.

Bishop. 1 Timothy i. 3. the church of the Ephesians, of which we read, Acts xx. and there, after that which was spoken by the apostle, there he writes this Epistle to Timothy, wherein he minds Timothy wherefore he left him at Ephesus. He left him there with such a power as to govern the presbyters, and to ordain, govern, reward, and punish; therefore, there was afterwards a person set over those presbyters, with such a power, as we ascribe to the bishops.

Roberts. That power comprised no more than the power of an ordinary presbyter.

Bishop. It hath a greater power than you ascribe to single presbyters.

Roberts. The power lies in the minister to declare God's judgments and mercies, and church censures.

Henry. There is no power committed to Timothy, but what did agree to him as a presbyter.

Bishop. Hath every individual person the same power that was here committed to Timothy?

Henry. I see no passage there that doth not agree to the office of a gospel minister *as such*.

Bishop. Here is first a power given to him who should have a greater or lesser maintenance among ministers; at first, all was in the hands of the apostles; whatever was given to the church, was laid at the apostles' feet; afterwards, it was committed to the governor of the church, and Timothy, as a governor, had power to judge who of the elders should be most rewarded; the labourer is worthy of his reward, chapter v. 17.

Henry. Those things, which I say were committed to Timothy, were committed to gospel ministers as such; your lordship mentions this verse there, which says,—*Let the elders that rule well be counted worthy of double honour*, &c. I suppose your lordship doth not question whether it belongs to the office of a presbyter to preach, but now, that verse that you mention doth expressly ascribe rule to presbyters.

Dodwell. I question that—there are several gifts of the Spirit,—and among them government, which is one gift, for them that rule well, then for labouring in word and doctrine, there was *prophetia* and *didascali*, and *logos didakos*, there was a different gift of the spirit for preaching and ruling. Some presbyters had the gift of preaching, some the gift of government; so it is the rule of the apostle, that every one that had a gift, should apply himself wholly to it; they, therefore, that had the gift of government, were to apply themselves wholly to it.

Henry. Prove it that the apostles did observe men (there were several gifts) that had these gifts, and according as they were endued with these gifts, accordingly they employed them; that some persons that had the gift of government, and not the others, were to employ themselves that way.

Bishop. Romans xii. 6, 7. 8.

Henry. Doth this prove that these might not be in the same person.

Dodwell. They were not always in the same person, that is enough for our purpose; and, therefore, where there was the gift of government, there the person.

Henry. If it should be said, he that hath a gift of memory, let him make use of his gift of memory, he that hath a gift of ——— is not this.

Bishop. Is that denied?

Henry. I understand him that the apostles did observe who had the gift to rule, and made them rulers, and what persons had the gift of teaching, they made them teachers. Show us that the same persons there have the same gifts there mentioned.

Dodwell. But they had not always the same gifts, some had not the gift of government. I will not make them always separate.

Henry. If you please, I will prove. Hebrews xiii.

Roberts. The lay-elders may as well come in, as the distinct office of a bishop.

Bishop. I bring it for this purpose, to show a single person, Timothy, that had the judging of this, who should be counted worthy of double honour,—he was that judge.

Owen. That he might as the apostle's substitute.

Bishop. So then every thing he might do as the apostle's substitute, a single person was to judge of the presbyters, and to that purpose to receive accusations against them, chapter v. 19. receive them.

odwell. You are opposing now,—that argument may be framed thus,—They by whom accusations are to be received against presbyters, are more than ordinary presbyters; but they who are endued with authority over ordinary presbyters, are more than ordinary presbyters; accusations were to be received by Timothy, therefore, he was more than an ordinary presbyter.

oberts. We deny the major. We will show you a reason. A person might have power to receive accusations against presbyters, and be one himself; for one judge may receive accusations against another judge, and yet both have equal power. His having such power did not put him in any degree, but a presbyter might have done all that.

odwell. The proposition is this:—They by whom accusations are received against presbyters, are more than ordinary presbyters. The proposition is undoubtedly—

enry. A superior order of presbyters?

odwell. We do not say so.

ishop. Reduce questions to as few as you can.

odwell. I will not wrong you if I can avoid it. The proposition, as it lies, is undoubtedly true,—that they who are to receive, that is, the whole body, according to the hypothesis, and in the whole body particular presbyters are contained, and by this means, particular presbyters, not acting as parts of the body, may receive accusations, and so are superiors, as parts of the body, they are above ordinary presbyters. Single presbyters, as parts of the presbytery, may have power over other presbyters, considered in their private capacity, where this is, the whole direction of the epistle would not be directed to particular presbyters, for it is not one particular presbyter that hath constantly this power. Here is a whole epistle directed to one person,—they who have a constant superiority and power of receiving accusations without mention of any other, are more than ordinary presbyters. But St. Timothy, a single person in the church of Ephesus, hath this constant authority. If he had been written to as a presbyter, it would have been written to the whole presbytery.

ishop. I charge thee that thou observe these things.

enry. Do you think that doth not belong to every presbyter?

ishop. No.

odwell. Give me leave to tell my medium. This you say, that St. Timothy had a power of hearing accusations against presbyters as a private presbyter. I prove not; that power which it supposes to be constant in Timothy, cannot be the power in particular presbyters, therefore not the power.

Henry. I deny your major.

Dodwell. I will prove it. Every particular presbyter may become a *reus* as well as a judge, that is no constant power which doth not always agree to the office. I deny that bishops may be *rei* before presbyters.

Owen. We spoke of the college of presbyters.

Bishop. I say a bishop is not to be *reus* in a synod of presbyters, but only in a synod of bishops.

Dodwell. A common presbyter may sometimes be a judge, and sometimes *reus* himself.

Bishop. He is not only to receive the accusations, but to judge.

Henry. That is only to reprove, I conceive.

Owen. *Elenchyn* is to cut off from the church.

Henry. It is to reprove sharply.

Owen. 2 Corinthians xiii. that I may not use *apolomos*.

Henry. But your lordship uses *elenchyn*; it is that which is fraternal: an equal may reprove his equal.

Bishop. The authoritative is called *elenchyn*.

Owen. Against an elder receive not an accusation.

Dodwell. That is an elder in age. Let no man despise thy youth, in age not in office, the younger as brethren.

Henry. You were speaking of Timothy, as a superior officer in the church, and now your lordship grants it may be meant of elder in age.

Bishop. Take heed, Mr. Henry. I expected better from you. It is the apostle's charge, —*against an elder receive not an accusation*, &c. those that are found guilty, *elenche*, correct that others may fear.

Henry. Will your lordship give me leave to read the words?

Bishop. That place spoken of by Mr. Owen, was spoken of elders in age; pray go to the other place, chapter v. 19, 20, 21; that spoken of preferring one before another may be meant of rewards spoken of in the 17th verse, it is spoken with relation to the power he had over presbyters.

Henry. Why may not presbyter, in that place, be taken in the same sense that it was in the first verse concerning elders in age?

Bishop. Because it follows what is spoken in the 17th verse, of elders in office.

Henry. He speaks of elders offending, it is necessary I should grant that, verse 19.

Bishop. After that which is spoken in the first

verse, there are twenty verses spoken in the chapter concerning ecclesiastical affairs, which he considers as all in the hands of that single person, for that may deserve to be taken notice of; he gives him, as a single person, still rule concerning those women that belonged to the ecclesiastical body, verse 11, 'the younger women refuse;—do not receive them into the rule of the office, so verse 16 and verse 17, he goes on to other ecclesiastical officers, those which indeed were the principal.

Henry. Under your lordship's favour, this proves what was before asserted, that there is nothing said to Timothy by the apostle, but what belongs to a particular minister over a particular congregation, and lays before him his duty; suppose a particular member of a congregation offend, suppose he be an aged person, complaint is to be made to the minister concerning this man, he is not to receive an accusation, but before a witness; in his reproving of him, he is exhorted to carry himself towards him, not as a younger, but as his elder, especially he being himself Timothy, a young man.

Dodwell. This seems to proceed somewhat rationally, if the case in the apostle's time were the same as now.

Henry. The Scripture is our rule.

Dodwell. If every particular presbyter in the apostle's time had had a particular portion of the flock allotted to his charge, as parish-ministers have now, you speak something, you read not of any government among presbyters, but only in the whole body; not one presbyter for one place, and another for another; they are always mentioned together in the Scripture. Ignatius in the—

Henry. This makes directly against episcopacy, and for presbytery.

Dodwell. This was the case in the apostle's time, it was not as now, that every particular presbyter had a particular parish by himself, but the whole governed by the common body. Now judge, whether it were requisite for the apostle to write a whole epistle, particularly of that which belonged to him only in common with others.

Henry. Do not you think,—

Bishop. Lay hands suddenly on no man.

Henry. I believe it belongs to presbyters, you do not lay hands yourself alone, you have your authority from these words, I do not know where else; their power was given by Jesus Christ.

Dodwell. Christ doth not give by immediate revelation.

Henry. It is inherent in them by virtue of their office.

Dodwell. This government being, as it was in the apostle's time, administered by a whole body of presbyters, whether you, in such a case, would have written to one of this body only, and not the rest.

Bishop. Ordain elders in every city; it is not a thing done one time.

Henry. If the government of the church in the apostle's time were by common authority, it ought to be so now. But it was so according to this gentleman's argument.

Dodwell. As far as I say, it is so still, for I only mentioned common authority, in opposition to particular presbyters not having particular proportions of their flock committed to their particular charge; that is not now your doctrine.

Henry. The apostle's doctrine is my doctrine, that I am to be ruled by those that preach to me.[f] Obey them which have the rule over, that preach to you, &c. That is one argument we have against diocesans, that *they* rule us that do *not preach* to us.

Bishop. Show this to be Scripture, or else wipe it out.

Dodwell. I have showed the office of government and preaching to be different, and, therefore, they may govern you that do not preach to you.

Henry. Hebrews xiii. 7. Remember them that have the rule over you, who have spoken unto you the word of God, compare it with verse 17, for they are the same persons.

Bishop. Those in the seventh verse, are those that were dead, those in the seventeenth verse, are those that were living.

Henry. They were such, as while they did live, did rule and preach.

Bishop. That cannot be proved. Put that into a syllogism.

Henry. Remember them which have the rule over you, verse 17, obey them.

Owen. *Egoumeni*,—it is the same word.

Henry. Your lordship supposes them dead,—that is not the argument. Grant them to be either dead or alive, the argument is the same; when they were alive, they did rule over them, and did preach to them the word of God.

[f] In scripture we find, what ruling any minister hath, it is over *such people* as he speaks the word of God to, Hebrews xiii. 7. See Gospel Conversation, by Jer. Burroughs, p. 30. 4to. 1648. See *ante*, p. 68.

Bishop. That did the Apostle James, and James, Bishop of Jerusalem.

Henry. Doth your lordship think nobody else did preach to them?

Bishop. I know none that did but those.

Henry. The argument is still the same; those that had the rule over them, were those that preached to them the word of God.

Bishop. You saw in that text, 1 Timothy v. 17. they are spoken of as distinct offices.[g] Let the elders that rule well, be counted worthy of double honour, especially, &c.

Henry. By your lordship's favour, that is the thing that is urged against those, against lay-elders; you make use of that interpretation in that place. Let the elders, &c. especially they who labour, &c.; that is, if they are such rulers as are preachers; therefore ruling and preaching are in the same person.

Bishop. Therefore there may be rulers that are not preachers.

Henry. It is a presbytery that is spoken of there, and not bishops.

Bishop. You infer hence, that those only are to be their rulers, that are their teachers.

Henry. Yes. Why should they be called by the same name, and the one be apostles, and the other, ordinary presbyters?

Bishop. The Hebrews, if they are to speak of a Christian bishop, call him *egoumenos*.

Henry. So is every minister to his flock.

Dodwell. Those distinctions were really distinctions of government, and of teaching. So there are distinct offices.

Henry. That doth not follow. What, so many offices as gifts? An office of memory then.

Dodwell. The Scripture doth not mention that; utterance it doth. I am showing the names of the offices; as these are distinct gifts of the Spirit, so there are offices suitable to those as distinct, they that had the gift of government, they are called ——, they that had the gift of teaching, are called pastors or teachers.

Henry. Resolve to lay by names, and speak of things.

Dodwell. They that were both pastors and teachers, were particularly to be respected.

Henry. I think every pastor is to be a teacher.

Dodwell. I say not. *He ascended up on high, he gave gifts unto men, &c.*

Henry. It is some pastors and teachers; it is not some pastors and some teachers.

Dodwell. They seem to be in that place as much distinct pastors and teachers, as apostles and evangelists.

Bishop. All this is not worth the while.

Henry. What is gathered from thence, that is, as in the government of the Church of Scotland, they have their doctors, that is, teachers, that is to manage controversies, and preach on such subjects. Pastors are to apply themselves to practical preaching. I do not know what the gentleman would infer thence.

Dodwell. That text, that those which rule, count worthy of double honour, especially, &c. shows that they might be very separable offices; as they were separable offices, so the rulers might be distinct from the labourers in word and doctrine; some might do one, and some the other, and some both.

Henry. I do not understand any thing you drive at by that.

Dodwell. That consequence that you spoke of just now, I overthrow, wherein you made governing and teaching synonymous,—none to govern you, but those that taught you, this proves that the same persons were not necessary to do both.

Henry. No. Let the elders that rule, &c. but if they be rulers, and do not labour in the word and doctrine, they are to have but single honour; and, therefore, both might be in the same person.

Bishop. We have been about that which is of little moment. Here is plainly a command to Timothy, to see to that matter of distributing honours and rewards among the elders of the church, and to receive accusations, and judge upon them, and to punish whatever it is that *elenchyn* signifies. Here is also a power of ordination given to the same single person, (for that is in the same singular number,) the apostle charges him to lay hands suddenly on no man; the same is given to another single person, Titus. These epistles were written to Timothy and to Titus, after Paul came out of prison.

Owen. Be pleased to prove that the 1st of Timothy[h] was written after his coming out of prison at Rome.

Bishop. I will prove it. That which was written by St. Paul, going into Macedonia, to Timothy, abiding still at Ephesus, must be written after his coming out of prison.

Owen. I deny the major.

Bishop. Paul was but twice at Ephesus, he could not be there sooner than we read, Acts xviii.

Owen. You speak of Macedonia. I deny your major, that it was written after his coming out of prison.

[g] See Baxter's Nonconformist's Plea for Peace, p. 194. oct. 1679.

[h] As to the controversy respecting the date of this Epistle, see Dr. Doddridge's Family Expositor, v. 5. pp. 358–362.

Bishop. That which was so circumstanced, I must prove that by texts;—that which was written by Paul, going into Macedonia, and leaving Timothy at Ephesus, must be after he was at liberty, because there could be no such thing before he went into prison; before that, he was only twice at Ephesus, and it could not be either of those times.

Owen. You say it was neither the first nor the second journey, therefore, it was not till after. I suppose it might be.

Bishop. He was so far from leaving Timothy at Ephesus, that he being there, sent Timothy into Macedonia, and there met Timothy.

Owen. But, my Lord, you will find that after Paul sent Timothy to Macedonia, he designed speedily to go after him, but there fell out an uproar, that detained him a considerable time; and Grotius thinks Timothy did return to Paul, to Ephesus, before he went into Macedonia; and so Paul leaves Ephesus, goes to Macedonia, thence to Greece,—stays there three months, comes to Macedonia again, and Timothy came to meet him there.

Bishop. I grant you that Paul went into Macedonia, and all that which follows, that there he did meet with Timothy; but that he returned to Ephesus, I do not at all sit down by Grotius's opinion. Pray give me a reason. His opinion is, that the 2nd of Thessalonians was written before the 1st of Thessalonians, which is a senseless thing.

Henry. He had his faults.

Owen. It is the opinion of most writers on the text. You can hardly produce any author that will stand by this notion of yours; that it was a third journey that was intended in the Epistle to Timothy. Hammond. Lightfoot is of another mind.

Bishop. He wrote his Epistle to the Corinthians at that time. The Son of God, Jesus Christ, was preached among you by us, &c.—2nd of Corinthians was written by Paul and Timothy.

Owen. It was so, my lord.

Bishop. There are several things to be considered in the proof of this, being a point of chronology, he sent Timothy from Ephesus into Macedonia; he finds afterwards, Timothy in Macedonia; it lies upon you to prove that Timothy was at Ephesus between; and you should prove also, that St. Paul left Timothy at Ephesus, when he went into Macedonia. Here it appears to be quite contrary. I will show you another argument; it appears,—

Owen. I have produced several authorities to prove it, which I thought sufficient. Capellus.

Dodwell. There are chronologers of many minds.

Bishop. All their authorities do not weigh with me against one word of Scripture.

Owen. I will show that it is a new way you go. I cannot find any one that times this Epistle so late as your lordship mentions. Baronius quotes several authors.

Bishop. The Epistle which was written after Timothy's suffering for the Christian faith. I have showed that St. Paul sent Timothy from Ephesus into Macedonia, you do not bring him back again. I will show you further.

Roberts. Let that lie, and go to another argument.

Bishop. That Epistle which was written after Timothy had been a sufferer for the Christian faith, was written after Paul's imprisonment at Rome; this was written after Timothy had suffered for the profession of the faith.

Owen. What does this prove?

Bishop. Therefore it was written after Paul was set at liberty.

Owen. Prove that consequence.

Bishop. St. Paul being at Rome, we find Timothy with him. What is said in this Epistle of Timothy's sufferings, makes it appear that it was written after he was set at liberty.

Owen. What is said of Timothy's sufferings?

Bishop. Chapter vi. 12. *Fight the good fight of faith; lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses;*—it is the same which follows in the next verse,—even as Christ before Pilate had witnessed a good confession, so had Timothy before this time.

Owen. My lord, you are to prove that this was at Rome. He was Paul's companion in many of his troubles; it is conceived, Timothy went with Paul to Rome, and he suffered much by the way, and it is like he might suffer with him. This is no clear proof.

APPENDIX, No. XVIII.

AFTERWARDS, Mr. Henry despaired to see an accommodation; and, among his papers, the following document, in his own hand-writing, is preserved. It bears internal evidence of being his composition, but to whom it was sent cannot now be ascertained. Probably it was a communication to the ecclesiastical commissioners, who, in 1689, were appointed

for making alterations in favour of the dissenters.[1] His friend, Dr. Lloyd, the Bishop of St. Asaph, was of the number. It is an interesting specimen of the catholic moderation which pervaded all his feelings and deportment; and it conveys his sentiments on some points which were, at the time, the occasion of angry controversy.

1. Concerning Ministers.

It is our humble desire that all those that have received ordination by ministers, with imposition of hands, by fasting and prayer, whether of late, or heretofore, may be declared to be true ministers of the church of Christ, and equally capable, with others, of ecclesiastical employment and preferment.

That when they shall any of them be called to any particular charge, they may be admitted freely thereunto without oaths other than those of allegiance and supremacy, whereby to evidence themselves good protestant subjects; and without subscriptions, other than such as are unquestionably clear and scriptural.

That, being so admitted, in case of failure in their duty afterwards, either by error, negligence, or other immorality, they be liable to censure and suspension for it, by such ecclesiastical superiors as shall be thought fit; which ecclesiastical superiors, our opinion is, should be a single person, assisted with other ministers, grave, pious, and experienced, residing, if it may be, in some one the most convenient place in each shire or county; which same society may henceforward be concerned both in ordinations, and in the placing of ministers also where they are wanted in those precincts.

We are likewise inclined to think it may do well, that that single person be, as now he is, styled the bishop, and those assistants in the stead of deans and chapters; and their vacancy, from time to time, to be supplied by the substituting of such aged ministers, in the said precincts, whose infirmities disfit them for the ordinary parish work, especially if they be themselves desirous thereof; there to be comfortably accommodated till their death.

Our desire is, that each minister may have so much authority over his own people, as to call them together in assemblies as oft on week-days as he shall think fit, not compelling any to join with him therein, but as volunteers in such duties, according as they find it profitable to them for their spiritual improvement and edification.

Also, that he may himself, with the advice of the churchwardens, or parish eldership, both admit adult people, after trial of their fitness, to the communion of the Lord's supper: and also, in case of unquestionable scandal, and wilful persisting therein, to suspend offenders from the said communion; exhorting the congregation, till they repent, to withdraw from them, as from disorderly walkers, that they may be ashamed.

More than this, in this matter, we desire not; for we are taught that the *weapons of our warfare are not carnal.*

2. Concerning Worship.

The ordinary parts and ways of worship, are, the word, and prayer, and sacraments, and singing of psalms, &c.

1. For the word, our way is, and we desire to be allowed in it, not only to read the Scriptures without being imposed upon, either what, or how much, but also to expound it to the people, and to give the meaning, which is found to be for edification. To preach also, according to the ability given to us of God, *for doctrine, reproof, correction, instruction in righteousness.*

2. For prayer; (concerning which we differ, whether by form, or no form; if by form, whether by the established Liturgy only, or by some other joined with it;) that which we desire is this, that ministers may be wholly left to their freedom, to do as they shall judge best, and most conducent to the good of their congregations.

3. For the sacraments, our method and way in the administration of them is well and sufficiently known.

(1.) In baptism, we conceive the parents' profession of the Christian faith gives the child its title to it; and, therefore, we use not godfathers and godmothers; and in baptizing we use no other dedicating sign than washing with water. In both which particulars, if our brethren be otherwise persuaded, let them do as they see cause; we shall not be against them in it.

(2.) In the Lord's supper, we prefer the gesture of sitting as most agreeable to the nature of the ordinance, being a feast of remembrance, and to the practice of Christ and the apostles at the first institution, yet we deny it not to communicants standing or kneeling. We use no words of prayer in the time of the administration, therefore we kneel not; and, as for the people's either taking it immediately from the minister, or handing it from one to another, whether at a table, or in seats near adjoining within view, we lay no stress, either one way or the other.

4. For singing of psalms, we use it after the accustomed way, only forasmuch as the common translation, in many things, is defective, and the words, divers of them, obsolete, we desire we may have the liberty of such other translations as we find better,—as Barton's, Patrick's.

5. For catechising, we have found much good done by the use of that of the assembly, and desire we

[1] Abridgment of Baxter's History of his Life and Times, by Calamy, vol. i. p. 452. *ut supra.*

may be still allowed the use of it till we find a better.

6. In marrying, we dislike some of the words made use of and enjoined, and do desire they may be altered, and that the use of the ring may be either wholly omitted, or the reason of using it better explained.

7. In burying, we would desire not to be required, either to meet the corpse, or to read, or say, or sing any thing at or over the grave, or to do what is to be done in the usual place of worship.

3. Concerning Ceremonies.

We desire there may be no law to impose them either on ministers or people, and do not desire a law to forbid them; but, *let every man be fully persuaded in his own mind.* Such as wearing the surplice in worship; bowing to the east, or at the name of Jesus; churching of women; observation of holy days; consecrating of churches; keeping of Lent.

4. Concerning the Sabbath.

We desire that all possible care may be taken for the due sanctification of the Lord's day, not only by laying restraint upon unnecessary travelling, worldly labours, and especially upon riot and recreations, but also by appointing, that all persons whatsoever, not disabled by age, sickness, or other justifiable reason, do attend ordinarily upon some public place of protestant worship, of one kind or other, if within their reach.

5. Concerning Courts.

Our desire is, that a difference may be put between those things that belong to and are of a spiritual concern, and other things that are not. The former to be managed by ministers only; the latter, only by others. We think (if authority so please) it may do well, that, in every county, there be a trust in the hands of lay-persons with power, such as justices have, to inflict secular penalties:—

1. In things pertaining to churches and church-yards, pews, and burying-places.

2. In tithes, and other church-duties, and dues of that nature, for ministers' maintenance; and also monies left for charitable uses, and for schools.

3. In register of baptizings, marriages, and burials, to be transmitted thither, and lodged there for particular parishes.

4. In proving wills, and granting letters of administration.

Concerning the regulating of all which, as they are to hold their power immediately from the civil magistrate, so to him only we desire they may be accountable in case of mal-administration.

These are the things we do desire; which, if granted to us, we will be thankful; if denied, we pray we may be protected from violence and persecution in the circumstances of liberty and indulgence wherein we are. The act against conventicles, and the act for excluding ministers from corporations, being repealed, and as much of the act of uniformity, as makes it penal to preach the gospel and administer the sacraments without episcopal ordination, and the use of the liturgy.[k]

[k] P. Henry. Orig. MS.

APPENDIX, No. XIX.

THE following are specimens:—

An Alphabet of good Spirits.

An active spirit. 1 Corinthians xv. 58.

An active spirit is an excellent spirit,
Always abounding in the works of God;
'Tis Christ-like, angel-like; such shall inherit
Heav'n's highest glory; sloth invites the rod.

A bold spirit. Proverbs xxviii. 1.

The bold in spirit are the lion-like men,
That turn not back for ought in duty's way;
That run and fight, and fighting, conquer; when
The timorous coward never wins the day.[l]

Another mode of arranging subjects for the assistance of his hearers may be here introduced. The transcripts are from a manuscript in the hand-writing of his daughter, Mrs. Savage, and a volume believed to be the hand-writing of Mrs. Tylston:—

Alphabetical Precepts.

A. *Acquaint now thyself with him, and be at peace, and thereby good shall come unto thee.*

B. *Believe in the Lord Jesus Christ, and thou shalt be saved.*

C. *Cast thy burden upon the Lord, and he shall sustain thee.*

D. *Delight thyself also in the Lord, and he shall give thee the desires of thy heart.*

E. *Enter not into the path of the wicked, and go not into the way of the evil man.*

F. *Fear God, and keep his commandments, for this is the whole duty of man.*

G. *Give unto the Lord the glory due unto his name.*

H. *Honour the Lord with thy substance, and with the first-fruits of all thine increase.*

[l] From an authentic MS. See also the Evangelical Magazine, v. 85, p. 349.

I. *It is good for a man that he bear the yoke in his youth.*
K. *Keep thy foot when thou goest into the house of the Lord, and be more ready to hear, than to give the sacrifice of fools.*
L. *Let not thy heart envy sinners, but be thou in the fear of the Lord all the day long.*
M. *Make no friendship with an angry man, and with a furious man thou shalt not go.*
N. *Not slothful in business, fervent in spirit, serving the Lord.*
O. *Offer unto the Lord thanksgiving, and pay thy vows unto the Most High.*
P. *Pray continually.*
Q. *Quench not the spirit.*
R. *Remember now thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, wherein thou shalt say, I have no pleasure in them.*
S. *Seek the Lord while he may be found, call upon him while he is near.*
T. *Train up a child in the way that he should go, and when he is old he will not depart from it.*
U. *Unto man he said, Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding.*
W. *Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.*
X. *'Xamine yourselves, whether ye be in the faith.*
Y. *Ye shall keep my sabbaths, and reverence my sanctuary; I am the Lord.*[m]

What are the promises?

A. Articles of the covenant of grace.
B. Breasts of consolation.
C. Christians' charter.
D. Declarations of the good will of God to poor sinners.
E. Effects of the merit and mediation of Jesus Christ.
F. Foundation and food of our faith and hope.
G. Gifts of divine power.
H. Heritage for ever.
I. Joy and rejoicing of our hearts.
K. Knit with the precepts, and the precepts with them.
L. Legacies left us by the last will and testament of our Lord Jesus.
M. Means of grace and sanctification.
N. Number, numberless.
O. *Ordered in all things, and sure.*
P. Powerful pleas in prayer.
Q. Quickeners to quietness under the cross.
R. Ready refuge.
S. Salve for every sore.[n]
T. Truest treasure.
U. Universally useful, every day in every thing.
W. *Wells of salvation.*
X. *Exceeding great and precious.*
Y. *Yea and amen in Christ Jesus.*
Z. Zion's peculiar.[o]

What is prayer?

A. Access to the Father.
B. Breath of the new creature.
C. Caterer.
D. Desires that should be offered up to God by us.
E. Enemy to every evil work and way.
F. Friend to faith and godliness.
G. Guard against all temptations.
H. Heart's ease.
I. Incense in the ears of God.
K. Key, to unlock all our treasure.[p]
L. Letter to heaven.
M. Music in the ears of God.
N. Nurse of holy joy.
O. Ordinance of all ordinances.
P. Privilege.
Q. Quickener to all holy obedience.
R. Remedy against care and fear.
S. Salve for every sore.
T. Terror to the devils.
V. Voice of the Spirit of God.
W. Wrestling with God.
X. Exercise.
Y. Yielding of ourselves to God in holy obedience.
Z. Zion's artillery against all the Zamzummims[q] of the world.[r]

APPENDIX, No. XX.

His subjects, besides those mentioned before, of the good and bad spirits, in 1688 and 1689, were, what Christ is made to believers. He was about a year (the whole year 1690) preaching over the history of

[m] Mrs. Savage's MS.

[n] "Give salves to every sore, but counsell to the minde."
Spenser. Faerie Queene, b. vi. canto vi. st. v. Works, *ut supra*, v. 6. p. 464.

"Christ Jesus is a salve for every sore, a remedy for every malady."
Beames of Divine Light, by Dr. Sibbs. p. 6. 4to. 1639.

"St. Austin doth witness that the Holy Scriptures be the 'salves for every man's sore.'" See Strype's Life of Archbishop Parker, App. b. iv. Numb. lxxxiii. p. 135, fol. 1711.

[o] Mrs. Tylston's MS.

[p] "Though prayer be the key to open God's treasures, yet faith is the hand that turnes the key, without which it will doe no good." The Saint's Daily Exercise, by John Preston, D. D. p. 105. 4to. 1630.

[q] See Deuteronomy ii. 20.

[r] P. Henry. From the MS. of his daughter, Mrs. Tylston.

Christ in twenty heads His forerunner; his conception and birth; his circumcision and name; his being presented in the temple; his flight into Egypt; his dispute with the doctors; his being baptized of John; his being tempted of the devil; his disciples and followers; his preaching; his miracles; the obedience of his life; his sufferings at his death; his death itself; his burial; his resurrection; his ascension into heaven; his sitting at the right hand of God; his intercession; his second coming to judge the world;—which he closed up, and made a short rehearsal of, in one sabbath-day's work, from 2 Corinthians iv. 5.—*We preach not ourselves, but Christ.* Then, what Christ is made of to believers, in 1691 and 1692. Afterwards, in the years 1692 and 1693, what the church is to Christ, in twenty-four particulars, alphabetical, from so many texts, each of them a sabbath-day's work. His army, Canticles vi. 10; his building, 1 Corinthians ii 9, &c After that he preached, in 1693 and 1694, upon the most remarkable passages in Christ's sermon upon the mount. And then, in like manner, went over, in the years 1694 and 1695, Christ's last sermon, in John xiv. and xv. and xvi.; and his prayer, John xvii. Then he preached over the beginning of 1 Peter i.: and, the winter before he died, having had occasion in a lecture-sermon to warn people against four common and scandalous sins;—dishonesty, drunkenness, uncleanness, and unquietness;—and, finding them all together in one scripture, in the same order, he preached it over, Romans xiii. 13, 14; subjoining to it Galatians v. 16. Then he began 2 Peter i.; and, when his Lord came, he found him thus doing.

A little before he died, he said,—he scarce knew now what subject to choose that he had not preached upon already.[s]

APPENDIX, No. XXI.

Truth, he would remark, is a jewel of inestimable value; and we should prize it accordingly. We must buy it, and not sell it, Proverbs xxiii. 23. Hold it fast, and not let it go, 2 Timothy i. 13. Abide in it, and not fall from it, 2 John 9. 2 Peter iii. 17. And, as a mean of all the rest, we must love it, Zechariah viii. 19. 2 Thessalonians ii. 10. We must love it *more than thousands of gold and silver*, Psalm cxix. 127.

Errors, on the other hand, are sins; sins, because transgressions of the divine law. *Do not err*, because errors are works of the flesh, Galatians v. 20; and because they are invasions upon God's rule and government. He has authority over our understanding; we owe the same subjection to his truths as to his commands. Errors in judgment are the causes of sins in practice, Matthew vi. 23. Epistle of Jude. It is said that fishes first putrefy in the head;—so do many.

Error is very bewitching, Galatians iii. 1. It works like poison, silently and insensibly; it drinks up the good spirits, the sap and savour of a man. It is infecting, like the leprosy. A leper in the head was utterly unclean, Leviticus xiii. 44. It is destroying; a shot, or cut, in the head, will as surely kill as in the heart. See Psalm, xcv. 10, 11.

Lay a good foundation in being well acquainted with the principles of the doctrine of Christ. Take heed of pride and conceitedness. The low shrubs in the valley escape the storm when the tall cedars on the hill-tops are up-rooted; weather-cocks, set high, turn. Seek grace, and special growth in it, Hebrews xiii. 9. 2 Peter iii. 17, 18. Take heed of living in any known sin, or indulging any secret lust against light. Avoid needless familiarity with false prophets, 2 John 10, 11. Romans xvi. 17, 18. 1 Timothy vi. 5. Give yourselves to the word and prayer, Acts vi. 4.[t]

APPENDIX, No. XXII.

The cultivation of the memory, with a view to religious improvement, Mr. Henry both felt, and urged, as being of special importance. Of this his manuscripts furnish the following illustration.

In reply to the inquiry,—What means are we to use, that we may remember spiritual things better, to carry away with us more of what we hear, and to keep it more faithfully? He says:—

Get the heart filled with love to the things of God. I never yet saw a covetous old man forget where his money lay.[u] The reason is, his heart is upon it; see Psalm cxix. 16. Labour to see the worth and excellency of heavenly truths; so many truths, so many jewels. Jewels we lay up. See your own concern in them, Deuteronomy xxxii. 46, 47; get a clear and distinct apprehension, Psalm cvi. 7; and the more distinct the better. A man may carry a great deal more upon his back, if the things be well-ordered and packed up,[v] than if they lie loose and confused. So it is with the memory. Hence catechisms are exceedingly useful. Submit to the power of the word; the sermon that doth us most good we shall best remember, Psalm cxix. 93.

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s Life. Orig. MS. *ut supra.*

t P. Henry. Orig. MS.

u "*Nec verò quemquam senum audivi oblitum, quo loco thesaurum obruisset.* Cicero de Senect. p. 155. Op. tom. 8. *ut supra.*

v "One will carrie twice more weight trussed and packed up in bundles, than when it lies untowardly flapping and hanging about his shoulders. Things orderly fardled up, under heads, are most portable." Fuller's Holy State. p. 164. *ut supra.*

Attention is a special help, Hebrews ii. 1. It is said the people hanged on Christ while he was preaching to them, Luke xix. 48. See Luke viii. 18.

Meditation,[v] Luke ii. 19. A garment that is double-dyed, dipped again and again, will retain the colour a great while; so a truth which is the subject of meditation. What harrowing is after sowing, the same is meditation after hearing,—it hides the word.

Conference. See this and the former in one scripture, Psalm lxxvii. 11, 12. As an orange, by being tossed to and fro, from hand to hand, leaves a scent behind it,—so doth truth.

Prayer. We should turn sermons into petitions. Pray for the Spirit. There is great encouragement from promises, Luke xi. 13.

The memory is a lazy faculty, unless rubbed up, 2 Peter i. 12, 13. Exercise your memories. The way to have limbs is to use them.

Consider the great advantage we shall get by it; by the help of a faithful, sanctified memory, truths may do us good long after we have heard them. See John x. 41, 42. Psalm cxix. 52. Lamentations iii. 21.

But there are some things which God would have us especially to remember. In general, every part of his revealed will. Particularly, our Creator, Ecclesiastes xii. 1; *To keep holy the sabbath-day*, Exodus xx. 8.

Also, our *latter end*, Deuteronomy xxxii. 29. *Shortly, we must put off this our tabernacle;* the thing itself is certain, the *time* uncertain. Could I be contented death should find me in my present state, in this place, company, so employed? Forgetfulness of our latter end makes us careless and secure, Isaiah xlvii. 7. Lamentations i. 9.

The *days of darkness*, Ecclesiastes xi. 8; not only that we must die, but also what comes *after* death; our state after death is to be an abiding state. If we die in sin, eternal darkness follows. Think of this. What a misery were it to be shut up in a dungeon, though in ease, for a few years; much greater, to be shut up in hell under *chains of darkness*,[x] and flames of brimstone,[y] and that for ever! We have little cause to envy wicked men those merry days which they now enjoy, for they are but few; the *days of darkness*, which are coming, are like to be *many*.

Those who are in bonds, Hebrews xiii. 3; our poor, distressed, afflicted brethren; those, especially, who *suffer for righteousness' sake*. When we are at meat, we should think of those who are hungry, for whom nothing is provided; when at ease in our beds, of those who are sick, and in pain. Such a thought may conduce much to seriousness, sobriety, and thankfulness. Their condition might have been ours, and ours theirs. They are our fellow members. See Psalm cxxxvii. 5, 6. We must remember them so as to relieve them, when we have opportunity, Hebrews xiii. 16; which God will remember, Acts x. 31.

Our past sins, Deuteronomy ix. 7. The sins of our youth, of our unregenerate state; not barely to talk of them, much less to please ourselves in the remembrance of them, but for holy, spiritual ends and purposes; as to mourn over them that they may be pardoned, if that be not yet the case. If they are forgiven, the remembrance of them may be useful to keep us humble and low in our own eyes, 1 Corinthians xv. 9. Ezekiel xvi. 63; to provoke thankfulness, 1 Timothy i. 12, &c.; to quicken us in our obedience. See 1 Peter iv. 2, 3.

The mercies we have received, Psalm cii. 2. Deuteronomy xxxii. 6, 7; though long since. Herein the people of God have been very careful; sometimes compiling long songs of remembrance, Exodus xv. Judges v.; sometimes setting up monuments of remembrance, Exodus xvii. 15. 1 Samuel vii. 12; sometimes imposing names of remembrance, Genesis xli. 51, 52. Exodus xviii. 3, 4.

There is good reason why it should be so; for God remembers our kindness towards him, Jeremiah ii. 2.

The judgments of the Lord. Towards ourselves, Lamentations, iii. 19, 20. Thus and thus the Lord chastened me, and my sin was the cause. Shall I then continue in sin? Towards others, Luke xvii. 32. so as to be warned.

The *words of the Lord Jesus*, and of those whom he hath sent, Acts xx. 35. Jude, verse 17.

What are those special things which God would have us to *forget?* Injuries done to us, Romans xii. 19, 20; *our own people, and our father's house*, Psalm xlv. 10; *i. e.* the persons of our nearest, dearest relations, when they seek to keep us from Christ, Deuteronomy xxxiii. 9; the customs, fashions, usages, of those with whom we conversed in our ignorance, —*those things which are behind*, Philippians iii. 13.[z]

APPENDIX, No. XXIII.

The following specimen of Mr. Henry's paternal counsel will not, it is presumed, be unacceptable.

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v Meditation keeps out Satan. It increases knowledge, Psalm cxix. 99. 1 Timothy iv. 15. It inflames love, Psalm xxxix. 3. It works patience, Psalm cxix. 23; lxxvii. 6. It promotes prayer, Psalm lxiii. 5, 6. It evidences sincerity. See Proverbs xxiii. 7. P. Henry Orig. MS.

x 2 Peter ii. 4.

y Revelations xxi. 8. See Bishop Jeremy Taylor's Works, v. 3. p. 517. *ut supra.*

z P. Henry. Orig. MS.

Advice to the Rev. Matthew Henry, and Mrs. Henry, newly married, 1687.

Dear pair, whom God hath now of two made one,
Suffer a father's exhortation.
In the first place see, that with joint endeavour,
You set yourselves to serve the Lord together.
You are yok'd to work, but for work, wages write,
His yoke is easy, and his burthen light.
Love one another, pray oft together, and see
You never both together angry be.[a]
If one speak fire; t'other with water[b] come;
Is one provok'd? be t'other soft or dumb.[c]
Walk low, but aim high, spotless be your life,
You are a minister, and a minister's wife.
Therefore as beacons, set upon a hill,
To angels and to men a spectacle.
Your slips will *falls* be call'd, your falls, each one
Will be a blemish to religion.
Do good to all, be affable and meek,
Your converse must be preaching all the week.
Your garb and dress must not be vain and gay;
Reckon good works your richest, best array.
Your house must be a Bethel, and your door
Always stand open to relieve the poor.
Call your estate God's, not your own, engrave
Holiness to the Lord on all you have.
Count upon suffering, or you count amiss,
Sufficient to each day its evil is;
All are born once to trouble, but saints twice,
And, as experience shows, ministers thrice.
But if you suffer with and for your Lord,
You'll reign with him according to his word.[d]

On the marriage of Mrs. Savage, March 28, 1687, he founded an address, on Genesis ii. 22. *And brought her unto the man.*[e]

Weddings are likely, he observed, to be comfortable, when God brings the married couple to each other. All who come together, do so by his common providence. A sparrow doth not fall to the ground without him. But there is a special providence to be owned, when people marry *in the Lord*. That a marriage may be *in the Lord*, it is necessary that the proceedings be according to rule.—In respect of parties, they must not be too near in relation, nor too far off in age, quality, and profession. The more suitableness, the more likely is it that they were brought together by God. Solomon missed it in marrying strange wives, and it was his ruin. Sons of God should not match with the daughters of men. Be not unequally yoked. There should be free consent of both parties, and parents also. Parents are not to infringe children's right, by forcing them, nor children theirs, by disposing of themselves. It should be managed as an ordinance of God, *sanctified by the word of God and prayer*.

What God brings, he will bless to us, and what he blesses, must needs be comfortable. When God blows upon any thing, it never prospers, Psalm cxxvii. 1.[f]

At Mrs. Hulton's marriage, he selected as a topic for advice, Ephesians v. 24, 25. *Therefore as the church is subject unto Christ, &c.* And thus pleasantly remarked;—I am loth to invert the apostle's method and order, and, therefore, shall keep to that. Though the husband be the superior, and have the pre-eminence in other things, he must not be offended, if his wife go before him learning her duty. The church (that is, of the first-born, considered as such, all the true saints in the world) is subject to Christ. He is owned by them as their Lord and Ruler, both in word and deed. They have learned to deny their own wills, whereinsoever they come in competition with his, both as to what they must have, and as to what they must do. Now just thus, in like manner, are wives to be subject to their own husbands. It is called reverence, 1 Peter iii. Their speech is to be accordingly, 1 Peter iii. 5, 6. They are to be obedient to their lawful commands and appointments. I am unwilling to call them *commands*, unless in a soft sense, 1 Peter iii. 6. They are to be patient under their rebukes; be never both angry together, 1 Peter iii. 4, 5. Thus God will have it; your place requires it, 1 Timothy ii. 12, 13, 14. Gen. iii. 16. You will have most comfort when it is so. Observe one caution,—it must be *in the Lord*, not absolutely and universally without exception, but, —*in the Lord*.

Husbands must learn to love their wives, by Christ's love to his church, that was, a sincere, upright, unfeigned love; a special, singular, superlative love; a permanent, abiding, and fruitful love. The husband should show his affection to his wife, by dwelling with her, by bearing her infirmities, by going in and out before her, by guiding her way, and providing all things that are fit for her.[g]

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[a] If an offence be given by one, it must not be taken by the other: for if both be angry together, the fire will be the greater. Shute's Sarah and Hagar. p. 85. fol. 1649.

[b] "A good man, being vehement with the 'Reverend and faithfull servant of Jesus Christ, Mr. Richard Greenham,' he said,—'You are fire, and I will be water.'" Greenham's Works, p. 742. *ut supra*.

[c] See Discourse concerning Meekness, *post*. The Supplement to the Morning Exercise at Cripplegate, *ut supra*. p. 297. Sermon xvi.

[d] From a copy, in the hand-writing of Mrs. Savage.

[e] Dear father preached at family prayer that night, from that scripture in Genesis,—*and brought her to the man*. Mrs. Savage. Diary, Orig. MS.

[f] From Mrs. Savage's MS.

[g] P. Henry. Orig. MS.

APPENDIX, No. XXIV.

THE following memoranda respecting the duties of the aged,[h] drawn up by Mr. Henry, in his latter days, will serve, still further, to illustrate his views in the nearer prospect of eternity.

God expects old persons to be very penitent for past sin. Repentance is unravelling our ill-spun thread;[i] going back our missed way,—and this, when old, should be our special work,—our repenting work is almost done. Some are never merrier than when telling stories of their youthful extravagances. But this must not be,[k]—it is to act them over again. Never think nor speak of them, without a tear, or a sigh, and that towards God; see Psalm xxv. 7. As you should never think of a friend without a praying thought, so you should never think of sin without repenting. And this should extend to present sins also. The pump of repentance must be kept going continually. It is a rare sight to see old people melt in tears for sin.

The aged should be strong in faith, giving glory to God. Abraham was so when he was one hundred years old, Romans iv. Zechariah believed not the angel's message, and he was struck dumb, Luke i.

The whole word of God, particularly concerning Christ, the Saviour, is to be believed, and by old people especially. Though others have as many promises, yet they have more experiences. It aggravated Zechariah's unbelief, to have had the instance of Abraham, who had a son when old, before him. Be exhorted then, by faith, to close with the Lord Jesus as yours, though with a trembling hand. Close with him for pardon, peace, acceptation. Live by faith in all things, setting the word before you; eyeing unseen things. Be filled with joy in believing, and be not doubting and disquieted.

They should also be dead to the world.[l] All its riches, honours, and pleasures, are the vainest vanity. Now to be dead to them, is to be weaned from them, to see in them no such beauty, excellency, or desirableness, as most persons think there is; and to carry it accordingly; see 2 Samuel xiii. 19—35. It is commonly said, that covetousness is one of the reigning sins of old age. How strange that it should be so! Especially considering what they have seen, and known, and it may be *felt*, of the emptiness and uncertainty of riches. They have witnessed how often they make themselves wings. What! and not yet convinced? What! almost at the end of thy journey, and yet loading thyself with thick clay?[m] Think of the time of day. It is almost night: even sun-set. And art thou unmindful of the grave? Thy body is bending downwards, let the heart be upwards. Remember,—covetousness is idolatry. Set *your affections on things above.*

God expects them to be very meek, and gentle, and patient. Old people are apt to be hasty and angry. But they should put on meekness. Sometimes distempers and infirmities are a cause of frowardness. Old age is often attended with deafness, blindness, lameness; but to quarrel with these, is to quarrel with God. They are the fruits of sin. Sometimes the disappointments and disasters which happen in the estate, the family, the relations, children, or perhaps children's children, occasion fretfulness. Remember in all these things to acknowledge God; Psalm xxxix. 9. Lamentations iii. 39. Only by pride comes frowardness. Old people are apt to think themselves wise, whether they are so or not, and to despise the young. The cure for this is

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h See "A Discourse concerning Old Age, by Richard Steele, M. A. 1688."

i How wilt thou untwist the former web, which thou hast been so long a weaving? Dr. Manton. Works. vol. 2. p. 76. fol. 1684.

k See the Works of Bishop Taylor, *ut supra*, v. 8. p. 505.

l Though your affections are not only upon earthly things, yet are they not principally so? This appears, when we affect earthly things in the first place. (The rule our Saviour gives, is to seek *first the kingdom of God*, and to trust him for other things,)—when we affect earthly things for their own sakes, and not in subordination to a higher end. It is only right, when we find the comforts which God hath given us, excitements to obedience.—When heavenly things must give way to earthly.—When we can be content to forfeit a good conscience, that we may gratify our affections towards earthly things. Herod affected John the Baptist, and heard him gladly. But Herodias must be gratified.

It may be you can say,—"I bless God, I am in Christ;—I have chosen him,—earthly things shall not keep me from him." Be it so. But if thy affections are towards earthly things, thou mayest, nevertheless, wrong thy soul. You will be exposed to a multitude of temptations and snares, 1 Timothy vi. 9. A man, whose affections are upon *things above*, is like a bird flying in the air; whatever gins are laid, she is out of danger. It is the earth that is the devil's walk, Job i. 7. Here he lays his snares. Many a good man hath met with temptations to pride, security, carnal confidence: which, if his heart had been in heaven, he would have escaped, Ps. xxx. 6. 2 Kings xx. 13.—It will exceedingly hinder thy communion with God. Earthly things are prejudicial to our fellowship with God in duty,—when they put us by it, when they indispose us to it, when they distract us in it, when they choke it, as thorns, Matthew xiii. 22.—It is the very root of apostasy. Though a child of God cannot finally fall away,—for the foundation of God stands sure, having this seal,—*the Lord knows them that are his*; yet he may fearfully backslide, both in opinion and judgment, from truth to error; and also in affection and conversation, from his first love, and former zeal, and forwardness in the ways of God. Therefore, *let him that thinks he stands take heed lest he fall, &c.* 1 Tim. vi. 10. 2 Tim. iv. 10. It unfits us for death. A Christian should always be in such a frame of mind, as he would be willing for death to find him in. Now, if death should find thee drunk with cares, it were as bad a case as if he should find thee drunk with wine, or ale; the one would make thee as unfit as the other, to *go forth to meet the bridegroom*, Luke xxi. 34.

Let us use God and the world, as God and the world use us. God is our daily friend,—the world our daily enemy. A man that hath friends, must show himself friendly, Prov. xviii. 24. Is God thy friend? Show thyself friendly towards him. Love him. Delight in him. Beware of displeasing him. Is the world thy enemy? Watch against it. Stand upon thy guard, lest it insnare thee. Take heed of it. It hath slain thousands. P. Henry. Orig. MS.

m Hab. ii. 6. Gravioribus sumptibus se onerare festinat cum jam pervenerit quo tendebat. Augustine. Ser. de temp. 247. See Steele on Old Age. p. 61. *ut supra.*

humility, 1 Peter v. 5. Consider how sinful it is in the sight of God, how much uneasiness it causes relations, and how much hurt it does to yourselves. Moses's meekness prolonged his days, and made him young when he was old.

The aged should be knowing in the things of God, and communicate what they know. Many old people are shamefully ignorant in the Scriptures: blind spiritually. See Hebrews v. 12. Think how often you have read, and heard the Scripture read over; think how many sermons you have heard. What! and all gone? Has nothing remained? How will you answer it? What a shame it was to old Nicodemus, not to know what regeneration meant. Bestir yourself yet to grow in knowledge. Be often speaking to the young. Tell them what you have learned concerning God and Christ, and holiness and sin; what you have seen of the wisdom and righteousness of God in past events. See Psalm lxxviii. 1, 2, &c. Titus ii. 2, 3. You should be teachers of good things.

I have known several, who are dead; and do know some in this neighbourhood, yet alive,—aged men, of such competent knowledge, and so well experienced in the things of God, that I could wish they were made ministers, as being more likely to convert and save souls, than many youths who can talk Greek and Latin, but have little savour of God upon their hearts. There is a reverend prelate, yet living, in the Church of England, who hath lately, in print, declared himself of the same mind.[n] See the Bishop of Hereford's Naked Truth.[o]

The aged should redeem as much time as may be for their souls, and the duties of God's worship. All time is our soul's time, principally and ultimately, and it concerns us all to use, and improve, and redeem it accordingly. But it especially concerns the aged, for they have lost much, and they have little remaining. They know not how little, perhaps, less than we are aware of. How busy then should we be in praying, reading, hearing, meditating, sanctifying sabbaths, communicating in the Lord's supper. See Luke ii. 25, 36, 37. This would be work for your souls,—work in which you would have comfort to eternity. Many aged persons have, in a great measure, put off their worldly business to children and grand-children; they can do little in the fields, or in the barn. The more then should be done in the closet, and in the assembly. And let me warn you of one fault, and that is,—drowsiness in the duties of God's worship. I know what may be said from bodily infirmitics,—the spirit willing, and the flesh weak. But yet we should strive all we can against it, and grieve that it should be so.

Old people should be mindful of death and judgment, and careful always to prepare and make ready for it. Two things are to be set in order,—the house and the heart. The house,—by settling our worldly estate. We shall die none the sooner, but we shall certainly be readier for death.[p] Isaiah xxxviii. 1; The heart, by settling our spiritual estate; that is, making our calling and election sure; repenting of sin, receiving Christ Jesus the Lord, walking in all his commandments blameless. He who hath done this, is ready for death. Romans viii. 1. It is delay in doing it that spoils all. Nobody says they will *never* do so; nobody says they will never make their will;[q] but they say, Not yet; not till such an affair be settled. And, alas! death comes, and prevents both the one and the other.

Now, consider what a mercy it is that we have lived to be so old, when so many have been cut off. How many have died, who never saw the sun. And how many thousand suns hast thou seen. How have thy days been multiplied. As many three years as thou hast lived, so many thousand days, and upwards, have been given to thee. As many twenty years as thou hast lived, so many thousand sabbath-days hast thou enjoyed. And should not this engage us? Lord, thou hast been good to me,—in reprieving, and sparing, and prolonging, and shall I forget thee?

Consider what an honour he hath put upon us. Old age is a ray or beam of the divine image. God is called the *Ancient of Days*, Daniel vii. 9, 13, 22. But he is not, therefore, to be pictured as an old man.[r] As magistrates bear the image of his authority and sovereignty, he says,—they are gods. So in a sense old men are gods. Yea, they are all children of the Eternal. Oh, then, make sure of his other image, which is called the image of his son, and consists in knowledge, righteousness, and true holiness.

Consider what an encouraging example it will be to others. Our neighbours and relations will take occasion from thence, both to glorify God, and to reverence us. The hoary head is a crown of glory,

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n And see Fuller's Church History, book viii. pp. 24, 25.

o "The Naked Truth, or the True State of the Primitive Church," 4to. 1675. See particularly the chapter concerning preaching. *Ib.* p. 25. The worthy bishop (Dr. Croft) styled himself in the title page, "An Humble Moderator." And, says Baxter, "because he wrote to heal us, and strengthen us against popery, they gnash their teeth at him." English Nonconformity, pp. 221, 222. *ut supra.* See Walton's Lives, by Dr. Zouch. v. 2. pp. 349, 391. where there is some account of this celebrated pamphlet, and its effects.

p Setting a man's house and heart in order, will not make a man die the sooner; it will help the man to die the better. Canaan's Flowings, by Ralph Venning. p. 47. *ut supra.*

q One of the three things of which Aristotle repented, was,—That he had lived one day, not having his will made. Stanley's History of Philosophy, *ut supra.*

r Alluding, probably, to the celebrated picture in the window of St. Edmund's Church, Salisbury. See Prynne's Canterburies Doome. fol. 1646. p. 102.

found in the way of righteousness; other-
is a crown of shame. Noah was drunken
e, and then he was mocked. The apostle,
ng Timothy, said,—*Let no man despise thy*
So I would say to you,—Let no man despise
. Do nothing to be despised. Watch against
ı may think you are in no danger of. Be an
e of the believers. The young will dress
ves by you, as by their glass.[s]
ider how comfortable it will be to yourselves,
nd dying. Old age is attended with many
But much of their effect is taken off by re-
nd godliness.[t] *He that is of a merry heart,*
ntinual feast. A merry heart, that is, a good
nce, bearing testimony to our integrity, 2
ians i. 12. This will lighten all our bur-
We shall have the smiles of God's face, and
and we may boldly entreat for them, as Da-
alm lxxi. 17, 18. Isaiah xlvi. 3, 4. Psalm
.
der what a foundation it lays for a happy
. All the good fruit we bring forth now, will
abounding to our account for ever. I say,
.[u] Thou thinkest seventy, eighty, ninety
long time, and so it is. But what then is
? An ocean, without bound or bottom. A
vithout beginning or end. Oh, eternity, eter-
low should the thought thereof fill us. To
rable to *eternity!* How miserable! To be
o *eternity!* What happiness!
I prevail with you to bring forth fruit in old
ou will not repent it. *Your labour shall not*
in in the Lord. Not a prayer, a tear, an
good thought, a good word, a good work,
in vain.
your fruit-bearing, see your need of Christ.
r need of his grace and strength to enable
ın xv. 5. And come to him for it daily.
r need of his merit and righteousness, to
u and your fruit accepted, Ephesians i. 6.
his love to you, in suffering and dying, be
ailing motive in every thing, Philippians

Swinnock, in his Heaven and Hell epitomized, ad-
n an epistle dedicatory, his friend, Richard Beres-
says of great men,—You are the looking-glasses by
rs dress themselves, *ut supra.*

ıe troubles and afflictions that befall us, it is matter of
rt, they are to last but a while. *Behold, thou hast made*
s hand-breadth. At furthest, death will set us free, and
be far off; then sinning will cease, and sorrow and
flee away. They that are in Christ, as David was, may
mselves with this. Others cannot. P. Henry. Orig.

ı of holy Mr. Ward, that being in the midst of a dinner,
mplative, and the people wondering what he was

APPENDIX, No. XXV.

It may be gratifying to some readers to know, that Mr. Henry was an advocate for common-place books. He used two. The one was adapted for the pocket, being merely a volume of reference: titles were placed on each leaf, and a blank left underneath, in which to note the names of authors and pages, The other was a large folio volume, divided into 1250 pages.[v]

The volume[x] thus commences.

"Quod legis intentè meditare ac imprime menti,
Ne si charta cadat, tunc cuncta scientia vadat."

I read a book the first time, to see and like it; the second time, to note and observe both method and matter; the third time, to carry away and make use. A saying of Sir Edward Maunsell, cited by Mr. H. Holland, in his Preface to the second part of Mr. Greenham's Works.[y]

The first part of the volume is miscellaneous, and is arranged under the ensuing titles.

Holy Scriptures. Their excellency; the love and study of them, *et contra;* their authority; their perspicuity; their harmony; translation; interpretation; apocrypha.

God. There is a God; names of God; attributes of God; will of God; holiness; wisdom of God; power of God; mercy of God; justice of God; omnisciency.

Trinity of persons.

Holy Ghost.

Decrees of God.

Election.

Reprobation; creation; providence.

Angels. Their creation and nature; their number and orders; their offices; not to be worshipped; their fall.

Devils. Given to the devil; possessed; apparition.

Man. Woman. Man in innocency; man in misery.

Christ. Godhead of Christ; incarnation; life of Christ; sufferings of Christ; death of Christ; burial;

musing about, he presently breaks out, *For ever, for ever, for ever;* and though they endeavoured to still him, yet he still cried out,—*For ever, for ever, for ever.* Oh, eternity! to be for ever in heaven with God and Christ, how shall this swallow up all other thoughts and aims! Looking unto Jesus, by Isaac Ambrose. 4to. 1658. p. 594.

v P. Henry. Orig. MS.

w 1665. Jan. 17. Exchanged with Mr. Thomas my common-place book, wherein something written for a larger of clean paper.—19. New common-place book, ruled and prepared, wherein I purpose to take pains. *Non sera si seria.* P. Henry. Diary, Orig. MS.

x In the possession of Joseph Lee, Esq. Jun., Red Brook Farm, near Broad Oak.

y See *ante*, p. 110.

descent into hell; resurrection of Christ; satisfaction of Christ; intercession of Christ; kingdom of Christ.

Covenant. Covenant of works; law; covenant of grace.

Gospel. Decalogue; promises; threatenings; redemption; idleness; vocation; calling; conversion; regeneration; adoption; justification; sanctification; mortification; assurance-wanted; growth in grace; perseverance; apostasy; good works; obedience; perfection; spiritual gifts; grace; knowledge; ignorance; of self; faith; repentance not to be deferred; godly sorrow; tears; confession of sin; sincerity; hypocrisy; humility; pride,—in clothes,—in long hair; meekness; charity; forgiving injuries; lending; not judging; fidelity; patience; impatience; contentment; discontent; justice; liberality; frugality; fortitude; sobriety; temperance; gluttony; drunkenness; of healths; self-denial; public spirit; unity; division; differences; duties; meditation; occasional prayer,—a duty; prayer,—fervent; success of prayer; secret prayer; family prayer; posture and gesture in prayer; Amen; thankfulness; thanksgiving; alms'-giving; watchfulness; reproof taken; oath; vow.

Sin. None little; excuses of sin; others' sins; evil of sin; reigning sin; God not the author of sin; original sin; inherent.

Atheism. Idolatry; blasphemy; swearing; perjury; cursing; superstition; will-worship; temples.

Sacrilege. Punished.

Murder. Prevented; discovered; revenged.

Duels. Uncleanness; adultery; fornication; incest; sodomy; bestiality; chastity; theft; restitution; bribery; lying; equivocation; dissimulation; slander.

Flattery. Checked; courted.

Envy. Covetousness; prodigality.

Usury. Heathen; canons.

Ambition. Omissions; presumption; despair; sin against the Holy Ghost; temptation; desertion.

Persecution; judgments on persecutors.

Martyrdom. Martyrs; courage of dying martyrs.

Soul. Understanding.

Will. Free will; *contra*.

Memory. Defect; vast memory.

Conscience. Thoughts; affections.

Love. Of God; of self; of friends; of enemies.

Hatred.

Joy. In tribulation.

Grief. Desire; hope; fear and boldness.

Anger. Yielding pacifies; revenge.

Zeal. Examples.

Sympathy. Antipathy.

Body of man. Eye; face; hands; veins.

Tongue.

Recreation. Plays; gaming; tables, cards, and dice; chess; dancing.

Melancholy. Infancy; childhood; youth; old age; health.

Sickness. Stone; king's evil; French disease.

Honour. To be denied for Christ; nobility; riches contemned.

Poverty. Prosperity; afflictions; life.

Death. Desirous of death; afraid of death; of the godly; to be thought of.

Burial. Resurrection of the body; last judgment.

Heaven. Shall we know one another there.

Hell. War.

Peace. Peace-making.

Plenty. Famine; company; solitude; time; eternity.

Fathers. Schoolmen; Christian religion; church; government; toleration; church reformation; censures.

Excommunication. Who are to excommunicate; who are to be excommunicated.

Councils. Synods.

Ordination.

Ministers. Dignity; duty; industry; skill in languages; conversation; success; opposition; contentions; pluralities.

Lay elders. Deacons; prelacy; prelates; ordinances; public worship; liturgy; Lord's Prayer.

Ceremonies. Bowing at the name of Jesus; surplice.

Christian liberty. Preaching; hearing; catechising; psalm-singing; confirmation; sacraments; baptism.

Godfathers and godmothers. Of infants.

Lord's supper. Names; nature; elements; abuse; preparation; administration; place; gesture.

Lord's day. The doctrine of it; the love and practice of it.

Fasting. Feasting; festivals.

Tithes. First fruits; impropriations; mortuaries.

Marriage. Polygamy; divorce; husband and wife; parents and children; master and servants; magistrate and subjects; minister and people; residency; respect.

Heresy. What it is; qualities; necessity; refutation.

Heretics. Cunning; seeming holiness; pride; sin and punishment.

Schism. What is it?

Schismatic. Antichrist; pope's supremacy; pope's infallibility; indulgences; purgatory; extreme unction; transubstantiation; mass; image worship; relics; prayer for the dead; praying to saints; merit; supererogation; traditions: miracles; truth; error; papists; protestants.

Popish orders. Cardinals; jesuits.

Arminians. Socinians; Antinomians; Ana-baptists; Quakers; Jews.

Jewish rites. Sabbath; circumcision; passover.

Jews' conversion. Schools; universities; learn-

ing; grammar; rhetoric; poetry; philosophy; history; mathematics; music; optics; politics.

Laws. Lawyers; judges; physic; physician; astrology; meteors; dreams; witchcraft; jests; riddles; proverbs; emblems; anagrams; chronograms; mottos; epitaphs.

The Second Part is geographical, and thus arranged:—

World. Europe; Asia; Africa; America. England,—London, Oxford, and Cambridge. Wales; Scotland; Ireland. France,—Paris; Spain; Italy; Naples; Florence; Siena; Verona; Milan; Geneva; Venice; Padua; Rome, Old, New; Germany; Low Countries; Denmark; Swedland; Hungary; Poland; Transylvania; Russia; Greece; Turkey; Palestine; Jerusalem; Tartary; China; Persia; East Indies; Arabia; Egypt; Islands; Crete; Cyprus; Zante.

The Third Part is biographical, consisting of four sub-divisions.

Viri celebriores.

Ab orbe condito ad Christum natum.

Adam; Eve; Homer; Lycurgus; Hesiod; Romulus; Thales; Socrates; Pythagoras; Æsop; Pindar; Heraclitus; Democritus; Hippocrates; Euripides; Sophocles; Herodotus; Thucydides; Aristophanes; Isocrates; Xenophon; Demosthenes; Plato; Euclid; Aristotle; Alexander; Theocritus; Aratus; Zeno; Berosus; Diogenes; Hannibal; Cato; Polybius; Archimedes; Chrysippus; Plautus; Ennius; Terence; Lucretius; P. Scipio; Cicero; Catiline; Pompey; Julius Cæsar; Augustus Cæsar; Ovidius; Virgil.

Viri celebriores.

A nato Christo ad Constantinum.

Peter; Andrew; James of Zebedee; John; Philip; Bartholomew; Thomas; Matthew; James, of Alpheus; Lebbeus, *alias* Thaddeus; Simon, the Canaanite; Judas Iscariot; Philo; Simon Magus; Menander; Nicolaus; Plinius Secundus; Lucan; Tiberius Cæsar; Caius Caligula; Claudius Cæsar; Nero Cæsar; Sulpitius Galba; Salvius Otho; Aulus Vitellius; Flavius Vespasianus; Titus Vespasianus; Flavius Domitianus; Coccejus Nerva; Ulpius Trajanus; Ælius Adrianus; Lucius Ælius Verus; Antoninus Philosophus; Antoninus Pius; L. Aurelius Commodus; Helvius Pertinax; Didius Julianus; Pescennius Niger, a usurper; Clodius Albinus, another usurper, with Niger; L. Septimus Severus; Ignatius; Justin Martyr; Irenæus; Clemens Alexandrinus; Tertullian; Origen; Cyprian.

Viri celebriores.

A Constantino ad Lutherum.

i. e. ab A. D. 307. ad A. D. 1517.

Constantine, surnamed the Great; Julian, the Apostate; Lactantius; Ambrose; Augustine; Monica; Hierome; Athanasius; Chrysostom; Hilary; Germanus St. Germane; St. Patrick; Columba; St. Kintigern, or Mungo; Mahomet; Joannes Duns Scotus; Columbus.

Viri celebriores.

A Luthero ad usq. nunc.

Martin Luther; Joannes Capnio: Henry the Seventh, of England; Zuinglius; Œcolampadius; Melancthon; Erasmus; Scaliger; Paulus Fagius; Charles the Fifth; Philip the Second; Henry the Eighth; Edward the Sixth; Queen Mary; Lady Jane Grey; More; Wolsey; Paracelsus; John Calvin; Peter Martyr; Roger Ascham; Ursin; Beza; Junius; Francis; Patrick Hamilton; George Wischart, *alias* Wishart; John Knox; Mary Stewart, Queen of Scots; John Rogers, martyr; Cranmer; Latimer; Ridley; Brown; Queen Elizabeth; Leicester; Cecil; Drake; Rawleigh; Sidney; Greenham; Faustus Socinus, hæresiarcha; Bancroft; Whitaker; Perkins; John Craig; George Abbot; John Welsh; Heinsius; Henry the Fourth, of France; Jacobus Arminius, al, Van Harmin; Hugh Broughton; King James; Camden; Rogers; Gustavus; Jansenius; Francis Bacon; John Preston; Grotius; Herbert; Selden; Salmasius; John Spotswood; John Cotton; Abraham Cowley; Mary Boyle, Lady Warwick; Robert Foulks; James Sharp; Mr. Thomas Gouge; Sir George Booth; Lord Delamere; Mr. John Flavel; King William the Third.

This interesting volume contains a variety of valuable and curious reading, selected principally from the writings of Ovid; Terence; Juvenal; Horace; Martial; Tacitus; Cicero; Quintilian; Velleius Paterculus; Seneca; Pliny; Plutarch; Augustine; Tertullian; Nazianzen; Chrysostom; Cyprian; Lactantius; Basil; Origen; Bernard; Ambrose and Epiphanius; Luther; Calvin; Melancthon; Beza; Scaliger; Erasmus, and Grotius; Melchior Adam; Bacon; Camden; Stow and Spelman; Jewel; Rivet; Peter Martyr; Musculus; Thuanus; Fox; Bishop Hall; Dr. Harrison; Ames; Nehemiah Rogers; Perkins; Bolton; Dr.

Harris; White; Quarles; Arrowsmith; Stoughton; Strong; Hildersham; Taylor; Burroughs; Gouge; Trapp; Shepherd; Greenham; Capel; Burgess; Tuckney; Rutherford and Blake; Heylin; Newcome; Hales; Baxter; Case; Caryl; Cudworth; Reyner; Bridge; Calamy; Clark; Howel; Sanderson; Reynolds; Lightfoot; Stillingfleet; Leigh; Hammond; Prideaux; Mede; Spurstowe; Dr. Owen; Polhill;[a] Gurnal; Rycaut, and Gale.

Much of the volume still remains unwritten, scarcely a sentence having been added to it since Mr. Matthew Henry's decease. It served as a common-place book to that gentleman, as well as his venerable father.

To the volume are added three indexes. The first biographical; the second miscellaneous; the third geographical.

From the preceding analysis, Mr. Henry's taste and habits, as a student, will, in some degree, be apparent. It has been much desired to ascertain his judgment upon the authors he consulted; but the search has been, as, at this distance of time, might be expected, almost ineffectual. The following are the only instances, and though brief, can scarcely be omitted. They may serve as specimens, and being transcribed from his own hand, are genuine.

Herodotus. Tully calls him the father of history, which title he deserves in regard of antiquity, being the oldest Greek historian extant.

Thucydides. A most grave and accurate Greek historian, than whom scarce any Grecian ever discovered a more impartial love to the truth in what he wrote.[b]

Fathers. It is a good rule in reading the Fathers, to begin with the most ancient: to know which of their works are genuine, and which spurious; consult Photius Μυριόβιβλον; Possevin's Apparat; Bibliothec; Bellarm. de Script. Eccl.; Abbas Trithemius. And among the Protestants,—Scultetus Medull; Rivett's Critic. Sacr.; Cooke's Censur. Patr; Erasm. in his Prefaces, Epistles, and Annotations on all those Fathers put forth by him.

To know the best edition of the Fathers, it is a general rule, those which Erasmus set out are freest from corruptions: and in particular, Clemens Roman. edit. Oxon. A. D. 1633. Ignatius by Dr Usher. Oxon. 1646.[c]

[a] I read in Polhill's Precious Faith; of which book, dear father once said,—It was hard to say which excelled, the gentleman, or the divine. Mrs. Savage. Diary, Orig. MS.

[b] Common-place Book. Orig. MS.

[c] *Ib.* See Horne's Introduction to the Critical Study and Knowledge of the Holy Scriptures. 4th edit. v. 2. Appendix. p. 739.

APPENDIX, No. XXVI.

WHAT am I? In sin, or in Christ? Am I effectually called, or am I not? If not, it is dangerous coming. Ask what am I, that if I am not as I should be, I may mend my state. If not alive, then go to God for spiritual life. And when God gives life, then away to the sacrament for the support of the spiritual life. Those mentioned in Acts ii., as soon as they were converted, were presently in church-fellowship.

What have I done? Here is work for self-examination. To consider our sins; the sin of our nature; the sins of our hearts and lives; the sins of our particular relations; sabbath sins; tongue sins, &c. When we have found out our sins, then we must repent. Repenting includes contrition, hearty sorrow; contrition is the breaking of the heart, pounding it as in a mortar. Confession, telling God what we have done. Conversion, turning from sin. With all these, hearty prayer must be joined.

What do I want? A condemned malefactor wants a pardon; a hungry soul wants bread; a debtor wants a surety; a traveller wants a guide; a guilty person wants a city of refuge; a blind man wants eye-salve; a weak soul wants strength; a graceless heart wants grace; a sinner wants a Saviour. Now all these are to be had with Christ. All these are offered in the sacrament. In one word, Christ and all his benefits. When we are going to a market, we look about the house to see what is wanting. The sacrament is the market. When we have found out our wants, we must represent them to God in prayer.[d]

In reference to this subject he would say;—Self-examination is required before the communion; and he was urgent in pressing it. He frequently explained the nature of the duty, and pointed out the hinderances of it; such as laziness, self-love, pride, and ignorance of its necessity. Many think, he remarks, every man is bound to believe his sins are pardoned, and that God is his Father;—that it is a fault to question it. They are ignorant of the nature and way of the duty; know not how to examine, where to begin, nor what to inquire after. Some are hindered by a desperate resolution—To what purpose should they try?—They resolve to continue as they are, come what will; this preciseness will not suit them: they must have liberty. The world is a snare to many. False persuasions, that the work is done already, hinder others.[e] Many who

[d] P. Henry. From a MS. in Mr. Matthew Henry's hand-writing. 1683-4. See Matthew Henry's Communicant's Companion, chap. IV. post.

[e] They are fully persuaded that Christ died for them, and that they shall be saved. How they came by this persuasion they cannot tell. But it is suspicious to have goods, and know not how one came by them. The Doctrine of Faith, by John Rogers, p. 32. duod. 1634.

mine, yet do it by halves; they go about it in
vn strength, and so miscarry.
iotives to it, he would urge, that multitudes
who thought all was well, Proverbs xiv. 12.
ciii. 25. xviii. 10, 11; Revelations iii. 17;
in easy and a common thing to be mistaken;
re many bye-ways; *the heart is deceitful.*
least despairing are most desperate, Isaiah
). What if death should come before thou
ed? Thou wilt be lost for ever;—there will
trying in the grave. Shortly, God will try
Besides, there is great advantage in it. If
erted, it will be a means to bring thee out of
ndition. If in Christ, it will marvellously
consolation; in this way, and no other, thou
attain assurance, 2 Peter i. 10; which will
e admirable sweetness;—sweetness in every
on, let public troubles be what they may. It
ate the terribleness of death and judgment,
d wings to obedience.
would say, by way of direction;—Art thou
d to set about it? Sequester thyself from all
nployments. Implore the Spirit's assistance
ty prayer, Psalm cxxxix. 20. Pitch upon
time when you are fittest for the work,—best
d. Have in readiness some scripture marks
h and grace, and then try,—Is it thus with
is it not? Give not over till it be brought to
ssue; let the sentence pass without fear or
. When thou knowest thy condition, be af-
accordingly. If thou find thou art, to this
thy sins, oh, tremble, and make haste! Do
clude it is in vain to turn. If otherwise, *re-
nd be exceeding glad.*
nother occasion he writes;—Are ye *passed
ath unto life?* There is such a thing, and it
known, and we can have no comfort in living
of nature, if we are not spiritually alive; if
not live the life of grace. Now, one good
o know it by, is the *end* that we live to. Is
d, or self? Another, is by the *food* that we
on. Is that Christ?—His merit and righte-
for justification; his Spirit and grace for
cation? Another is by the *rule* that we live
that the rule of the new creature,—the word
? Is that the card and compass we sail by,—
t and lamp we walk by? Or, is it something
he dictates of our own corrupt nature, car-
son, fleshly appetites, the course and custom
vain world? Try by this.[f]

[f] ry. Orig. MS.
evening before the death of the Rev. Daniel Burgess, a
o came to see him, speaking of public affairs, said, it was
re would be a storm; he answered with cheerfulness,—

APPENDIX, No. XXVII.

At this distance of time, any fact is interesting which illustrates the character, and perfumes the memory, of such men as Mr. Nevett. The Elegy, composed on his death, by Mr. Henry, being the only additional document that can be found respecting him, will, therefore, form a fit appendage to the narrative; and if it adds no honours to the writer as a poet, it will furnish the reader with a pleasing relic of Christian friendship.

Oh, that my head were waters, and mine eyes
A spring of tears, like melting Jeremy's;
That I might weep, and weep, and weep again
O'er the sad hearse of a dear prophet slain.
Slain by an arrow, darted from above;
Tow'rds us in anger; towards him in love.
A star is fallen, not from God to sin,
But from this lower orb he shined in:
Rather from sin to God; from wandering here,
To fix with him in a more holy sphere;
New storms are rising, he's put into shore;
A deluge coming, he is ark't before.[g]
Oh, earth, earth, earth, hearken what heaven saith;
Each rod, a voice, this rod a loud one hath.
The owner thought it much, three years to come
To a barren tree, which hastened its sad doom;
What then can they expect, that ten times three
Had such a dresser, if they barren be?
A faithful, self-denying shepherd, who
Sought not the fleece, but flock; not yours, but
you.
Many a time he to the pulpit went,
Pain'd as a gorged breast, till he had vent;
And then his zeal so eat him up, that pain
Being strait forgotten, all was well again.
How far unlike those ministers, to whom
A burthen 'tis; their only martyrdom.
'Tis hard to say, whether he rather was
A Boanerges, or a Barnabas.
Not one but both; he did both wound and heal;
Preach law and gospel; sin and Christ reveal.
But his delight was chiefly to distil,
Not from black Sinai, but from Sion's hill,—
Such sweet refreshing showers of holy dew,
As would at once both melt and comfort too.
Great love, rich mercy, and free grace to all
That truly do embrace the gospel call.
This was his text, this was his doctrine, this
The burthen was in every song of his;
Ev'n to the last, for when his master came,[h]
So doing he was found,—found in this frame;

[g] "But God will house some of his children first." Matthew Henry's account of Mr. Daniel Burgess, *post.*

[h] His last subject was, Ephesians ii. 4, 5.

And by his constant breathing in such air,
His spirit, his converse, strangely sweeten'd were.
You'd think, sure he had lean'd upon that breast
Where that disciple lean'd, that love so press'd.
Jonathan's love, greater than woman's was,
But his did even Jonathan's surpass.
And one good argument it is to prove
Him greatly lov'd, himself that did so love.
Flaming affections, bowels that did stir,
As husband, father, brother, friend, minister;
This was his fiery chariot, in this
Living he rode, as th' dying prophet in his.
'Mongst all his other graces, 'twere most fit
That *loving* Nevett be his epithet.
Methinks I see him, ever and anon,
Casting up eyes and hands to heaven's throne;
Darting ejaculations thither; where
Heart-words are understood, and silent prayer.
His conversation was above, and he
Hath chang'd his place, but not his company.[i]
That sacred knot tied between him and you,
Law upon law did not, could not undo.
Still he was yours, you his, he would not part,
For Oswestree was written on his heart.[k]
But death hath done it, death the knot hath cut;
And those whom God hath join'd, asunder put.
Yet 'tis for present only; time *shall* come,
When you shall meet again at Father's home
And be together ever,—with the Lord;
Souls, take the comfort that these words afford.
And may those hopeful young ones each inherit
A double portion of their father's spirit:
Copies of him, that so it may be said,
While they survive, he is not wholly dead.[l]

[i] An allusion, probably, to the death-bed scene of Dr. Preston. Expressing his belief of a "sudden change," he said,—"Not of my company; for I shall still converse with God and saints, but of my place, and way of doing it." Clark's Lives, appended to the Martyrologie, pp. 112, 113, *ut supra*.

[k] Queen Mary "letted not to say, that the loss of Callis was written on her heart, and might therein be read when her body should be opened." Speed's Hist. of Great Britain, p. 1131. fol. 1632.

APPENDIX, No. XXVIII.

Mr. Benyon's mother is distinguished by Mr. Henry, in his diary, by a special memorial, of which the following is a transcript.

1663. May 5. At ten o'clock, I was sent for to Ash, where I came at eleven, and found my worthy, dear aunt Benyon alive, and that was all. We went to prayer,—and her life and prayer ended together. She was, without comparison, the best friend I had in this country, and it is no small loss to lose such an one. Lord, make up the loss to me, and all her relations, and humble us for sin, that kill-friend.

7. My dear aunt Benyon was buried at Whitchurch, Mr. Thomas preached. Text, 1 Corinthians iii. 22. Lord, take up the children, and come in her stead to all her relations, and to me. Amen.

She was daughter to Mr. Knight, of Shrewsbury, and had been married twenty-seven years to my uncle Benyon, by whom she had issue, now living, Daniel, Martha, Mary, Sarah, Elizabeth. She was the fittest wife for him in the world, being patient and prudent, in opposition to his passion and rashness. She was, I verily believe, one that truly feared God, and was taught to do it from her youth. She was of the mourners of Sion, laying much to heart the sins and sufferings of the times. She was provident and diligent in family affairs, *laying her hands to the spindle, and her hands held the distaff.* She was an inward, real, true-hearted friend. Eminent for humility and self-denial. Witness that expression of hers, when speaking of her children. I said,—I did not doubt but God had a kindness in store for them for her sake. She answered,—"For my sake! Alas, poor things, if it be not for another's sake than mine, they are undone."[m]

"—Had he opened been by surgeons' ert,
They had found London burning in his heart."
Dr. Wild, on the Death of Mr. Calamy.
Iter Boreale, &c. p. 80. duod. 1671.

[l] From Mrs. Savage's MS.

[m] P. Henry. Diary, Orig. MS.

NOTES.

Sir H. Ashurst,—p. 3.

ellent person was descended from the Ashursts of Ashurst, in
e. His father, best known as Alderman Ashurst, appears to
eminent for piety, and every Christian virtue. His character
1 at large by Mr. Baxter. Works, v. 4. p. 189, &c. fol. Reliq.
'art. I. 290. Part. III. 17. 189. The alderman died in 1680,
A similar testimony has been borne by Dr. Bates, in the pre-
is funeral sermon for Mr. Benjamin Ashurst, Sir Henry's
Works. 4. p. 390. Sir Henry Ashurst trod in the steps of
able parent, and distinguished himself on the trial of Mr.
as a steady, faithful friend. Reliq. Baxter. Preface, &c. Biog.
p. 16, &c. He published the Life of the Rev. Nath. Hey-
10 was ejected, by the Act of Uniformity, from Ormskirk, in
e. His intimacy with Mr. Henry, and also with Mr. Matt.
as constant. Mr. Matt. Henry, in his Diary, May 8. 1707-8,
ie following incident. "Wrote to Sir H. Ashurst, who writes
last Saturday, he presented the Queen [Anne] my father's
my book of the Sacrament;—sapless things, I fear, at court,
sure, unworthy to be so regarded."†
lenry died at his seat at Waterstoke, near Coventry, 13th
10-11." Matt. Henry. Diary. Orig. MS. Afterwards, he
He left £800, to be paid to me 3 years after his decease, to be
of by me, as I should think most for the glory of God. It is
e to me. God give me wisdom and grace to use it well."
y 26. Orig. MS.
in Dunton's encomium upon him in his Life and Errors, v.
ut supra. See, also, *ibid.* p. 273.

Object his nonconformity,—p. 4.

n-compliance, observes a distinguished Clergyman, was a great
the Church, for he was eminently qualified, as a divine, a
nd a gentleman, for one of its ministers. Noble's Continua-
anger's Biog. Hist. of England, v. 1. p. 124.
gin of the distinction between conformists and non-conform-
be sought for "in the conduct of those persecuted-fugitives,
ave their lives, their families, and their fortunes, from the
ge and inhuman tyranny of Queen Mary, left the places of
ivity, in the year 1554, and took refuge in Germany. Of
itive congregations, some performed divine worship with the
had been authorized by Edward VI. while others preferred
method of worship, as more recommendable, on account of
and simplicity. The former were called conformists, on ac-
their compliance with the ecclesiastical laws enacted by the
w mentioned; and the denominations of non-conformists and
vere given to the latter, from their insisting upon a form of
nore exempt from superstition, and of a more pure kind than
gy of Edward seemed to be." Mosheim's Eccl. Hist. v. 4.
. ed. 1774. oct.

Two of his four daughters died,—p. 7.

, Mrs. Radford, who died, Aug. 1, 1697. See a Memoir of
Savage's Life, Appendix, No. V. *ut supra*.
er, Mrs. Hulton, who died, Sept. 6, 1697. A Memoir of her,
ended to the third edition of Mrs. Savage's Life.
nce to those affecting events, their eldest sister, Mrs. Savage,
to another sister, Mrs. Tylston.

retence for this prosecution was a supposed reference of some
one of his works, to the Bishops of the Church of England;"
al motive was the desire of punishing an eminent Dissenting
History of the Early Part of the Reign of Jame " by the
es James Fox, p. 97.
S.

Dear Sister, Sept. 17.

I thank you for your letter, though loaden with heavy tidings. Dear brother wrote to me on Saturday, which would have prepared me for worse, but it came not till to-day. I too much discover that my heart is not fixed as it should be. God's will is done, and my judgment is satisfied, but breach upon breach causes double sorrow; that which comforts, is,—hopes of a glorious meeting in the other world, to be together for ever, and with the Lord. How shall we do to search and discover the Jonah that hath raised this storm? Certainly we have deserved worse. I find my heart too much glued to creature-comforts, whereby I have procured this to myself, and, in particular, as to dear sister Hulton, now in glory. I did too much rejoice, and please myself with her correspondence; for, next to communion with God, (in whose favour is life,) converse with those that have acquaintance with him is the most desirable happiness that this world affords; but even this must not be overvalued. Indeed, we wither our flowers by too much smelling them. Blessed be God, that hath mixed the cup as to both you and I. We and ours are yet spared. And, wherefore? But because the work we have to do is not finished. This morning, as I lay on my sorrowful bed, that call of God to Joshua came to my mind,—*Up: Wherefore liest thou thus on thy face? Israel hath sinned, &c.* From whence I gather, that it is more proper work, when under the tokens of God's displeasure, to search for the cause, and humble myself under his mighty hand, than to lie down in despondency.

I think it an aggravation of my grief, that I am confined, and cannot come to pay my last respects to one so dear to us; but the wise God sees it best that thus it shall be. If not two sparrows, sure not two dear sisters, fall, without his providence. Why should not I expect to pledge the cup also?—God prepare me!—Welcome sickness, welcome death, if the sting be out. Blessed be God, that you are in any measure recovered;—the same hand that wounds, must heal. I trust he will heal the rest that are sick, and preserve the sound. Sister Hulton, in her last letter but one, writes thus:—Oh, we want our Aaron, our prevailing intercessor, the priest of the family, who would have stood between the living and the dead, that the plague might have been stayed. Blessed be God, we once had such a relation, who had so much interest in heaven as he had; but, especially, blessed be God for Jesus Christ,—the same yesterday, to-day, and for ever, seeing he ever lives to make intercession. My dear love to brother, and all yours, and believe me to be, as indeed I am,

Your affectionate, though sorrowful,

S. S.*

Matthew Henry,—p. 8.

Ob. June 22, 1714, æt. 52. See an Account of his Life and Death, by W. Tong, oct. 1716. Also the Dissenting Doctors, by John Dunton. Life and Errors, v. 2. pp. 726, 727.

Mr. Henry of Chester. He is son (if I do not mistake) to that famous Henry, whose "Life" was lately printed in London. I am told he does patrizare; for all his actions appear to be perfectly devoted to God, strictly observing St. Paul's rule, in the fourth of the Philippians,—"Whatsoever things are true, whatsoever things are honest, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things;" which Mr. Henry does, with that exactness and sincerity, the very churchmen love him; and even malice is angry she can find no cause to be angry with him. The Life and Errors of John Dunton, *ut supra*, v. 1. p. 376.

Philip Henry was so pre-eminent in worth, that it would have been high honour to any man to have been his son; but he was blessed with such a son, that posterity reveres him as the father of Matthew Henry. History of Dissenters, v. 2. p. 209.

* Orig. MS.

Magdalen Rochdale,—p. 10.

She was the daughter of Mr. Henry Rochdale, was born, Oct. 19, 1599, and married to Mr. John Henry, Dec. 10, 1623.

Mr. Henry thus records her death:—

1644-5, Mar. 6, Thursday. My dear mother departed this life between the hours of 12 and 1 in the morning, and lies interred in Margaret Church, Westminster. Note. She was a woman of extraordinary piety and prudence, very careful in bringing up her children in the fear of God, a loving wife, a kind neighbour, a good mother. The memory of her virtues remains exceedingly dear and precious with all that were acquainted with her. P. Henry's Diary, Orig. MS.

Gave him his name,—p. 10.

Mr. Henry's name has been often adopted, and the custom, it is probable, will long continue.

The learned and excellent Dr. J. P. Smith, in an elegant memorial of his beloved son, Philip Henry Smith, assigns an instructive reason. "The name was given, not from the honour of relationship, nor from affectation; but solely with the hope that, under the blessing of divine grace on the association of ideas, he might be trained up to feel a peculiar interest in the character of that distinguished servant of Christ, and to love, admire, and imitate it." Evan. Mag. vol. 26. p. 378.

Assembly of divines,—p. 11.

Usually styled the Westminster Assembly. They were convened by Parliament for the Settlement of the Government, Liturgy, and Doctrine of the Church of England. They first met July 1, 1643, in Henry the Seventh's Chapel. See Fuller's Church Hist. *ut supra*, Book XI. p. 197, &c. Dr. Lightfoot's Works, *in vit.* fol. 1684. vol. I. p. 8. Hearne's Works, Peter Langtoft's Chronicle, v. I. p. clii. &c. And Memoirs of the Lives and Writings of those eminent Divines who convened in the famous Assembly at Westminster, by James Reid, 2 vols. oct. 1811.

Mr. Marshal,—p. 11.

Stephen Marshall, B. D. ob. Nov. 1665. The Lives of the Puritans, v. 3. p. 241, &c. "Going to hear Mr. Marshall, whilst I was nodding, and almost asleep, his powerful voice awakened me, thundering in my ears the dreadful danger of such as were drowsie, and slept and slumbered away their salvation; which I thought was spoken directly to me, and had such prevalency upon me, that I started up with an aching heart, being much terrified at his words, which he still pursued, and wounded me to the very heart, when he told us,—that, when time was passed, it could never be recalled again, and then there was no other way but to double our diligence, and redeem the time we had lost by making more haste, and taking more care and pains, or else we should be utterly lost and undone." Dyer's Heaven upon Earth, p. 6. ed. 1697. duod. In 1680 a quarto pamphlet was printed, entitled, "The Godly Man's Legacy to the Saints upon Earth, exhibited in the Life of that great and able Divine, and painful Labourer in the Word, Mr. Stephen Marshall, sometime Minister of the Gospel at Finchingfield, in Essex." The object is to revile, and, by partial statements, so to represent, Mr. Marshall, as to check esteem, and lower the standard of his worth. It contains many curious things, and the title, though sarcastic, conveys a stronger testimony in his favour than the writer intended.

Mr. Palmer, &c.—p. 11.

The Rev. *Herbert Palmer*, B. D. He was born in 1601, and died in 1647. See Clark's Lives, annexed to the Martyrologie, p. 183, &c. fol. 1677; and the Life of the Rev. T. Cawton, p. 12, &c. *ut supra*.

The Rev. *Charles Herle*, A. M. was born 1598, ob. Sept. 1659. See the Lives of the Puritans, v. 3. p. 324. Mr. Herle was one of the Licensers for printing Books of Divinity. The order for regulating printing is preserved in Rushw. Hist. Coll. v. 5. p. 335.

Edmund Staunton, D. D. was born, 1600, ob. 1671, July 14. Life, duod. 1673.

The Rev. *Philip Nye* was born about 1596, ob. Sept. 1672. Wilson's History of Dissenting Churches, v. 3. p. 71, &c.

Jeremiah Whitaker, A. M. was born, 1599, ob. June 1, 1654. See the Sermon preached at his Funeral, by Simeon Ashe, *ut supra*.

Thomas Hill, D. D. died Dec. 18, 1653. Lives of the Puritans, v. 3. p. 170.

Chosen from Westminster School,—p. 14.

In May, that year, I was chosen to Oxford with four others, John Busby, nephew to Mr. Busby; *John* Vincent, brother to Mr. Vincent, Second Usher; John Carrick, and George Annesley, son to the Viscount Valentia, brother to him who was afterwards Earl of Anglesey and Lord Privy Seal. Of these I had the second place. Five more were chosen, at the same time, to Cambridge,—Palmer, Wickham, Stone, Stacey, Chandler. P. Henry. Orig. MS.

In the List of Scholars of St. Peter's College, Westminster, by Joseph Welch, 4to. 1788. p. 30. it is stated, that "*Thomas* Vincent, Rector of St. Mary Magdalen, Milk-street, London," was the person elected to Oxford with P. Henry. But Wood says, that that "*Thomas* Vincent, of St. Mary Magdalen, was made a Student of Ch. Ch. in 1648, by the favour of the Parliamentarian Visitors," v. 3. p. 1174. *ut supra*; whereas P. Henry, and his colleagues, were elected from Westminster,—and the year before. The minute description above given renders Mr. Henry's correctness the more probable, especially as the office of Second *Master* was filled from 1645 to 1656, by a Mr. Vincent. See Welch, *ut supra*, p. 6. The same person was, most likely, usher prior to that appointment. See *ante*, p. 11.

Visitation of the University,—p. 15.

See Neale's History, v. 3. p. 395, &c. and Walker's Sufferings of the Clergy, Part I. p. 123, &c.

Dr. Edward Reynolds,—p. 15.

Afterwards Bishop of Norwich. Nat. Nov. 1559, ob. 28th July, 1676. Middleton's Evang. Biog. v. 3. p. 424. See Reliq. Baxter. Lib. I. Part II. p. 283. *ut supra*.

Dr. Wall,—p. 15.

Dr. Wall, elected a Student of Christ Church, A. D. 1604. æt. 17. Wood's Ath. Oxon. v. 3. p. 734. *ut supra*.

Mr. Wilkinson,—p. 15.

The Rev. Henry Wilkinson, jun. commonly called Dean Harry. Nat. A. D. 1616. ob. May 13, 1600. Mr. Chalmers's Biog. Dict. v. 32. p. 84.

Mr. Pocock,—p. 15.

Edward Pocock, S. T. P. Life and Writings of Dr. Pocock, prefixed to his Theological Works, 2 vols. fol. 1740. vol. I. pp. 1—84. Dr. Pocock died in 1691, in his 87th year.

Mr. Finmore,—p. 16.

Rev. William Finmore. Wood says he was afterwards Archdeacon of Chester. He died, A. D. 1686. Wood's Fasti. Ath. Oxon. v. 4. p. 121. *ut supra*. Walker says he died in 1681. Sufferings of the Clergy, Part II. p. 111.

Bishop of Oxford,—p. 16.

Dr. Fell was born in 1625, and died 10th July, 1686. Mr. Chalmers's Biog. Dict. v. 14. p. 176, &c.

"1665. Feb. 24. Dr. Fell, Canon of Christ Church, preached before the King, a very formal discourse, *and in blank verse*, according to his manner: however, he is a good man." Mem. of John Evelyn, Esq. v. I. p. 356.

When the King was beheaded,—p. 17.

See Dr. Parr's Life of Archbishop Usher, p. 72. *ut supra*.

Wherein appeared, says Baxter, the severity of God, the mutability and uncertainty of worldly things, and the fruits of a sinful nation's provocations, and the infamous effects of error, pride, and selfishness, prepared by Satan to be charged hereafter upon reformation and godliness, to the unspeakable injury of the Christian name and Protestant cause. Ministers preached and prayed against disloyalty. They drew up a writing to the Lord General, (Fairfax,) declaring their abhorrence of all violence against the person of the King, and urging him and his army to take heed of such an unlawful act. But pride [and probably fear also] prevailed against their counsels. Reliq. Baxter. p. 63. *ut supra*. See the Life of Dr. Owen, by the Rev. W. Orme, pp. 93, 94; and also, the Christian Observer, vol. 10. p. 811, &c.

In *Vesperiis*,—p. 18.

Vespérie. Thèse qu'on soutient dans les Colléges les après-dinées par un simple exercise, et sans cérémonie. C'est aussi le dernier acte que soutient dans les Universités un Bachelier la veille du jour qu'il doit prendre le bonnet de Docteur, où celui qui préside donne quelques avis au Répondant; et cette Thèse a pour titre "pro actu vesperiali." Dictionnaire de Trévoux.

The University of Oxford borrowed the Vesperiæ, name and thing, (which must not be confounded with Vesperæ, vespers,) from that of Paris. Vesperial Disputations were, in Oxford, formerly performed once a year, on the Saturday evening preceding the Act, which was held on Monday. There is a full account of them in the Statutes, Tit. vii. Sect. 1. in which it is provided, that the respondent of the Vesperiæ of one year, shall the next year be appointed magister replicans of the comitia or Act, i. e. of the Monday morning disputations. This appointment (which was esteemed honourable) vested with the Senior Proctor.

In comitiis,—p. 18.

The Comitia are the stated times at which the University meets, or comes together for the purpose of *conferring honours*. Plutarch, re-

cording the ratification of certain articles during the government of Romulus, states that the place where it was done "is still called *Comitium*, from the Latin word *coire*, which signifies *to assemble*." Lives, v. 1. p. 71. *ut supra*.

No less a poet than an orator,—p. 19.

Mr. Palmer remarks in this connexion,—"Wood says not a word about Mr. Henry, though he was a noted Oxonian." Noncon. Mem. v. 3. p. 489. Had not the Athenæ and Fasti included living characters, the death of "Toney," the year before Mr. Henry, might have accounted for the omission. It may be said that the work, at least the most important part, professes to record "the *writers* and bishops who have had their education in the University of Oxford." But Mr. Henry having published the Latin Poem, would, therefore, strictly speaking, come within the arrangement. Had he, however, printed nothing, the omission is observable, inasmuch as many names, equally distant with his from the mitre and authorship, are there perpetuated. See Ath. Oxon. v. 1. p. cxlv. *ut supra*. Note 2.

Dr. Calamy, in his Abridgment of Baxter's Life and Times, v. 2. p. 708. has, indeed, assigned a cause, and too accordant with the historiographer's celebrity, but its incivility is such as to render an application objectionable, even to a more universal contemner of the non-conformists, not to mention "some of the greatest men in the Church of England." See Calamy's Abr. *ut supra*. v. 2. pref. pp. vii—xiii.

It has been excellently noted, that "God would have us judge the best in matters doubtful;" and the same writer adds,—"Beware how thou judgest of actions, for thou mayest judge amisse, and speake amisse."—The Watchful Shepherd, by Nehemiah Rogers, p. 104. 4to. 1632.

The work of the ministry,—p. 23.

What is meant by the work of the ministry? *Something is presupposed*.—Godliness. 1 Tim. iv. 7, 12. Our lives should be the book of the ignorant. This is essential to save ourselves, though not others. It will be small comfort to us to be as conduits, and have no relish of what they convey to others; or to be as one who opens a gate the wrong way. Others go in; he remains out. *Something is preparative*. Reading, meditation, prayer. *Something is practical* in private exhortation. 1 Tim. iv. 13. 2 Tim. iv. 2. Reproof, in public, preaching, sacraments, discipline. Mr. Steel at an ordination.—From a MS. in the hand-writing of Philip Henry.

An edifying form of "serious self-examination before ordination," is preserved in Tong's Life of Matt. Henry, p. 58, &c. *ut supra*.

Constituted by ordinance of parliament,—p. 23.

By way of probation. See Neal's History, v. 3. p. 274, &c.

"The Parliament, though they had early abolished episcopal authority, had not, during so long a time, substituted any other spiritual government in its place, and their Committees of Religion had hitherto assumed the whole ecclesiastical jurisdiction; but they now established by an *ordinance* the presbyterian model in all its forms of congregational, classical, provincial, and national assemblies. All the inhabitants of each parish were ordered to meet and choose elders, on whom, together with the minister, was bestowed the entire direction of all spiritual concerns within the congregation. A number of neighbouring parishes, commonly between twelve and twenty, formed a classis; and the court which governed this division, was composed of all the ministers, together with two, three, or four elders chosen from each parish. The provincial assembly retained an inspection over several neighbouring classes, and was composed entirely of clergymen; the national assembly was constituted in the same manner, and its authority extended over the whole kingdom." Hume's Hist. vol. 7. p. 420, 421.

Mr. Houghton,—p. 23.

He published "An antidote against Henry Haggar's poysonous pamphlet, entitled the Foundation of the Font discovered," 4to. 1658. The volume is dedicated "to the truly honoured, and his indeared friend the worshipful Thomas Hunt, Esq. Major of the Corporation of Salop. A praiseworthy patriot, and professed pattern of piety, without respect of persons, even of all that love the truth in sincerity." See *sale*, p. 143.

He set up a monthly lecture, &c.—p. 29.

It appears that the lecture thus referred to occasioned offence; at this Mr. Henry expresses his regret; but it being "owned by a good attendance," and as it would be "matter of great rejoicing to the ungodly there if laid down," he was encouraged to go on. And, "*for myself*," he writes, "if I am allowed to preach to them on the Sabbath day, why not on a week day?" "*For Mr. Lewis*," he proceeds, "he is a godly man, a scholar, intending the ministry, approved of by those who are able to judge; desired often by Mr. Fogg himself, to preach, and others." P. Henry. Orig. MS.

Mr. Lewis was evidently a lay-preacher. The following notices are curious:—

When the Select Assembly met at Windsor Castle, various questions were propounded for their resolution. Their judgments were accurately summed up by their venerable head—Cranmer, Lord Archbishop of Canterbury. One query was, "whether, (if it fortuned a prince christien lerned, to conquer certain domynyons of infidells, having none but the temporall lerned men with him,) it be defended by God's law, that he and they should *preche and teche the word of God* there, or no, and also to make and constitute priests, or noe." The answer follows,—"It is not against God's law, but contrary; they ought in dede so to do, and there be historyes that witnesseth, that some christien princes, and other laymen unconsecrate, have done the same." Orig. MS. cited in the Irenicum, by Dr. Stillingfleet, p. 392, 393.

Secretary Fowler in a letter to the Earl of Shrewsbury, 3 Oct. 1604, says,—"My Ladye Arbella [Stewart] spends her tyme in lecture, reiding, hearing of service, and *preaching*." Lodge's Illustrations of British History, &c. v. 3. p. 236.

He laid by the tenth of his income for the poor,—p. 35.

See Riches increased by giving to the Poor, or the surest and safest Way of Thriving, by the Rev. Thomas Gouge, duod. 1700, of which a reprint has lately appeared. Dr. Fell's Life of Dr. Hammond, p. 139. duod. 1662, and the Life of W. Stephens, Esq. by the Hon. Mr. Justice Park, p. 32.

It appears from Mr. Henry's papers, that he distributed many books. The Life of Mr. Nathaniel Mather was of the number. See Memoirs of Dr. Increase Mather, p. 14. oct. 1725.

In their judgments episcopal,—p. 35.

Those are said to maintain the divine right of diocesan episcopacy, who assert that Christ has appointed an order of ministers in his church, superior to the pastors of particular congregations, who are to exercise the highest acts of jurisdiction, especially ordination, excommunication, and confirmation; these they suppose to be, properly speaking, the successors of the apostles, in such a sense as no other ministers are; to whose authority, therefore, neighbouring churches with their pastors are to submit themselves in all matters which are not apparently contrary to the will of God. Doddridge's Works, v. 5. p. 300. *ut supra*. See Buck's Theol. Dict. v. 1. Title, Episcopacy.

Others congregational,—p. 35.

Those who hold every pastor to be so a bishop or overseer of his own congregation, as that no other person or body of men have, by divine institution, a power to exercise any superior or pastoral office in it, may, properly speaking, be called (so far at least) congregational; and it is by a vulgar mistake that any such are called Presbyterians; for the Presbyterian discipline is exercised by synods and assemblies subordinate to each other, and all of them subject to the authority of what is commonly called a general assembly. Dr. Doddridge's Works, v. 5. p. 300. *ut supra*. See Buck's Theol. Dict. v. 1. Tit. Church.

Others classical,—p. 35.

The union of many particular congregations under one presbyterial government. See Neal's History, *ut supra*. Appendix, No. VIII. pp. 84—86.

Mismanagement of that difference,—p. 36.

See Hope and Fear balanced; a Sermon, in this vol.

Excellent was the advice of Dr. Richard Gilpin:—"If you are not perfectly joined together in the same mind and judgment about some disputable things, yet censure not one another for differences. All of you may hold the Head, though your consciences be not alike satisfied in all things; nay, be not over-confident of your own understandings. I am speaking of the disputes about discipline and government." The Temple Rebuilt; a Discourse on Zech. vi. 13. preached at a General Meeting of the Associated Ministers of the County of Cumberland, at Keswick, p. 39. 4to. 1658.

The Cheshire Rising,—p. 37.

In the month of August, 1659, Sir George Booth, appearing in arms in Cheshire, at the head of an army of upwards of three thousand men, he was accompanied by the Earl of Derby, Lord Cholmondeley, Lord Kilmorey, and several of the principal gentlemen of the county: they mustered upon Rowton Heath, the spot which had proved unfortunate to King Charles I. and there read and published a Declaration, setting forth that they took up arms for a free Parliament, and to deliver the nation from the slavery they then laboured under. General Lambert being sent by the Parliament, with an army against Sir George Booth, they met at Winnington Bridge, near Northwich, on the 16th of August, when an action ensued, in which Booth's forces were soon defeated, he himself escaped from the field in disguise, but was taken at Newport Pagnell, and sent to the Tower." Lysons's Magna Britannia, v. 2. p. 315. See also Ormerod's History of Cheshire, v. 1. pp. xl. xli. and pp. 210, 404; and the Earl of Clarendon's State Papers, v. 3. p. 552. Many of the nonconformists took an active interest in this measure for the restoration of the King, for which they suffered imprisonment. See Fawcett's Life of Heywood, p. 62; and the Select Nonconformist's Remains, p. 13, &c.

Sir George Booth,—p. 37.

He had two wives, the former out of Lincoln, the latter out of Stamford family, who survived him. He owned religion in the closet and

family, especially during his first wife's time. He sided with the cause of the Long Parliament, but not in the death of the King. He had a Commission from Charles II. dated Aug. 9, 1659, at Bruxels, whereby he was made Commander in Chief of all His Majesty's Forces in Cheshire, Lancashire, and North Wales; and was in arms accordingly, that month, but soon quelled by Lambert, near Northwich.

One of the Regicides said, he had conjured up the old monarchical spirit in the nation, which he feared would never again be suppressed.

Shortly after, when the King came in, he was made Baron of Delamere. These words, in his patent, were read by Mr. Cawdry, at his funeral, and by his son, at his trial for high treason, in Westminster Hall, in Jan. 1685-6. *

Idem Georgius summis majoribus nequâquam virtute minor, crudelissimo Patris nostri Augustæ memoriæ Parricidio, nec non nostro miserrimo longoq; Exilio Sævisq. Regnorum calamitatibus, barbara et inhumana Regicidarum crudelitate. Mancipatorum gravissimè affectus, singulari in nos Amore in ruentem Patriam memorabili pietate impulsus incredibili virtute, Rei familiaris vitæq. summo cum periculo, coacta fida et nobili fortium virorum manu e Comitatibus Cestriæ et Lancastriæ Arma sumsit, nos Regnis, nobis Regna redditurus Quibus Ausis Ingentibus licèt tunc temporis ceciderit, restaurationis tamen nostræ tam felicis, tam diù exoptatæ Ansam præbuit.

Towards his tenants, according to the hereditary virtue of his family, he was one of the best of landlords.

He was buried at Boden, in Cheshire, September 9, 1684.

It was his pious custom, not only to search the Scriptures and meditate on them, but also to refer the Scriptures to their proper subjects, that they might be of ready use to him on all occurrences. I have seen three books in quarto, writ by his lordship's own hand, of that kind: under the head of "certainty of salvation," was Rev. xiv. 13. his funeral text. P. Henry. Com. P. Book. Orig. MS. See the Life and Errors of John Dunton, v. 1. p. 178. *ut supra.* "He left it upon record to his children,—That whenever he happened, which was very seldom, to omit his secret devotions, though upon never so urgent an occasion, he always found some cross interruptions and disappointments in the business of that day." Dunton, v. 2. p. 541, 2.

See, also, Ormerod's History of Cheshire, v. 1. pp. 404, 405; and Mr. Turner's Remark. Provid. ch. lxxii. *ut supra.*

He wrote the notes of his sermons, &c.—p. 39.

And most of them twice over; the first short, and, as he would call it, the bones of his sermons. Life of P. Henry by Matth. Henry. Orig. MS.

See Observations on some Specialties of Divine Providence in the Life of Bishop Hall. Works, v. 1. p. xxxiv. ed. 1808. Mr. Baxter, noticing the objection, as put by the Quakers,—You read your sermons out of a paper, therefore you have not the Spirit,—says, It is not want of your abilities, that makes ministers use notes, but it is a regard to the work, and good of the hearers. I use notes as much as any man, when I take pains; and as little as any man, when I am lazy, or busie, and have not leisure to prepare. It is easier to us to preach three sermons without notes, than one, with them. He is a simple preacher, that is not able to preach all day without preparation, if his strength would serve; especially if he preach at your rates. Church History, 4to. 1680. p. 471.

God gave him six children,—p. 43.

Philip Henry was born at Whitehall, Aug. 24, 1631, London. Katharine Mathewes, was born at Broad-Oke, March 25, 1629.

Philip Henry and Katharine Mathewes were married at Whitewell Chapel, April 26, 1660.

And had issue, which are the heritage of the Lord,

John Henry, born at Worthenbury, on Friday, May 3, 1661, about 5 of the clock in the evening. †

Matthew Henry, born at Broad Oke, on Saturday, Oct. 18, 1662, about 3 of the clock in the morning.

Sarah Henry, born at Broad Oke, on Lord's day, Aug. 7, 1664, about sun-sett.

Katharin Henry, born at Broad Oke, on Thursday, Dec. 7, 1665, about one of the clock in the morning.

Eleanor Henry, born at Broad Oke, on Tuesday, July 23, 1667, about two of the clock in the afternoon.

Ann Henry, born at Broad Oke, on Wednesday, Nov. 25, 1668, about eleven of the clock in the forenoon. P. Henry. Orig. MS.

He put his children to write these expositions,—p. 47.

I had almost forgot to mention the practice of my dear friend and correspondent, Mr. Henry, spoken of in the last chapter: ‡ (which I am very unwilling to omit, because I would provoke myself, and others, to some degree of emulation in the case:) besides his exercise on the Lord's days, mentioned before, every day of the week his custom was every morning and night to read a chapter to his family, and expound it distinctly and clearly, and after singing a psalm, and prayers, to appoint his children to retire by themselves, and write over a copy of his Exposition; by which means, as himself once told me, every one of his children, five in number, (one son, and four daughters,) had the Exposition of the whole Bible by them, written with their own hands. This custom he kept up constantly in his own house for above twenty, if not above thirty years, together, without any intermission, except in cases of absence from home, which happened but seldom. Turner's History of Remarkable Providences, ch. lxvi. p. 83. *ut supra.*

* See Hargrave's State Trials, v. 4. p. 210.

† I was then at Chester, but God was here, at Worthenbury, a present help. P. Henry. Diary. Orig. MS.

‡ See note, in next column.

He would never be persuaded, &c.—p. 47.

Mr. Orton, in his copy of the Life, and from which his edition of it was printed, has written here. "This his wish was fulfilled to the utmost, by his son, Mr. Matthew Henry, in his well-known and excellent Exposition of the Bible." Orig. MS. The best edition appeared in 1828, in 3 large vols. 8vo. published by J. O. Robinson, 62, Poultry. An esteemed living author, noticing M. Henry's Comment. says, "Others may excel it in profound discussion, in ancient lore, or elaborate criticism; but none has yet equalled it in the ingenuity, the richness, and the beauty of its practical reflections. This book should have a place in every Christian family." Sketches of Life and Character, by the Rev. H. Belfrage, [now D. D.] p. 42.

The proper gesture for prayer,—p. 47.

One would think that no body should be so absurd as to dislike the gesture of kneeling in prayer. But because I have seene with mine eyes, and that not seldome, whole troops of men and women, and those not of the meanest, in the time and place of divine service, while prayers and supplications were made unto God, *sit* all the while, I think not altogether needlesse, to free the gesture of kneeling in God's worship, from all suspition of superstition. And that by precept, practice, and reason; for precept, take the words of the Psalmist, *O come, let us worship, and fall downe, and kneele, before the Lord our Maker.* Ps. xcv. 6. For practice, we will looke upon the farest president. Our blessed Lord and Saviour Jesus Christ *kneeled down, and prayed.* Luke xxii. 41. If men will be ruled by reason they will not, when they are to petition the King of kings, omit such a gesture of humility, as kneeling is, being the most suitable for a man at his prayers. God's Holy House and Service, by Foulke Roberts, pp. 78, 79. *ut supra.*

Mindful of providences,—p. 48.

A new parliament to be chosen. My dear father usually prayed at such occasions that God would be seen in elections, that faithful men might be chosen. Mrs. Savage's Diary. Orig. MS.

He closed his sabbath work, &c.—p. 50.

His friend and pupil, the Rev. W. Turner, has thus preserved Mr. Henry's habits. "Before I went to the University, from the month of August, till the latter end of February following, I was a boarder in the house of one Mr. Philip Henry, where I had the opportunity of observing his manner of life and conversation. He was formerly Student of Christ Church, in Oxford, Junior of the Act, Chaplain to Judge Puleston, and Minister of Worthenbury. But afterwards not conforming, he married an heiress, and lived at Broad-Oke, in Hanmer Parish, in Flintshire. Bishop Wilkins sent twice for him in my time, with a design to draw him over to conformity, as he had done many of his brethren before in his own diocess. Dr. Bridgman, Bishop of Man, and his successor, at Worthenbury, spoke very honourably of him to Major Trevers and me, at his own table at Chester. Bishop Fell, of Oxford, lamented his going off from the communion of the Church of England, as by law established; and the present learned and ingenious Bishop of Lichfield and Coventry * is ready to give an honourable testimony to his sincerity, I doubt not, (having some knowledge of the correspondence between them.) This man (ever since I knew him, and whilst I was his neighbour) was careful to rise early on Sunday mornings, to spend a considerable portion of his time in his private devotions and preparations, then to come down and call his family together, and, after some short preparatory prayer, to sing a Psalm, (commonly the 100th,) and then read some part of the Sacred Scripture, and expound it very largely and particularly, and at last kneel down with all his family and pray devoutly; with particular references to the day and duties of it, and the minister that was to officiate. After which, a short refection for breakfast, he made haste to church, and took care that all his family that could be spared, should go in due time likewise: sometimes he was before the preacher, and often before the rest of the congregation; (as once particularly, when I gave them a sermon in that place, he and I walked together a considerable time before the people came;) he behaved himself reverently and very gravely in the church during the service; stood up commonly at prayers, and always, in my time, wrote a sermon after the minister: when the morning service was ended, he commonly invited the minister to dine with him, who seldom refused; and many others, who either lived at a distance, as Mrs. Hanmer, Sir Job Charleton's daughter, married to a Justice of Peace in that country; or else such as were poor and needy. His discourse homewards was sweet and spiritual; at table it was seasoned as well as his meat; edifying, and yet pleasant, and taking; never wild or offensive. After meat, and thanks returned, they commonly (I think constantly) before departure from table, sung the 23rd Psalm. Sometime after, when the servants had dined, he propounded to such guests as he thought in prudence he should not be too free with, to retire into the parlour for a while, till he had attended upon his family, repeated over the sermon, and prayed with

* Dr. Lloyd. Le Neve's Fasti, p. 126. *ut supra.*

ter which he returned to his guests again, and having enter-
:m with some short discourse, he retired awhile himself, and
/ called upon his family to go to church. After evening ser-
ermon ended, he retired again till six o'clock, (then called
rs, catechised, took an account of children and servants of
/ remembered at church, which accounts were given some-
y largely and particularly,) sung a Psalm, kneeled down to
which consisted more of praise and benediction than at other
d at last his children kneeling down before him, (to beg his
he blessed them all, and concluded the service of the day
123rd Psalm; save that after supper, he retired for about
our more into his study before bed time. Sometimes after
ic service ended at church, he gave some spiritual instruc-
preached in his house to as many as would come to hear
in his last years, when the incumbents grew careless in pro-
pplies for two or three neighbouring churches and chapels,
eople cried out for lack of vision, he set up a constant minis-
d preaching at home, never taking any thing by way of re-
iis pains, unless with a purpose to give it away to those who
reater necessities." Turner's History of Remarkable Provi-
1. lxv. p. 80. *ut supra.*

Religion, &c. did prevail,—p. 54.

al's History, vol. ii. p. 553. *ut supra.* A sensible writer, with
reference in view, has remarked,—" It hath been intimated
historians, that the religion of these times was all hypocrisy
nulation. The censure itself is ignorant and uncharitable.
y and dissimulation there might be among them, but I should
see, in our day, such an appearance of religion." Religious
recommended by Job Orton, p. 230. duod. 1769. A similar
is borne by Mr. Baxter, Reliq. Baxter. part i. p. 97.
ears ago family religion was a fashionable thing. You could
ng some streets without hearing psalms sung, &c. but now it
y neglected, but become reproachable. Men are ashamed of
are forced to retire for fear of being made a proverb and re-
Sermon by Dr. Benion. See *ante*, p. 8. Nov. 1702. From the
rs. Tylston, Mr. P. Henry's second daughter.

Christmas day,—p. 54.

arious collection of facts and customs respecting Christmas, in
Observations on Popular Antiquities, v. i. p. 350, &c. In
h Houses of Parliament issued an order for the observance of
s day as a day of fasting,—" because it may call to remem-
ir sins, and the sins of our forefathers, who have turned this
tending the memory of Christ, into an extreme forgetfulness
by giving liberty to carnal and sensual delights, being con-
he life which Christ led here on earth, and to the spiritual life
in our souls, for the sanctifying and saving whereof God was
both to take a human life, and to lay it down again." Rush-
5. p. 817. Some time afterwards, this was succeeded by an
for abolishing the observation of Christmas as a festival, al-
Neal's History, v. iii. p. 390. In 1663, Mr. Henry thus no-
return of the season. " Dec. 24. As busy as people are to
heir houses for Christmas, so much more busy should I be to
ay heart for Christ. 25. No preaching at chapel, (viz. White-
el, where he attended when silenced,) wherefore I stayed at
iking no conscience of the day as a day to be kept holy, for
livine institution." Diary, Orig. MS.

All the parts of public worship,—p. 57.

ning a practice not uncommon in public worship, he thus
himself;—" Secret prayer is that which is performed be-
d and ourselves alone, which no eye or ear is a witness to,
35. Acts x. 9. Of this our Saviour speaks, Matt. vi. 5, 6.
ice we derive a word of reproof to those who visibly address
s to secret prayer in the public congregation. Such are so
shutting the door, that they rather throw it wide open, which
Jesus plainly condemns as savouring of hypocrisy. It is not
ul, but necessary to lift up our hearts to God in prayer, men-
r enlargement to him that speaks, for a blessing upon his or-
o our souls, and yet so as to do it without those external ex-
of worship, kneeling, &c. which, if we were alone, we might
t indeed to make use of, but before others, we may and ought
r." P. Henry. Orig. MS. See Baxter's Christian Directory,
uest. cxxi. Practical Works, v. 5. p. 490. oct. ed.

Submit to be re-ordained,—p. 58.

liq. Baxter. Part. iii. p. 38. And " A petition for peace with
mation of the liturgy, as it was presented to the Right
Bishops, by the Divines, appointed by His Majesty's Com-
o treat with them about the alteration of it." pp. 2, 3, 10. 4to.
ie Petition for Peace is styled by the Author of the Con-
Plea for the Nonconformists, " most humble, grave, and
l." Third Plea, p. 18. See also Calamy's Life of Howe, p. 39.

The Savoy Conference,—p. 58.

ing *of* a certain number of Bishops and Presbyterian Di-
virtue of a Commission, granted by King Charles, dated 25th
661, to consult respecting the expediency of making altera-
tions in the Liturgy. As to the alterations and additions made, see Nicholl's Preface to his Comment on the Book of Common Prayer, p. x. A list of the individuals employed in the alterations, may be seen in Dr. D'Oyley's Life of Archbishop Sancroft, v. 1. p. 112, &c. and a full account of the whole, with the exceptions and proposed alterations, is preserved in Reliq. Baxter. lib. 1. part ii. p. 303, &c.

He never took the Covenant,—p. 59.

This document appears at length in Fuller's Church History, b. xi. p. 201.

Mr. Henry's Diary contains the following memoranda:—

" 1661, May 27. I saw an order from the House of Lords, for burning the Covenant.—See Jer. xxxvi. 23, 32.—which was done, in London, by the common hangman, May 22nd.

" June 18. The lords' order for burning the Covenant was hanged up in the church by Mr. Puleston's appointment, near the reading-desk.

" June 23. Strong reports I should not be suffered to preach to-day, but I did, and no disturbance, blessed be God, who hath mine enemies in a chain. I took down the lords' order, knowing no authority but malice that caused it to be hanged where it was." Orig. MS.

Came to Broad Oak,—p. 60.

A house standing near the road-side, between Whitchurch and Wrexham, and situate in the township of Iscoid, in Flintshire, within the parish of Malpas, in Cheshire. See Tong's Life of Matt. Henry, p. 2. *ut supra.* The Broad Oak estate was Mr. Henry's property. The oaks in the immediate neighbourhood, but on premises held by lease from Mr. Hanmer, from which the residence was denominated, seem to have been afterwards an occasion of dispute. "1710-11, May 2. Heard from Broad Oak that Mr. Hanmer has cut down the lesser of the great oaks. I wrote to him about it." "May 5. I hear Mr. Hanmer, when my letter was brought in, would not receive it, or read it, but ordered it to be burnt, and the great oak to be cut down, though he had promised Mr. Key it should not. I would learn to take wrong. I have reason to think he could not justly do it." " May 14. The broad-oak was a week in falling." Matt. Henry's Diary, Orig. MS. A new dwelling-house, and also, in part, new out-houses, have been erected on the site of the premises where Mr. Henry's house stood, so that there is nothing now left of former appearances, unless a portion of the garden wall, and part of the out-buildings. These may fairly be presumed to have been contemporary with the renowned occupier. The "Chapel Barn," as it is denominated, was taken down about twelve years ago; the cushion used in the pulpit is in the possession of the present tenant.

Provide a dwelling for them,—p. 61.

In one of Mr. Henry's Diaries is the following record;—" 1663. July 7. A day of prayer at Mrs. F——— with much sweetness. Lord, hear, and have mercy. Is. xvi. 4. much upon my heart. *Let my outcasts dwell with thee, Moab.* 1. God's people may be an outcast people; when men cast them out of their synagogues, out of their country. 2. God will own his people when men cast them out: *my* outcasts. 3. God will provide a dwelling for his outcast people. 4. Even Moab, an enemy, shall be a shelter to God's people, when the Lord speaks the word." Orig. MS. See the Rev. Matt. Henry's Comment. in loc. Similar instances occur in that invaluable work.

One of the martyrs,—p. 61.

Mr. John Rogers. Fox's Martyrol. pp. 98—108. fol. 1684. Fuller's Church History, cent. xvi. b. viii. p. 23. *ut supra.*

Imputed to him as his crime,—p. 62.

To the assertion that Mr. Henry's attendance at a meeting for prayer " was imputed to him as a crime," Dr. Wordsworth, in his edition of the life,* has appended the following note. " His crime was disobeying an Act of Parliament."

This so directly affects Mr. Matthew Henry's statement, and his venerable father's impressions, as, evidently, to render some remarks necessary. They proceed from a conviction that the biographer is correct, and are offered with unaffected respect.

The great point, it is apprehended, upon which Protestantism, not to mention nonconformity, rests, may be thus stated. Have any Popes, however renowned, any Parliament, however wise, any synods or councils, however select, or any church, however ancient or devotional, supreme authority† in matters of faith and practice; or can they make that unlawful, which, in its own nature, is right? If not, there could, in the instance before us, be no criminality, it is conceived, in non-compliance.‡ Happy had it been for the peace of the world, and the prosperity of undefiled religion, if the principle, thus negatived, had never struggled for domination. To the praise of heavenly mercy, indeed, it is now no longer considered a crime in our favoured country,

* Eccl. Biogr. v. 6. p. 236.

† See Bishop Stillingfleet's Irenicum, p. 118. *ut supra.*

‡ I believe that he that obeyeth not a law which was made against God's law, or without authority given by him, sinneth not against authority. Richard Baxter's Answer to Dr. Edward Stillingfleet's Charge of Separation. p. xx. 4to. 1680.

even to protest * against that which is deemed unscriptural, or to assert the unalienable rights of every Christian. Under the British legislature, divine worship is as unrestrained and protected in the unconsecrated meeting-house, as in the very precincts of ecclesiastical rule. Nor would one of the holiest, most peaceable, and loyal of men, were he now alive, be deprived of his liberty, examined as a felon, and rendered ignominious by bail, when the only occasion to be found against him had respect to the law of his God.

The more closely the charge of violating the laws of the country is considered, the clearer, it is thought, will be the conviction that Mr. Henry was not criminal.

By several statutes, indeed, it was made penal, under pretext of sedition,† for Christians to meet for religious exercises, unless under certain restrictions, both as to the number assembled, and the method of supplication. During the raging of the plague in London, Mr. Henry, and some others, as we have seen, whose habits were those of righteous intercessors, assembled for prayer. This may have been ‡ within some of the enactments, and he is, therefore, charged with disobedience.

But disobedience is defined by Dr. Johnson to be,—the "violation of *lawful* command or prohibition; breach of *duty* due to superiors." Now it is evident that the Bible, which is the guide of Protestants, contains no authority for legislation as to divine worship, any more than faith and obedience; and, therefore, should a statute-book dictate to an accountable creature where he shall render the homage required by his Creator,—whether in a house, or a cathedral, with a prayer-book, or without, with five persons, or a small number,—his obligations cannot be affected by such an ordinance; and should the parties to whom the execution of such laws is intrusted, levy upon conscientious objectors to their impositions the severest penalties, they would, indeed, be *persecuted*, but the rights of conscience being as spiritual as they are unalienable, there could be no correct imputation of CRIME.

The *Apostles* were beaten, and commanded, by existing authorities, that they should not speak in the name of Jesus,—but they *departed from the presence of the council, and daily, in the temple, and in every house, ceased not to teach and preach Jesus Christ.* § Were they criminal? They answered, "We *ought* to obey God *rather* than men." "It should seem," remarks an excellent clergyman, "that this (if any) may be called a natural maxim, and that the rudest savage, or the least child that can be made to understand the terms, must assent to the truth of the proposition, as readily as they perceive that two and two make four. How strange then is it, that men of the greatest parts and penetration in other things, so seldom receive it. There are few periods to be found, even in the Christian church, in which those who steadily *acted* upon this principle, were not considered as heretics of the worst sort."‖

Let an instance be submitted. Suppose any individuals, from aversion to a certain class of their fellow-subjects, and opposition to their habits of sanctity, should obtain a statutory enactment, that no man should pray alone for thirty days, or that in spite of every thing divine as to the "communion of saints," only so many, however excellent, should pray together. Notwithstanding their decree, one and another of the parties "kneel and pray, and give thanks unto God as before," overlooking such law. Suppose them to be apprehended and punished. Can it be credited that their acts were criminal, or that they were punished for disobedience to the law? True it is, without the *existence* of the law, no punishment could have been attempted,—but is it not equally obvious that the crime was praying, and that their course being known, the law was framed as a snare, and as a sanction for penal inflictions! "There was a time," says the venerable episcopalian above quoted, referring to Mr. Henry's days, "when the nonconformists groaned under the iron rod of oppression, and were exposed to fines, penalties, and imprisonment, as well as to cruel mockings, and the lawless rage of a rabble, *for worshipping God according to the light of their consciences.* Yet I apprehend their nonconformity was rather the occasional, and ostensible, than the *real, cause* of the hard treatment they met with." ¶

The fact then appears to be, as stated by Mr. Matthew Henry, that praying with others was *imputed* to his father as a crime; the matter of the law being sinful, the criminality was there, and not in his conduct.** *That* was good, and no exposure to temporal punishment could make it otherwise, any more than the severest human denunciations can render obedience to inspired prescriptions liable to eternal vengeance. And, what saith the Scripture! *Where two or three are gathered together in my name, there am I in the midst of them.*†† "He says not, I will be, but I am, referring to his divine presence at all times, *and in all places*, and to his special presence, by the influences of his Spirit, to communicate blessings to his people, *whenever, or wherever, they wait upon him.*" ‡‡

Were it otherwise than as thus represented, consequences too absurd for enlightened contemplation would follow. Then, indeed, the freedom of the human will would be destroyed,—conscience would, at once, be subjected to any inventions, or impositions, however anti-christian,—the necessary distinction between right and wrong would be confounded,—the Reformation from Popery would need special vindication,—the Puritans, instead of deserving eulogistic admiration,* would be more correctly reprobated,—the murder of martyrs would be capable of advocacy,—and even criminality originated, notwithstanding apostolic exhortations,† by adhering to *the liberty wherewith Christ hath made his people free.* ‡

Let not the matter nevertheless be misconceived. The denial of magisterial control over conscience and religion, does not infringe upon authority in civil affairs. Conscientious persons especially, and they are the individuals more immediately affected by laws like those under consideration, ever feel the sacredness of divine injunctions. And, notwithstanding Christ reigns in the hearts and consciences of his true subjects, "the princes of this world," to borrow the appropriate language of the late admired rector of Aston Sandford, "have nothing to fear from the obedience of Christians to his authority. His servants are commanded to render tribute to whom tribute is due, honour to whom honour, to submit to the powers that be, to fear God and the King, and not to meddle with those who are given to change, though, at the same time, *they must obey God rather than man, when man presumes to interfere out of his own province.*" §

I shall go to him, &c.—p. 65.

Independently of the scriptural allusion, it is probable Mr. Henry had in view the following tender lines in a poem, called the "Exequy."

Meantime, thou hast her, earth; much good
May my harm do thee! since it stood
With heaven's will I might not call
Her longer mine,
See that thou make thy reck'ning straight,
And yield her back again by weight;
For thou must audit on thy trust
Each grain and atom of this dust.
So close the ground, and 'bout her shade
Black curtains draw, my bride is laid.
But hark! my pulse like a soft drum
Beats my approach, tells thee I come;
And slow howe'er my marches be,
I shall at last sit down by thee.

Bishop King's Poems, p. 57. *ut supra.*

Called Seditious Conventicles,—p. 66.

The word Conventicle, in strictness, signifies, according to some, a cabal, or secret assembly of part of the monks of a convent to make a brigue, or party in the election of an abbot. It was, according to others, first used as to the Schools of Wickliff. Encyclop. Brit. in Verb. But its adoption was earlier. Lactantius speaks of the conventiculum, or church, where the Christians met. And Arnobius, in like manner. See Bingham's Works, vol. 2. p. 276. *ut supra.* The term occurs in the decree of the fourth General Council of Lateran, A. D. 1215.—Occulta *Conventicula* celebrantes. Nay, in Maximinian and Constantine, the Emperors' proclamation, the places where Christians resorted to public prayer, were called *Conventicles.* The Homilies, p. 223. *ut supra.* The third part of the Homily against peril of idolatry.

In the act touching Heresies, 2 Hen. IV. c. 15. Protestants are, by the then Popish Government, represented as, "A certain new sect, of the faith of the sacraments of the church, and the authority of the same damnably thinking;" and the statute alleges, that "of such wicked doctrine and opinions, they make unlawful *Conventicles* and confederacies; they hold and exercise schools; they make and write books; they do wickedly instruct and inform people." Bishop Gibson's Codex. v. i. p. 328. *ut supra.*

The venerable composers of the Homilies evidently used the term favourably. "Lo," say they, "unto the time of Constantine, by the space of above three hundred years after our Saviour Christ, when Christian religion was most pure, and indeed golden, Christians had but low and poor *Conventicles*, and simple oratories, yea, caves under the ground, called cryptæ, where they, for fear of persecution, assembled secretly together. A figure whereof remaineth in the vaults, which yet are builded under great churches, to put us in remembrance of the old state of the primitive church before Constantine." Homilies, *ut supra*, p. 223.

Afterwards, indeed, the epithet was applied by the Church of England herself to those of her fellow-protestants, in the 17th century, whose conscientious scruples obliging them to seek a still further reformation, partially withdrew from her communion, and were accustomed, in consequence of their liabilities, to convene, if they assembled for divine worship at all, in each other's habitations. Such persons were then regarded as obstinate schismatics; and by Canon XI. A. D. 1603, the asserter that a Conventicle was a lawful church, was subjected to excommunication. Gibson's Codex. vol. i. p. 503.

It being discovered that canonical denunciations were inefficient, the defect was supplied by statutory enactments, and an act passed to prevent and suppress *seditious* conventicles. See Inquiry into the Nature

* 1663, May 17. At Whitchurch, where preached Dr. Fowler concerning the nature and abuse of Christian liberty, Gal. v. 13. Asserting the power of the magistrates about indifferent things; which is partly to be granted, viz. in civil things; partly to be denied, viz. *in sacris.* P. Henry. Diary, Orig. MS.

† See note on following column.

‡ It does not appear how many were present; and from the narrative, it seems not unlikely, that the magistrates had some doubts how far the meeting was strictly within the Act of Parliament.

§ Acts v. 41, 42.

‖ Newton's Works, vol. iii. p. 85. *ut supra.*

¶ Newton's Works, vol. v. p. 4. *ut supra.*

** Diocesans were authorized, by Act of Parliament, to imprison and fine heretics, and on relapse, to burn them. See st. 2. H. 4. c. 15. "And every man knows," says Sir Matthew Hale, "that in the times of Henry 4th, and afterwards, the true professors of the Christian Religion were sentenced as hereticks." Hist. Plac. Cor. v. i. p. 398. fol. 1736. What would have been our just amazement had that great judge added,—Their crime was disobeying an Act of Parliament?

†† Matt. xviii. 20. See also 1 Tim. ii. 8.

‡‡ Rev. T. Scott's Comment. Matt. xviii. 20.

* See the Works of the Rev. James Hervey, vol. vi. p. 24. ed. 1835. and Hume's History, v. 5. p. 359.

† See 1 Tim. iv. 14. 2 Tim. i. 6. 1 Pet. iv. 10, 11, &c.

‡ Gal. v. 1.

§ Mr. Scott's Commentary, John xviii. 33—40. Practical Observations.

of Schism, in this vol. Henceforward the phrase, "*seditious conventicle*," was rendered permanently expressive,* in order that, by an inuendo of sedition, the meeting together of five or more persons of the age of sixteen years, "in other manner than according to the Liturgy and practice of the Church of England," might be fully obstructed.

In connexion with the consequences, an eminent clergyman made a remark not very favourable to the parties. "See," said he, "the piety of some of our suppressors of *Conventicles*. Preachers are threatened with hanging, and the death of traytors; they pull down a pulpit to set up healthing in it; tear the pulpit, distrain and sell the Bible to choose, when they might have made choice of other." The Conformist's Fourth Plea, *ut supra*, p. 76.

The subject cannot be dismissed without observing, that Bishop Latimer, at the commencement of one of his sermons, before King Edward, designates the Chapel Royal a "preaching place in the palace at Westminster;"† or, according to subsequent parlance, a Conventicle. "And," says Fuller, "no disgrace is imported in the notation of the word; Conventicle sounding nothing else but a *small convention*." Church History, b. ix. p. 102. *ut supra*. See Memoirs of the Rev. John Shower, by W. Tong, pp. 49, 50. oct. 1716.

Whence not to curry favour, &c.—p. 66.

This remark has attracted Dean Wordsworth's notice, (see Eccl. Biogr. vol. vi. p. 236.) as though, coupling it with the statement of an imputation of crime, already discussed, it was intended to suit some mysterious purpose. What the inuendo was meant to accomplish, is best known to its learned author; but, judging impartially, as Mr. M. Henry's representation is no departure from the simple verity, so it would be unfair to surrender his reputation to any thing short of proof. And surely it is not presumptuous to inquire,

——— Who can blot that name
With any just reproach?

Subjection to government,—p. 66.

Calvin in his chapter on Civil Government, says, "To entertain a thought of its extermination is inhuman barbarism; it is equally as necessary to mankind as bread and water, light and air, and far more excellent." Institutes, v. 3. p. 518. Allen's Translation.

All this and heaven too,—p. 70.

See an anecdote, very similar, in the Christian's Magazine, vol. 1. p. 202. oct. 1790.

Mr. William Turner,—p. 71.

See Mr. Chalmers's Biog. Dict. v. xxx. p. 100. In Mr. Henry's Diary are the following memoranda.

"1668. Aug. 26. William Turner came to winter with us, and to teach the children."

"1671, Feb. 24. William Turner went from us towards Oxford, having sojourned with us, for the most part, since August last, in which time he entered Katy in reading English, and Sarah in Hebrew. I pray God preserve him from University sins and snares."

"1672, Feb. 27. Jos. Mainwaring went with William Turner towards Oxford. The Lord prosper their studies, and keep them from present sins and snares." Orig. MS.

Time discovered,—p. 73.

Namely, the King's disposition to support the Roman Catholic at the expense of the Protestant interest. Dr. D'Oyley's Life of Archbishop Sancroft, v. i. p. 158, &c. and the Gent. Mag. v. 31. p. 253. where the Address, presented by the Dissenters, on that occasion, was first printed.

Spent in the work of the Lord,—p. 75.

Must we have no relaxation? We are servants to Christ, not slaves. The bow always bent becomes useless. Though we are ministers, we are men, therefore we need food, and physic, and friends to visit. Divinity excludes not humanity. But all should be made subservient to our work. As, if our people love any creature more than Christ, they will be lost for ever; so, if we love and follow any pleasure more than our people, we fail in duty. We must prop the earthen vessel, but it is that it may hold the treasure, and so far as is useful. We must be merry with our people in all civility, that they may be cheerful with us in all religion. Mr. Porter, at an Ordination. From a MS. in P. Henry's hand-writing.

First spoken to the offender,—p. 78.

This rule is prominently noticed by the late Ambrose Serle, Esq. in his excellent Manual, "The Christian Remembrancer," part. iii. c. xiv. p. 276. oct. ed. 1823. An edition enriched by an introductory essay from the pen of Dr. Chalmers.

They are not lost, &c.—p. 79.

Thus Mr. Rutherfoord, writing to John Gordon, remarks;—"Your bairns, now at their rest, *are not lost to you;* they are laid up in Christ's treasury in heaven. At the resurrection ye shall meet with them there; they are sent before, but not sent away." Religious Letters, *ut supra*, Letter 25. p. 35. Again, addressing "Lady Gaitgirth," he says,—"If your Lord take any of them [your bairns] home to his house before the storm comes on, take it well; the owner of the orchard may take down two or three apples off his own trees before Midsummer, and ere they get the harvest sun; and it would not be seemly that his servant, the gardener, should chide him for it; let our Lord pluck his own fruit at any season he pleaseth. *They are not lost to you;* they are laid up where our Lord's best jewels lie." Letter 76. p. 95. *ib.* And, addressing Lady Kenmure, he writes;—"Ye have lost a child; nay, she is not lost to you who is found to Christ; she is not sent away, *but only sent before;* like unto a star, which, going out of our sight, doth not die, and vanish, but shineth in another hemisphere." Part 2. Letter 4. p. 252. *ib.* See the Gardener and Rose Tree, a Fable, addressed to Mrs. H. on the Death of her Child, by the Rev. S. Pearce. Memoirs of Mr. Pearce, by the Rev. A. Fuller, p. 247. oct. 1808.

Not to be obeyed merely because they were laws,—p. 85.

In Queen Mary's time there was a law to go to mass, &c. But, saith T. P. you do not compare this law with that. No, saith Mr. Henry, God forbid; but I only mentioned it, to show that all human laws are not to be obeyed merely because they are laws. Life of P. Henry by Matt. Henry. Orig. MS.

An illustration is furnished by the vacillations of religion, as by law established, in England. Four alterations were crowded, during one period of our history, into the short space of fifty years. Popery, on the accession of King Henry the Eighth, A. D. 1509, was dominant; and, in 1533, gave way to Protestantism. In 1553, Popery was again the religion of the state. In 1558, Mass was abolished, and the Liturgy of King Edward restored. Mr. Henry, it is likely, had this state of things in view; and, if his doctrine be incorrect, it must have been criminal to have done otherwise than go with the stream.

The times, says the witty "Prebendarie of Sarum," under Diocleasian, were Pagan; under Constantine, Christian; under Constantius, Arian; under Julian, Apostate; under Jovian, Christian again; and all within the age of man, the term of seventie years. And would it not have wrenched and sprained his soul with short turning, who, in all these, should have been of the religion *for the time being!* Fuller's Holy State, p. 200. *ut supra*.

Beza published an answer to the railings of Francis Baldwinus, who followed the steps of Ecebolius, both of them teaching,—that *men might change their religion as the state changed*. Clarke's Marrow of Eccl. Hist. p. 880. *ut supra*. Cicero says, Nihil tam absurdum, quod non dictum sit ab aliquo philosophorum.

Dispersion of the French Protestants,—p. 89.

In consequence of the revocation of the edict of Nantz, nearly fifty thousand refugees passed over into England, and were so many proofs, in addition to numberless others, that "persecution," as His Majesty King Charles the First well observed, "never was, nor will be, found a good way for conversion." Earl Clarendon's State Papers, v. 2. p. 267. It would furnish a source of interesting, as well as curious, employment, to collect the various exhibitions of the evil of intolerance, and the dangers to which its instruments are exposed. Without recurring to the primitive ages of the Church, the space from the Reformation to the period respecting which Dr. Doddridge urged, with so much force, "the absurdity and iniquity of persecution for conscience sake, in all its kinds, and degrees," * would supply ample materials, and which, placed together, would display a succession of reasoning, and illustration, almost as varied as the pens employed in their composition. One, and not a little curious, occurs in a scarce volume, entitled, "A Rare Sight; or, the Lyon Sent from a Far Country, and presented to the City of Norwich; in a Sermon, June 18, 1650, by John Carter, pp. 105—108. duod. 1653." Mr. Carter was the gentleman to whom the letter for promoting the London Polyglott Bible was addressed, by Archbishop Usher, Dr. Walton, and others, as preserved in the Life of Dr. Pocock. Works, by Twells, v. 1. p. 47. *ut supra*.

He doth not love you of the Church of England neither,—p. 94.

Mr. Henry's opinion was expressed by the Quakers to the King himself in their Address on his accession. "We are come to testify our sorrow for the death of our good friend Charles, and our joy for thy being made our governor. We are told thou art not of the persuasion of the Church of England no more than we; therefore, we hope that thou wilt grant us the same liberty which thou allowest thyself." Rapin's History of England, v. 15. p. 8. ed. 1731.

* See the 16th Charles II. c. 4. and 22d Charles II. c. 1. Walker had at an earlier period (A. D. 1649) applied the term to the House of Commons, styling it, the better to inspire odium, a "frighted Conventicle." History of Independency, part ii. p. 167. 4to. 1649.

† Sermons, p. 24. *ut supra*.

* Doddridge's Works, *ut supra*, v. 3. p. 117, &c. See Bishop Hoadley's Works, v. 3. p. 763. *ut supra*.

Books against Popery,—p. 95.

A learned antiquary, the Rev. Francis Peck, published in 4to. 1735, "A Complete Catalogue of all the Discourses written, both for and against Popery, in the time of King James II.; containing, in the whole, an Account of Four Hundred and Fifty-seven Books and Pamphlets." See Palmer's Vindication, ch. iv. p. 31. 4to. 1705, for "the true reason why Dissenters *writ* no more against Popery in the reign of James II." Also, see Popery a Spiritual Tyranny, in this vol.

Overtures made towards a comprehension,—p. 104.

Two similar attempts had been before made. The first by Sir Orlando Bridgman, in 1667-8. A full account of the whole, and the proposed alterations, is recorded in Reliq. Baxter. Part. III. pp. 23—38. *ut supra*. The second, by Dr., afterwards Archbishop, Tillotson; and Dr., afterwards Bishop, Stillingfleet, in 1674. Reliq. Baxter. Part iii. p. 157, &c. Birch's Life of Archbishop Tillotson, p. 43, &c.

As to the comprehension more immediately referred to, see Dr. D'Oyley's Life of Archbishop Sancroft, v. 1. p. 326. and the Hist. of Rel. Lib. v. 2. pp. 182—190.

A comprehension was again talked of in the year 1748, and an interesting letter on the subject, written by Mr. Barker to Dr. Doddridge, may be seen in the Letters to and from Dr. Doddridge, p. 112. oct. 1790.

Heaven and Hell,—p. 109.

Heaven and Hell may be considered *locally*,—so it matters not where they be; and, morally, so Heaven is holiness completed; Hell is sin completed. Hence they are set out by the same names; *Hell and sin*, by darkness, *Jude* 6. 2 *Pet.* ii. 4. comp. *Eph.* v. 8, 11. *Prov.* ii. 13.—by Death, *Rev.* xx. 6. comp. *Eph.* ii. 1. *Luke* xv. 32. *Heaven and holiness* by light, *Col.* i. 12. comp. *Eph.* v. 8. by life, *Rom.* vi. 22, 23. 1 *John* v. 11. comp. 1 *John* iii. 14. *Luke* xv. 32. by glory, 2 *Cor.* iv. 18. comp. iii. 18. 2 *Pet.* i. 3. P. Henry. Com. Place Book. Orig. MS.

Thy God, thy sin, thy death, thy Christ,
The eternal pains of hell,
The joyes of heaven, the day of doome,—
These seven, remember well.

"An ancient Minister now with God." See a Treatise on Christian Conference, by Edmund Staunton, D. D. p. 129. duod. 1673; also, the Lives of the Puritans, v. 2. p. 470.

All this he did gratis,—p. 109.

But few are of ability to do this, and when the power is enjoyed, it is, perhaps, questionable how far, on the whole, it is best to relieve the congregation from the privilege, to say nothing of the duty, of affording a due maintenance. Should a minister, by the kindness of Providence, be raised above the need of the supply, still the use of it would enlarge his capacity for usefulness, dissatisfaction towards those who are less supplied with outward blessings would be prevented, and his successor would be neither prejudiced by a feeling of inferiority, nor encumbrance. "If men held in as dear a regard their immortal souls, as they generally do their corruptible bodies, then would they never basely grudge unto the pastors of them a liberal affluence of all necessaries: so that no want of worthy respect, nor of time, nor of means, might discourage them from making meet and manifold provision to lead, to feed, to fold, to defend their flocks." A Liberall Maintenance is manifestly due to the Ministers of the Gospell, by Joshua Meene, Vicar of Wymondham in Norfolke. 4to. 1638. p. 55.

It should be observed, however, that reasons existed, in Mr. Henry's time, for the course he and others of his brethren pursued, which have long ceased; and before a conclusion is drawn from their example, they are entitled to consideration. The charge, for instance, was general, and not confined to a single calumniator; that covetousness was the ground of nonconformity. "Did I gain by nonconformity," exclaims the dignified and benevolent Baxter, "that, from the day that I was silenced, had never taken a groat for preaching, nor ever had a church to maintain me, and had commonly refused even friends' gratuities, (save £10 from one man that I could not refuse,) for many years after this, and, save from few, to this day? Who, by refusing a Bishopric, and other emoluments, have lost, I think, above twenty-thousand pounds by nonconformity? What answer do these men deserve?" Penitent Confession, *ut supra*. 89, 90.

Mr. Steele, addressing a congregation at an ordination in 1659, thus expressed himself; "Help us with your prayers. Help us in maintenance, that we who should live to study, may not be put to study to live." From a MS. in Mr. Philip Henry's hand-writing.

Private academies,—p. 113.

There was a Prophet's School at Gilgal, 2 Kings ii. 1. comp. iv. 38; at Jericho, 2 Kings ii. 4, 5; at Bethel, v. 23; at Carmel, v. 25. comp. iv. 23, 25; at Samaria, 2 Kings ii. 25; v. 3; at Ephraim, 2 Kings v. 22. P. Henry. Orig. MS.

A History of the early Dissenting Academies may be seen in Dr. Toulmin's Historical View, 215—261. *ut supra*; and, at the end of the same volume, a List of the Students. Appendix, No. V. pp. 559—592. See also, the History of Dissenters, vol. 4.

A correct view of the internal arrangement of the Institutions above referred to, may be obtained from a Letter written by Archbishop Secker. See Dr. Gibbon's Mem. of Dr. Watts, p. 346. and the Works of Dr. Doddridge, vol. 5. p. 559. *ut supra*. Also, from Dr. Raffles's Life of Mr. Spencer; Appendix, No. I. ed. 1813; and the History of Dissenters, vol. ii. p. 1, &c.

One who had been the pupil of Dr. Benion, observing that such Academies are by some most maliciously calumniated as nurseries of rebellion and sedition, and hurtful to kings and provinces, states, that what insight the Doctor thought fit to give his pupils into politics, tended to beget in them not only a satisfaction in, but an admiration of, the established constitution of the English Government; and he doubted not, but they brought with them, from his instructions, a true value for monarchy, and as thorough an abhorrence of the execrable murder of King Charles I. as they could have brought from Christ-Church itself. Life of Dr. Benion, in this volume.

Methinks it is strange, &c.—p. 119.

Old Mr. Turton, who, in the year 1688, we had a while at Nantwich, but who ended his days in Birmingham, when visited by Mr. Blackmore, complained of being left behind by so many of his dear friends in Christ; and added;—"It is because I am not ready." Mr. Blackmore replied;—"No, Sir; you are left here to help to make others ready for heaven." Mrs. Savage's Diary. Orig. MS.

Find Jordan rough,—p. 120.

Let me tell you that which I know, yea, foreknow,—Death is somewhat drierie, and the streams of that Jordan betweene us and our Canaan runne furiously; but they stand still when the arke commeth. Let your anchor be cast within the vaile, and fastened on the Rocke Jesus. The Life of Bishop Cowper, Works, p. 6. *ut supra*.

Holy Paula,—p. 123.

Widow of Toxotius. She died at Bethlehem, A. D. 404, æt. 56. She is celebrated for her piety, and skill in the Hebrew language. Her bounty was immoderate. She took up money at interest to give to the poor, and left her daughter deep in debt; a great charge of brothers and sisters, and nothing to maintain it. "I like not this charitie reversed, when it begins far off, and neglects those at home. Sure, none need be more bountiful in giving, than the sunne is in shining, which, though freely bestowing his beams on the world, keeps, notwithstanding, the body of light to himself. Yea, it is necessary that liberality should as well have banks as a stream. Yet, surely, God's glory was the mark she shot at, though herein the hand of her practice did sometime shake, and oftener the eye of her judgment did take wrong aim." Fuller's Holy State, p. 29, 30. *ut supra*.

Playing at cards,—p. 131.

See Archæologia, vol. 8. Nos. xvii. xviii. xviii *.

"In that immense repository of papers," says an eminent writer, "which Thoresby's curiosity had gathered, was the rough draft of an answer made by the Rev. John Kellinbeck, to an application made by an unknown person whose conscience was disquieted in consequence of having played at cards, and laid a wager: one sentence of this proves him to have been an able and discerning casuist.—Though I do not think it utterly unlawful, yet the circumstances and consequences too often render it so. It would be well if the consciences of the present generation were sufficiently awake to perceive, that, among these circumstances and consequences, are to be reckoned, rapacity, fretfulness, and waste of time." Loidis and Elmete, by the Rev. T. D. Whitaker, p. 42. See Mr. Joseph Williams's Diary, p. 422. oct. 1815.

A celebrated poet, who will not easily be suspected of puritanic inclinations, satirically exclaims,—

See how the world its veterans rewards!
A youth of frolics, an old age of cards.
Pope's Moral Essays, Ep. II.

Turned it to his reproach that his meeting-place had been a barn,—p. 249.

See Eighteen Sermons by Mr. Henry, p. 307. n. Also Dr. Lempriere's Univ. Biog. 4to. 1808. in verb. P. Henry.

1694. Oct. 26th. The lower bay of the chapel was benched by William Evans, for which he had out of the sacrament money, 21*s.* 6*d.* P. Henry, Orig. MS.

The Nonconformists generally were reproached for preaching in barns. In noticing which, the Reverend Author of the Conformist's Plea, remarks, "His Gospel, who was laid in a manger, may be preached in a *barn*, if there be no room for his preachers in better places." Third Plea, *ut supra*. p. 50.

The venerable Archbishop Usher says, "In times of persecution, the godly did often meet in *Barns*, and such obscure places, which indeed were public, because of the church of God there; the house or place availing nothing to make it public or private; even as, whersoever the Prince is, there is the Court, although it were in a poor cottage." Cited in Mather's History of New England, book iv. p. 148.

Memento hoc agere,—p. 137.

See a most elegant and edifying volume, entitled, "Thoughts, chiefly designed as Preparative or Persuasive to Private Devotion," by John Sheppard, p. 171. 2nd ed. 1824.

Advice of the moral philosopher, &c.—p. 137.

See Isocrates. Edit. Wolf. Bas. 1570. p. 7. c. 30. which sentence, from the phrase "moral philosopher," and the use of the verbs απιστειν, and πιστευειν, seems here to be referred to, but is itself founded on a fragment of Epicharmus, preserved in Dio Chrysostom περι απιστιας Orat. LXXIV. p. 636. Edit. Morell.

Ναφε και μεμνησ' απιστειν· αρθρα ταυτα των φρενων.

"The Sicilian wagg, Epicharmus, whispered,—Be watchfull, and distrust; for those are the nerves of the mind." Dr. Middleton's Life of Cicero, vol. 1. p. 282. 4to. 1741; and note [a].

Gave him a copy,—p. 143.

The venerable Archdeacon Owen, noticing the Polyglott, says, "One of the two copies of that great work in our school library, was the gift of Heath." Some account of the ancient and present state of Shrewsbury, p. 274.

In the Mem. of Bishop Walton, vol. 1. p. 269. *ut supra*, the donation of Mr. Heath is stated merely as a report. Mr. Henry, who must have known the fact, asserts it above positively. Mr. Todd's representation is rendered more observable, inasmuch as it stands connected with a reference to the Life of P. Henry.

He read the liturgy till, &c.—p. 143.

In Bishop Kennet's Register, vol. 1. p. 820. this statement somewhat varies. It is there said, that,—"Mr. Heath, at the persuasion of Bishop Walton, continued a few Lord's-days after August 24, 1662, reading the Liturgy, but was soon silenced, because he could not come up to the imposed terms of conformity."

The account is taken from Dr. Calamy's Abridgment, and is adopted, without a remark, in the Noncon. Mem. vol. 3. p. 153.

Notwithstanding an apparent discrepancy, may not both the accounts be substantially correct? Mr. Henry's referring to Mr. Heath's conduct from the Restoration.—Bishop Kennet's, to the same fact, *continued* a little longer than August 24, when the Act of Uniformity, which passed in May preceding, was enforced.

A few only of the ministers who were ejected, it will be recollected, used the Liturgy. Mr. Fairclough, who left Keddington in Suffolk, "could and did submit to the use of it, though he made it not the matter of his choice." Clark's Lives of Eminent Persons, p. 157. *ut supra*. And, Mr. Rowland Fogg, (son of Mr. Fogg, *ante*, p. 23.) "was among the first who restored its public use in 1660, and continued the use of it till August, 1662, yet he could not satisfy his conscience to keep in his living." Noncon. Mem. vol. 3. pp. 481, 482. Mr. Heath was like-minded. The continuance of the practice during his prolonged incumbency at St. Alkmond's is, therefore, probable.

In the Life of Mr. Wyar, who left Chiltern, in Wiltshire, it is remarked, that,—"If the reading of the Liturgy, without declaring unfeigned assent and consent, would have satisfied the law, he might have continued vicar." Noncon. Mem. vol. 3. p. 360. A like representation was applicable to each of those who adopted the Liturgy, but were afterwards ejected, as well as to those who disliked its use.

While some seceded early, (Mr. Baxter, for instance, in May, Reliq. Baxter, part ii. p. 384. *ut supra*,) most of the nonconformists continued in their respective churches until the statutory limitation had nearly expired. Mr. Heath not only did the same, but it is likely remained, according to the statement followed by Bishop Kennet, a few Lord's-days after. Many instances of such continuance may be referred to. See (*int. al.*) the Lives of Mr. Ashhurst, Noncon. Mem. vol. 1. p. 281. Mr. Tapper, *ib.* p. 357. Mr. Hardy, *ib.* vol. 2. p. 146. Mr. Cromin, *ib.* p. 265. Mr. Creswick, *ib.* p. 266. Mr. Hawes, *ib.* p. 292. Mr. Angier, *ib.* p. 360. And Mr. Truman, *ib.* vol. 3. p. 92.

It may be noticed, that, immediately after the restoration, the hazard of not reading the Common Prayer was great, and the results costly. See *ante*, pp. 45, 46; and Fawcett's Life of O. Heywood, p. 31; also the Lives of Mr. Thoroughgood, Noncon. Mem. vol. 2. p. 342; Mr. Barret, *ib.* vol. 3. p. 103; and Mr. Slater, *ib.* p. 257.

It would be difficult to find an exemption from trouble between the Restoration and St. Bartholomew's day, 1662, unless where the Liturgy was used, either in whole or in part. Mr. Heath remained, during that interval, undisturbed, which strengthens the probability, that, agreeably to Mr. Henry's assertion, he read the Liturgy, *before* August, 1662. On any other principle it is puzzling to account for his freedom from molestation. Mr. Tallents was indulged with like tranquillity; and Mr. Matthew Henry expressly says, that, "when the king was restored, in the year 1660, he (Mr. T.) intimated his readiness to conform, as far as he could, &c. He therefore read (as I think I have been told) some parts of the Liturgy at that time." Life of Mr. Tallents, appended to his Funeral Sermons, in this vol.

The only point of difference between the two narratives seems to be,—in Mr. Heath reading, according to Mr. Henry, *till* August 24, and then being silenced;—and, according to the register, at the persuasion of Bishop Walton, continuing, before actual silence, a few Lord's-days after, reading the Liturgy. Without pressing an inference in Mr. Henry's favour from his vicinity to, and intimacy with, Mr. Heath, it may fairly be observed, that his record derives confirmation from the very phraseology adopted by Bishop Kennet. The register does not say that Mr. Heath read the Liturgy *from* August, but that he *continued* a few Lord's-days after, reading it; thus implying the previous habit, as mentioned by Mr. Henry.

Mr. Henry's notice of the case is perfectly natural; for the silencing, "because Mr. Heath could not come up to the imposed terms of conformity," (in which both statements agree,) was, in pursuance of the Act, which strictly operated on the Lord's-day preceding the 24th of August. The rigid effects of that statute were warded off in each instance, (and at great peril,) by special favour, which favour terminated, with a few exceptions only, speedily. It will appear less surprising, that the continuance of Mr. Heath, "a few Lord's-days after August 24," should not have been adverted to, when it is borne in mind, that, in such an occurrence, there was nothing singular. The habit of reading the Liturgy was more unusual, and was therefore memorialized.

Two objections to the other account present themselves. The register even mistakes the name of the church in which Mr. Heath officiated, St. Mary's, instead of St. Alkmond's. It asserts, also, that Mr. Heath's continuance a few Lord's-days beyond August 24, 1662, was at the persuasion of Bishop Walton. Bishop Kennet, indeed, properly notices, in the margin, that "Bishop Walton died Nov. 29, 1661;" it is added, however, he "yet might respect him, (Mr. Heath,) and advise him to church-conformity." Were the writer to abandon the explanation thus offered, he should, unhesitatingly, determine in favour of Mr. Henry's accuracy. It is conceived, that another circumstance, in addition to what has been submitted, would justify such a conclusion. The third and best edition of the Life of Philip Henry, "corrected" by his biographer, was published several years after the promulgation of the account adopted by Bishop Kennet; but, in the statement in question, no alteration was made. Dr. Calamy's Abridgment appeared in 1702. The third edition of Mr. Henry's Life, in 1712. Mr. Tallents, too, who was the fellow-townsman and associate of Mr. Heath, lived several years after the circulation of Dr. Calamy's statement, with two prior editions of Mr. Henry's Life, published in 1698 and 1699, before him. He had, as we have seen, special communications with Mr. Matthew Henry, relative to the facts introduced into that volume. Had, therefore, any inaccuracy crept in, it is difficult to conceive of it remaining unobserved by both of those excellent men,—Mr. Tallents, an acute and indefatigable chronologist, and Mr. Matthew Henry, a vigilant and minute inquirer after truth.

On the whole, the conclusion seems justifiable, that, notwithstanding Mr. Henry's silence as to Mr. Heath's habits after Bartholomew-day, 1662, both his statement, and that adopted in the register, are entitled to credit. Mr. Henry's, as an account not quite complete, but to the full extent correct; and Bishop Kennet's, or rather Dr. Calamy's, as perfect, evincing Mr. Heath's use of the Liturgy, not only before August 24, 1662, but also for a few Lord's-days after.

Mr. Joshua Richardson, &c.—p. 144.

The same power that displaced Mr. Moore, did, in his stead, place in Myddle Mr. Joshua Richardson, M. A. (Son of Joshua Richardson, of Broughton,) upon condition that he would allow the tythes of Hadnall's Ease, or pay a salary, equivalent to the value thereof, to a preaching minister, to be constantly resident in Hadnall's Ease. This Mr. Richardson was an able and laboriouse minister; his whoale imployment was about the concernes of his ministry. His wife, beeing a prudent and carefull woman, managed the rest of his afaires with great diligence and discretion. After the death of Mr. Moore, the Right Honourable John Earle of Bridgewater, (knowing that Mr. Richardson was well beloved in his parish,) by a certain kind of state amnesty, permitted him to continue minister, on the same termes and condicons that hee was putt in by the Parliament. This Mr. Richardson built that pt. of the psonage house, which is the kitchen and the romes beelow it, in which hee made use of soe much of the timber as was left of the barne that fell downe in Mr. More's time. After the restauracon of King Charles the Second, when the act for conformity came out, Mr. Richardson refuseing to subscribe the declaracon inserted in the act concerning the solemne league and covenant, lost his place, and with him fell the minister of Hadnall's Ease.

I had so much intimate acquaintance with Mr. Richardson, that hee would willingly have conformed to the discipline and constitucons of the Church of England. But hee told mee hee could not, with a safe conscience, subscribe to the declaration against the covenant; he received the tythes due before Bartholomew-tide, (according to the act of Parliament,) at which time all the ry and wheate was gott in, and some oates. Hee removed to Broughton, where he lived one year with his brother, Captaine Richardson, and afterward went to a farme called Ditches, neare Wem. But when the Act of Parliament came forth that noe outed minister should live within five myles of the place where he had formerly officiated, hee removed to Alkinton, near Whitchurch, (the place from whence his father came when hee had purchased his lands in Broughton, of Mr. Ottey.) Here Mr. Richardson lived a private, peaceable, and pyouse life, exercising himselfe in religiouse duetyes, and instructing and teaching his owne, and some of his relations' children in good literature. He dyed at Alkinton, and was buried at Whitchurch. Dr. Fowler preached his funerall sermon, and therein gave him a deserved commendation. He bequeathed a certaine number of bibles, and of those books of Mr. Baxter, entitled "A Call to the Unconverted," to be given to certaine poore people in the parish of Myddle, after his decease; which legacy was faithfully performed by his prudent widdow, and executrix. Antiquityes and Memoyres of the Parish of Myddle, written by Richard Gough, anno æt. suæ 66. anno domini 1700. MS in folio, pp. 10, 11.

The following elegy on his death was written by Mr. Malden. See *ante*, p. 146.

Venture, I will, to fix a verse
On my dear brother's sable hearse.
This star did sometimes shine most bright,
Although the clouds eclipst his light.
And now he's set, both grief and fears,
Express themselves in showers of tears.

But, let our hope our grief refrain,
For he shall rise and shine again.
While he doth hallelujahs sing,
Let us devout hosannahs bring.
Help, Lord!—our lights go out apace;
Shew us the brightness of thy face.
Heath, Porter, Wright, and Richardson,
And York, and Thomas, dead and gone!
A sign thou wilt no longer stay,
But break up house, and go away,
When thou thy jewels dost remove,
From this below, to that above.
And, wilt thou leave us here behind,
Like worthless stuff! Lord, be so kind
As to continue with us here;
Or else to take us with thee there!

From a MS. in the hand-writing of Mrs. Savage.

Mr. Samuel Hildersham, &c.—p. 144.

See Clark's Lives, annexed to the Martyrologie, p. 124. *ut supra*. Also, Vindiciæ Fœderis; or, a Treatise on the Covenant of God entered into with Man-kinde in the several Kindes and Degrees of it," by Thomas Blake, 4to. 1653. The "Epistle Dedicatory" is from Mr. Blake's study in Tamworth, and addressed "To his Reverend and much Honoured Friend, Mr. Samuel Hildersam, Bachelor in Divinity, and Pastor of West Felton, in the County of Salop; together with Mrs. Mary Hildersam, his pious Consort." After referring to a severe affliction,—the pestilence,—which had issued in an invitation to himself, "and those who had dependence upon him," to Mr. Hildersham's house, Mr. Blake thus proceeds;—"In your house I had not only leisure to make a good progresse in this work, but singular accommodation from your accomplished library. I know you affect not panegyricks; neither am I fitted for them, nor was ever accustomed to them. There is much published to the world of one of you in the life of the reverend father, to whom I have often, in my thoughts, applied that of Dr. Hall,* concerning learned Whittaker;—'Who ever saw him without reverence, or heard him without wonder?' Having lead the reader through his glory, they adde;—And yet his name, with the lively picture of his person, lives, in his worthy sonne, Master Samuel Hildersam; whose learning Cambridge knew, when he was Fellow of Emmanuel College; and whose present ministerial labours, and pious conversation, at West Felton, in Shropshire, do perpetuate the honour of his reverend father; whose memory he doth much reverence; and whose rich virtues, both personal and ministerial, he doth happily imitate. And it is not little that is said of the other, where it is remembered, that you were propounded by him, for a meet wife for his dearest sonne; and recorded, that he was heard with affection to ingeminate these words;—'Never man had a kinder daughter-in-law.' To be a follower of such a precedent, and to be found worthy of such a testimony, is a greater glory than all the noble blood that ran through the veins of the greatest of either of your ancestors."

Mr. R. Nevet died, &c.—p. 144.

This event, in connexion with the death of several Shropshire worthies already mentioned, and others, not named, produced the following lines from the pen of Mr. Tallents. They are transcribed, by favour of the Reverend Dr. Butler, from Mr. Tallents's own hand-writing, in a copy of a thin folio, entitled, "Large and Sure Foundations," published anonymously by that gentleman, and deposited in the Library of the Royal Free Grammar School, in Shrewsbury:—

"On occasion of the death of Mr. Rowland Nevet, formerly Minister of Oswestre, in Shropshire, December, 1675, and of other nonconformist ministers in that county, before that time.

When dismal edicts, fourteen years ago,
Thousands of pastors from their flocks did throw;
In this small countie many took that way,
And, mourning, yet, with courage, bore the day;
Like stars i' th' night, more glorious did appear,
And in their scorns and suffrings brighter were.
Great Hildersam, and zealous Nevet go,
Kind Richardson, and reverend Porter too;
Smith, Paston, Thomas, Adams, Humphreys, Bote,
With famous Wright, and Froysel, men of note;
Sadler, and learned, holy, humble Heath;—
Others survive, and many;* May their breath
Keep many precious souls from endless death!
These, from their labours rest, nor can their name,
Envy, or fierce ambition justly blame.

* Forty went out that never conformed after; and eighteen were put out that did conform after.

Good men, from you these troubles never are,
Your actions, and your mildness since declare;
Nor, from those peers and patriots, who forbear
To press, with rigorous force, the laws severe;
Nor from those clergymen, that deeply groan,
For needless burdens on their brethren thrown;—
But, from those churchmen, and their friends, and train,
Whose blindness, pride, and int'rest, made the flame;
And from those men, whose bitter spirit stands
Irreconcileable to puritans.

* Epistles, Dec. 1, Ep. 7. Bishop Hall's Works, vol. 7. p. 137. *ut supra*.

Rome counsell'd, strove, rejoiced, in this success,
As a good step to their hop'd happiness;
Blind seers they, who could not this descry,
And feel their downfall by these arts draw nigh,
When large and sure foundations they laid by.

Blest King of Saints, of thy dear church take care,
And faithful pastors for thy flocks prepare;—
And haste those righteous days, thou seem'st to say,
Shall be on earth, before the last great day;—
And when the tares are burnt, the just let shine
Forth, like the glorious sun, in light divine."

He was a young man, &c.—p. 146.

The following is a copy of a manuscript in Mrs. Savage's hand ing, entitled,—"On the Death of Mr. William Jennings, who February 2, 1676-7, by Cosin Robert Bosier."

My mother, (reader, pardon me,
If that I interrupted be;
And if my trembling hand doth dread,
And knows not how to write,) is dead.
Oh, grief! What news is next? Sure, some,
My sorrow to allay, is come.
No, no; more sable clouds are spread;
My uncle's sick, is worse, is dead.
Two friends, at once, are lost, I see;
And both of them most dear to me.
Two ways I'll tell my grief likewise,
By ink and tears, by tongue and eyes.
But how must I these two bestow?
Both these to both of them I owe.
I'll, then, divide; and, to be just,
I'll write his fame, and wash her dust.
And, now, I wish that any one
Would pen his deeds as they were done:
My glutted quill would write but dull;
I cannot speak, my mouth 's so full.
First, we unto the church will go,
For one o' th' first he's there, I know.
If he were absent, ask not why;
'Tis sickness, or necessity.
No cold, nor heat, could him prevent,
Through rain and snow he often went;
And yet on foot; he thought it best,
On sabbath-days, his beasts should rest,
(If he more pains did take;) though I
May call it,—his humility.
Unto his closet next return;
Thither betake thyself, and mourn.
But yet, my muse, awhile forbear;
Thou art too hasty;—he's at pray'r.
Search it throughout, and you will find
Some relics of a godly mind;
Some wit and ingenuity;
Some learning, but more piety;
Some memorandums of his end;
Some notes of sermons by him penn'd,
And fix'd upon the wall, that he
Without a guide might never be.
Besides;—he lov'd, unto the end,
The king, his country, and his friend.
A loyal heart he ever bore
Unto his prince. Need I say more?
He always took as great a care
To do what he had sworn, as swear.
A man of peace; as such was known
In ev'ry town, chiefly his own.
Next, I appeal unto the poor,
Which were relieved at his door.
And, oh, methinks, I hear them say,—
"Alas, we miss him ev'ry day!"
Much used, in our neighbourhood,
A private man of publick good.
His skill in husbandry was much,
You'll scarce, in all these parts, find such.
His house and orchards, all complete;
Not only needful were, but neat.
Expect not I should tell you all:—
Go, ask his garden, and his wall,
His walks, his trees, his meads, and fields,
Which of his care an instance yields.
Next, I could tell you, might it be,
How good a friend he was to me:
At every time his readiness,
In every thing, he did express.
Few like himself he left behind;
A faithful friend is hard to find.
And, now I've done, I do desire,
My spark may kindle others' fire;
That better poets may amend,
And finish what I did intend;—
For, there's a great deal yet behind;
My tongue could not express my mind.
He's dead, and yet he lives; and, why?
His lasting fame shall never die.

The works he did shall live his praise,
He died not old, but full of days.
Though thou hast slain him, death, yet he
Shall rise again in spite of thee;—
And be partaker of that joy,
Where he shall live, but never die.
From Mrs. Savage's MS.

A taking, popular preacher,—p. 146.

Dr. Wordsworth, in the work already referred to,* has, in this place, and another part of the volume, instituted a charge against Matthew Henry, as his father's biographer, which, if correct, would be not only detrimental to his fidelity, but opposed to his well-known simplicity and uprightness.

In allusion to the obituary of Mr. Bridge, Dr. Wordsworth says;—"It must be mentioned, though it cannot be told without regret, that this native dress † has not, in all cases, been so carefully preserved as it might have been wished. One instance, at least, will be specified where the biographer has departed from the original diary, for which departure, it should seem, no honourable motives can be easily assigned." ‡

Again;—in that part of the Life where the present observations are introduced, Dr. Wordsworth thus writes:—"The passage in Mr. Philip Henry's own diary, upon which the above particulars are founded, stands (notwithstanding the declaration made at the commencement of the present chapter) in the following terms:—

"Oct. 7. Mr. Thomas Bridge, minister of the higher-parsonage of Malpas, near fifty-eight years, aged eighty-two years, was buried this day. Mr. Green preached. Text, 1 Timothy i. 16. told what he had declared to him in a late fit which he had concerning his repentance; towards his latter end, very charitable; a taking, popular, good preacher; preached often, and, to the last, could read the smallest print without spectacles, having used glasses in private ever since forty. The decisive word "good," it will be remarked, is omitted in the printed account. The repentance is there "upon his death-bed;" but, by the manuscript, may have respected former repentance, as well as final. The circumstance of his being, "towards his latter end, very charitable;" that is, (probably,) towards the non-conformists, is totally omitted." §

On this, the only confirmatory instance, the following observations may be submitted.

It seems to be assumed, that Mr. Matthew Henry, having stated his selection of the materials to be from his father's papers, especially his diary, was thereby obliged if he found, as in this instance, a character, any where drawn, to print it as it stood, without reference to any other papers, even on the same subject.

The truth is, that, although it was Mr. Henry's custom, on the death of some of his neighbours and friends, to preserve characteristic remarks, it was seldom (I am aware only of a solitary instance ‖) that he wrote, in one place, a complete account. His sketches of the same character are usually scattered in the diaries, though the most minute statement accompanies the record of dissolution.

It may be noticed, that this part of the volume is, confessedly, from "his own papers," ¶ and not confined to the diaries, although those interesting documents are made prominent. It may be further remarked, that Mr. Henry, in compiling his father's Life, would not write it as one utterly ignorant of the parties to whom the manuscripts referred. He had lived almost all his days in the neighbourhood of most of them, and accurately knew his venerable father's opinion of their character and attainments. This, indeed, he has placed beyond doubt. In a letter addressed to Mr. Tallents, he thus wrote:—"My project is, to put the collection concerning my dear father, (which I have now finished, *out of my own knowledge*, and his diary,) into the hands of my friend, Mr. Tong, who, you know, hath a very great facility of expression; and will, I hope, put it into an agreeable shape, such as may recommend it to those who, otherwise, would be apt to despise it. To these I would have to be added a brief extract of your sermon, (if you please,) and of Mr. Owen's, and Mr. Lawrence's, the Wednesday following, taking that out of each which is nervous, and which may not be liable to exception, and so the sermon will be much better preserved than if published in a loose paper by itself. What is historical will be much more accurately related in the narrative. His imprisonment at Chester being only cautionary, and in company with many that had little of religion, he never put much upon the score of suffering for righteousness' sake. Some little mistakes in your narrative I observed;—p. 13. Mr. Taylor, of Wem, was buried, not August 24, but June 28, 1695, just a year before my father: and, page 14. the 355th day of his climacteric was not August 30, but August 13. Some other little mistakes also there are which should be rectified, and some things, likewise, which may not be so very proper to be spoken to all the world in this critical age. There are some of your friends here, (particularly Dr. Tylston, who truly loves and honours you,) who wish you rather to suppress it, at least for the present, especially considering that the occasion is such as will certainly bring it into the hands of many who are very industrious in seeking matter of cavil and reproach." ** I think, after this authentic specimen of Mr. Matthew Henry's prudence, and desire of accuracy, it may safely be concluded he would not, by a misrepresentation of Mr. Bridge, his near and well-known neighbour, expose himself to that, which, in the letter just quoted, he so explicitly deprecates.

Regarding the general tenour of the note in question, it seems only fair to remark,—that, as the word "good" evidently imported no moral qualities, its omission ought not to be so construed as to intend delinquency.

That Mr. Matthew Henry has rejected the term, and also added the words, "upon his death-bed," is admitted; nor need such an omission to be considered at all detrimental, since he retains, what in strictness, no doubt, though, perhaps, not common parlance, was more applicable,—"taking and popular." The introduction of the limitation as to repentance would appear, to a reader of Mr. Henry's manuscripts, in accordance with truth. The words used in the genuine Life were, in all probability, supplied from some document now unknown.* This is the more likely, because Mr. Bridge's name frequently occurs, and a manuscript account of him, now before me, (a transcript, by Mr. Matthew Henry, from his father's papers,) varies, in some particulars, though unimportant, both from the paragraph in the Life, and the record in Dr. Wordsworth's note; not to mention, that, in the several accounts respecting Mr. Bridge, which I have seen, the words, "towards his latter end very charitable," do not occur. The insinuation, as to these words, certainly does not agree with the record of those excellent clergymen, Mr. Haines, Mr. Edwards, and Mr Cawdrey, *ante*, pp. 146, 147; nor, indeed, with the general features of the Life. The whole narrative supports the conclusion,—that neither Mr. Henry, nor his faithful biographer, felt any inclination to withhold just praises on account of ecclesiastical conformity. Nor can it escape observation, that all the publications of Mr. Matthew Henry discover an exemplary freedom, even from an approximation to bigotry or censoriousness. Both he, and his father, evidently agreed in sentiment with Archbishop Tillotson,—that, "there is no readier way for a man to bring his own worth into question, than by endeavouring to detract from the worth of other men." †

Were it not for the note in Dr. Wordsworth's volume, it may be queried whether the memorial referred to could, by possibility, have been construed unfavourably to Mr. Bridge. That Mr. Matthew Henry had no intention it should be so regarded, is sufficiently clear from the whole paragraph introductory to chapter xi. *ante*, p. 142. The object of that chapter is, professedly, to record "the gifts and graces" of persons to whom Philip Henry "delighted to do honour." They are therefore mentioned "with respect," as "the righteous," and as "glorified souls, whose memories it was fit to embalm."

As allusion is made to something more than variations, it may appear necessary to introduce instances in corroboration of the present statements. But, since no injustice of intention is imputed to the reverend annotator, it can answer no good purpose to remove the veil, which has, hitherto, concealed those parts of Mr. Henry's diary, which relate to the subject, from public inspection; especially, as the learned and venerable communicator of the note ‡ stated to the editor, that he was not aware of any other document than that which he quoted, and which seemed to support the assertion. It is only justice to add, that, from the many opportunities an extensive and familiar acquaintance with the manuscripts has afforded of judging, the editor can testify, not merely the strict accuracy of Mr. Matthew Henry, but also his delicacy and tenderness in this and various other instances.

In the preceding remarks, the object has not been to raise an imputation against Mr. Bridge; his intimacy with Mr. Philip Henry seems to have been regular and neighbourly; and his preaching, judging from his sermons, preserved in Mr. Henry's hand-writing, in accordance with sound doctrine, not to say evidential of respectable pulpit ability. The design is, simply, to defend a reputation, which is too brilliant to be easily sullied; and which, in the absence of something unequivocally gross, may, without offence, be permitted to retain its full share of blessedness.

Mr. Jonathan Roberts, &c.—p. 147.

Mr. Roberts's character was drawn, and his loss deplored, by Mr. Matthew Henry, in the following tributary poem:

Should I go charm the muses now?
Summon Parnassus' top to bow
To my just griefs, or call upon
The purling streams of Helicon,
To fill mine eyes, as full of tears,
As is my heart of grief, and fears;
And make my lines breathe doleful tones;
Put words for sighs, and stops for groans?
Such high-strain'd raptures, those that knew
Our loss would think no more than due.
But yet, methinks, I see him stand
In glorious robes, at God's right hand,
Triumphing in this happy day.
And thus, to us, I hear him say;—
Weep not for me, my brethren, dear;
Weep for yourselves, and children, there.

* Ecclesiastical Biography, vol. 6. p. 107.
† Referring to the phrase used in Mr. Matthew Henry's preface, see *ante*, p. 5. as to the genuineness of the illustrations in the narrative.
‡ Ecclesiastical Biography, vol. 6. p. 119. § Ibid. vol. 6. p. 384. n.
‖ Mr. Nevet, see p. 144, *ante*. ¶ See *ante*, chap. xi. commencement.
** This letter is in Mr. Matthew Henry's hand-writing, is dated September 30, 1696, and superscribed,—"For the Rev. Mr. Tallents, at his house in Salop, These."—*Penes me*. Mr. Tallents's sermon, to which it refers, was not printed entire till the year 1816. See Eighteen Sermons, by Philip Henry, *ut supra*; also, the preface to that volume, pp. vii, viii.

* Of Mr. Henry's *regular* diaries the loss is very great. It is probable they consisted of thirty-nine interleaved almanacks. The editor could never trace more than eleven:—
"1657. This was the first year in which I began to keep an account of my time in this method. If the Lord bless me, I mean to hold on, and I hope use will make me more and more perfect in it;—it is a pleasing, profitable, heavenly art. *O Deus, doce me numerare dies meos.*" P. Henry. Diary. Orig. MS.
† Preface to Bishop Wilkins's Sermons, oct. 1682.
‡ The Rev. Archdeacon Churton.

And so we do, blest soul, for we
Do not lament so much for thee.
Too well we loved thee, to express
Repinings at thy happiness;
As knowing well, that, though it be
A loss to us, 'tis gain to thee.
For, now thy blessed race is run,
Thou hast received thy—*Well done;*
And, seasonably, put in to shore,
When winds and storms are at the door.
Now, got safe in thy resting-place,
Just now, when tempests rise apace.
Therefore it was thou mad'st such haste
To hide thee, till the storm be past.
But, for ourselves, we may, we must
Shed showers of tears over this dust.
We need not wonder if the wall
Do tremble when the pillars fall.*
Well may we fear an evil day,
When righteous men are ta'en away.
A sign night's coming o'er our head,
When God thus calls his babes to bed.
A sign he will no longer stay,
When he sends for his pearls away.
A sign he'll as an enemy, come,
When he commands his agents home.†
What reason, then, with one accord,
If ever, now to cry,—*Help, Lord!*
His character I need not tell
To those his friends, that knew him well.
His learning, and his piety,
His patience, and humility.
How general a scholar he
Always approv'd himself to be!
How he, by long experience, knew
Both study's pains, and pleasures too!
How much he diligently read,
And what a memory he had;—
How readily he could produce
That which he read for others' use;
E'en as the good householder brings,
Out of his store, old and new things.
His warm and zealous British blood,
He well employ'd for God and good.
The faith he stoutly did defend,
And for the present truths contend.
But plainness was his master-grace;
He was of honest Jacob's race;—
A son of old Nathaniel,
Without allow'd, approv'd of, guile.
No welt, or gard;‡ a downright man,
As preacher, and as Christian.

He learnt that lesson,—to despise
Being despis'd in others' eyes.
Much hated by the world was he,
As Christ's belov'd ones us'd to be;—
For he, consulting the repose
And quiet of his conscience,* chose
The greatest sufferings rather than
The seeming least, and smallest sin.
But now kind death hath sent him thither,
Where sin and sorrow cease together,
And placed him in that happy state,
Where all their writs are out of date.
Lo, he who was a planet here,
Is a fixt star in glory there;—
With freedom to his heavenly home,
Though not to his earthly he could come.
Death gave him his *quietus-est*,
And laid him where the *weary rest*.
Those that but little rest can have
On earth, yet find it in the grave;
Except some commissary know;
And then, perhaps, 'twill not be so.
But hold awhile:—Shall Jonathan,—
Jonathan die,—do what we can?
Nay; 'tis too late; too late to cry,—
Shall Jonathan, dear Jonathan, die?
The stroke is giv'n;—he is sent,
To his father's house from banishment.
Where now we leave him full possess'd
Of everlasting peace and rest;
While I, in these poor rhymes, do tell
A prophet's fall in Israel.

HIS EPITAPH.

Reader! consider, and adjust
Thy thoughts to this despised dust.
'Tis learn'd Athenian dust; nay, more;
'Tis sacred dust from Zion's floor.
Here fell a star, that once did stand.
A shining star, in Christ's right hand;
A faithful, painful minister
Of Jesus Christ, lies sleeping here.
Consid'ring, then, it is his due,
Come drop, with me, a tear, or two.

From Mrs. Savage's MS.

* It presageth the fall of an house when the pillars are removed. Rev. T. Watson's Funeral Sermon for Mr. John Wells, 4to. 1676. p. 32.

† Well may we all feare God intendeth wars,
When he commands home his ambassadours.
Poem upon the Death of so many reverend ministers of late. See Enoch's Walk and Change, *ut supra*, p. 49.

‡ A plain man he was, as Jacob, without *welt or gard*; and a plain dealing man, as Nathaniel, without craft or guile; free from all courtship, either for counterfeit, or compliment. Clark's Lives annexed to the Martyrologie, p. 59. *ut supra*.

Mrs. Crew, &c.—p. 148.

See Dr. Ormerod's History, vol. 2. p. 136. To the merits of lady the following testimony appears in Sir John Crewe's manusc journal. "Sunday, July 6, 1690. This day died my mother, the parent, the truest friend, the best mistress, the greatest housekeepe her rank, and the most pious Christian of her time." She was brou up under the direction of her kinsman, the celebrated John Bruer Stapleford, Esq. *Ib.* 136.

* To him, who must judge us all at the great day, we can appeal be angels and men, that it is not this thing, or that thing, that puts us u this dissent, but it is conscience towards God, and fear of offending h Dr. Jacomb. Farewell Sermons, p. 115. 4to. 1663.

THE

PLEASANTNESS

OF A

RELIGIOUS LIFE

DISPLAYED, PROVED, AND RECOMMENDED TO THE CONSIDERATION OF EVERY ONE, PARTICULARLY OF THE YOUNG.

To the Reader.

HAT distinction which the learned Dr. Henry ore insists so much upon, in his explanation of the *rand Mystery of Godliness*, between the *Animal* ife and the *Divine* Life, is certainly of great use to ad us into the understanding of that mystery. 'hat was the fall and apostasy of man, and what still his sin and misery, but the soul's revolt from e *Divine* Life, and giving up itself wholly to the *nimal* Life? And what was the design of our Re-emer, but to recover us to the Divine and Spiritual fe again, by the influences of his grace? And to is, his gospel has a direct tendency; his religion all spiritual and divine, while all other religions vour of the Animal Life. "Christianity" (says) "is that period of the wisdom and providence God, wherein the Animal Life is remarkably in-lted, and triumphed over, by the Divine." Bk. 2. . 7. *And so far, and no farther, are we Chris-ns indeed, than as this revolution is brought about our souls.*

The conflict is between these two. Nothing aws more forcibly than *Pleasure;* in order there-re to the advancing of the interests of the Divine fe in myself and others, I have here endeavoured, God has enabled me, to make it evident, that the *leasures* of the *Divine Life* are unspeakably better, d more deserving, than those of the *Animal Life.* 'ere people convinced of this, we should gain our int.

The substance of this was preached last year in r sermons, in the ordinary course of my ministry, mong many other *Reasons why we should be eligious.* I was then solicited to make it public, d now take this opportunity to prepare it for the ess, when, through the good hand of my God upon e, I have finished my *Fifth Volume of Expositions,* fore I go about the *Sixth.* And herein, I confess, I indulge an inclination of my own; for this doctrine of the *Pleasantness of Religion* is what I have been long delighted with, and taken all occasions to mention. Yet I would not thus far have gratified either my friends' request, or my own inclination, if I had not thought that, by the blessing of God, it might be of some service to the common interest of Christ's kingdom, and the common salvation of precious souls.

May 31, 1714. M. H

Proverbs iii. 17.

Her ways are ways of pleasantness, and all her paths are peace.

True *religion* and *godliness* are often, in Scripture, and particularly in this book of the Proverbs, represented, and recommended to us, under the name and character of *wisdom;* (Prov. i. 2, 7, 20; ii. 2, 10; iii. 13; Ps. cxi. 10.) because it is the highest improvement of the *human nature,* and the best and surest guide of *human life.* It was one of the first and most ancient discoveries of God's mind to the children of men, to the inquisitive part of them, that are in search for wisdom, and would have it at any rate. Then when God made a *weight for the winds,* and a *decree for the rain,* when he brought all the other creatures under the established rule and law of their creation, according to their respective capacities, then he *declared this to man,* a reasonable creature, as the law of his creation, (Job xxviii. 25—28.) *Behold, the fear of the Lord, that is wisdom, and to depart from evil,* the evil of sin, *is understanding.*

The *great men* of the world, that engross its wealth and honours, are pretenders to wisdom, and think none do so well for themselves as they do; but though their neighbours applaud them, and their

posterity, that reap the fruit of their worldly wisdom, approve their sayings, yet *this their way is their folly*, (Ps. xlix. 13.) and so it will appear, when God himself shall call those *fools*, who said to their souls, *Take your ease*, in *barns* full of corn, and *bags* full of money, Luke xii. 20. Jer. xvii. 11.

The *learned men* of the world were *well-wishers* to wisdom, and modestly called themselves φιλόσοφοι, —*Lovers of wisdom;* many wise principles we have from them, and wise precepts; and yet their philosophy failed them in that in which man's great duty and interest consist, acquainting himself with his Maker, and keeping up communion with him: herein they that *professed themselves to be wise, became fools;* (Rom. i. 22.) and *the world, by wisdom, knew not God*, 1 Cor. i. 21.

But *true Christians* are, without doubt, the truly *wise men*, to whom Christ is *made of God, Wisdom*, (1 Cor. i. 30.) *in* whom are hid, not *from* them, but *for* them, all the *treasures of wisdom and knowledge*, Col. ii. 3. They understand themselves best, and on which side their interest lies, that give up themselves to the conduct of Christ, and his Word and Spirit; that consult his oracles, and govern themselves by them, which are indeed the truest oracles of reason, Prov. ix. 10. Men never begin to be *wise*, till they begin to be *religious;* and they then leave off to be *wise*, when they leave off to do *good*, Ps. xxxvi. 3.

Now, to *recommend* to us the study and practice of this *true* wisdom, to *bring us* into a willing subjection to her authority, and *keep us* to a conscientious observance of her dictates, the Great God is here, by Solomon, reasoning with us, from those topics, which in other cases are usually cogent and commanding enough. It is wonderful condescension, that he who has an indisputable authority over us, thus vouchsafes to *reason with us;* to *draw* with the *cords of a man*, and the *bands of love;* (Hos. xi. 4.) when he might make use only of the *cords of a God*, and the *bands of the law*, (Ps. ii. 3.) to *invite* us to that by *precious promises* which he enjoins upon us by his precepts, and those *not grievous*, 1 John v. 3.

Interest is the great *governess* of the world; which when men are once convinced of, they will be *swayed* by more than by any thing else; every one is for what he can get, and therefore applies himself to that which he thinks he can get by. The common inquiry is, *Who will show us any good?* We would all be happy, would all be easy.

Now it is here demonstrated by Eternal Truth itself, that it is our interest to be religious; and therefore *religion* deserves to be called *wisdom*, because it teaches us to do well for ourselves. And it is certain, that the way to be *happy*, that is, perfectly *holy*, hereafter, is to be *holy*, that is, truly *happy*, now. It is laid down for a principle here, *Happy is the man that finds wisdom*, (*v.* 13.) that finds the principles and habits of it planted in his own soul by divine grace; that, having diligently sought, has, at length, found that *Pearl of great price:* the man that getteth understanding, reckons himself therein a true gainer. The man—*qui profert intelligentiam—that draws out understanding*, so the original word signifies; that *produces* it, and *brings it forth;* and so the Chaldee reads it.—Happy is the man, that, having a good principle in him, makes use of it both for his own and others' benefit; that, having laid up, lays out.

It is necessary to our being happy, that we have right notions of happiness; the nature of it, wherein it consists, what are the ingredients of it, and what the ways that lead to it: for many keep themselves miserable by thinking themselves happy, when really they are not; and we have reason to suspect their mistake concerning themselves, because they mistake so grossly concerning others: they call the *proud happy*, (Mal. iii. 15.) they *bless the covetous, whom the Lord abhors.* Ps. x. 3. It concerns us therefore to consider, whence we take our measures of happiness, and what rules we go by in judging of it; that we may not covet our lot with those with whom we should dread to have our lot; that we may not say, as the Psalmist was tempted to say, when he looked upon the outward prosperity of worldly people, *Happy is the people that is in such a case;* but as he was determined to say, when he looked upon the true felicity of godly people, *Happy*, thrice happy, for ever happy, *is that people, whose God is the Lord;* (Ps. cxliv. 15.) and as God here says, whose judgment, we are sure, is according to truth, *Happy is the man that finds wisdom.*

The happiness of those that are religious, is here proved,

I. From the *true profit* that is to be got by religion. *Godliness is profitable to all things;* (1 Tim. iv. 8.) it is of universal advantage. Though we may be losers *for* our religion, yet we shall not only not be losers *by* it, but we shall be unspeakable gainers, in the end. They that trade with wisdom's talents, will find *the merchandise of it better than the merchandise of silver*, and the *gain thereof than fine gold*, and that it is *more precious than rubies.* As long since as Job's time it was agreed, that the advantages of religion were such, that, as they could not be purchased, so they could not be *valued, with the gold of Ophir, the precious onyx, or the sapphire. The topaz of Ethiopia could not equal them*, Job xxviii. 16, 19. *Length of days is* in wisdom's *right hand*, even life for evermore; length of days, and no shortening of them; *and in her left hand riches and honour*, (*v.* 16.) *the unsearchable riches of Christ*, and the *honour that comes from God*, which are true riches, and true honours, because durable, because eternal, and for ever out of the danger of poverty and disgrace.

In all labour there is profit, more or less, of one kind or other, but no profit like that in the labour

religion. They who make a business of it will l great advantage by it; its present incomes are uable, and a comfortable, honourable mainte- ace for a soul; but its future recompences infinitely re so, above what we are able either to speak or nk.

I. From the *transcendent pleasure* that is to be nd in it. Here profit and pleasure meet, which nplete the happiness; and *Omne tulit punctum, miscuit utile dulci*—

Where pleasure and advantage meet,
They make the cheerful scene complete.

ose that pursue the gains of the world in wealth l riches, must be willing to deny themselves in ir pleasures; and those that will indulge them- ves in their pleasures, must be content not to get ney, but to spend it. As they that are covetous, ow they must not be voluptuous; so they that are uptuous, leave no room to be covetous; but it is so in the profits and pleasures of religion. Here an may both *get* and *save*, the spiritual riches of ine grace, and yet, at the same time, bathe in a l stream of divine consolations, and be a holy cure in spiritual delights, while he *lays up treas- es in heaven*; the soul may even then dwell at e, when it is labouring most diligently for the at that endures to *eternal life*.

This is that which the text speaks of; and both *profit* and *pleasure* of religion are put together the next words, *She is a tree of life*, (*v.* 18.) both iching and delighting *to them that lay hold upon* . What gain or comfort like that of life?

. We are here assured, that her *ways are ways pleasantness*; not only *pleasant ways*, but, in the tract, *ways of pleasantness*, as if pleasantness were fined to those ways, and not to be found any ere else; and the pleasantness arises not from foreign circumstance, but from the innate good- s of the ways themselves. Or it notes the super- ve pleasantness of religion; it is as pleasant as *antness* itself. *They are ways of pleasantness*,); it is the word from which *Naomi* had her ne in the day of her prosperity, which afterward disclaimed; (Ruth i. 20.) *Call me not Naomi*, asant; but *Marah*, bitter. Think you hear Wis- a saying, on the contrary, "Call me not *Marah*, ter, as some have miscalled me, but call me *Naomi*, asant." The vulgar *Latin* reads it, *viæ pulchræ eautiful ways*; ways of sweetness, so the Chaldee. Wisdom's ways are so; that is, the ways which has directed us to walk in, the ways of her com- ndments; they are such, that if we *keep close to*, l *go on in*, them, we shall certainly find true plea- e and satisfaction. Wisdom says, "*This is the y, walk in it*; and you shall not only find *life* at end, but *pleasure* in the way." That which is only right way to happiness, we must resolve to travel, and to proceed, and persevere in, whether it be fair or foul, pleasant or unpleasant; but it is a great encouragement to a traveller, to know that his way is not only the right way, but a pleasant way: and such the way to heaven is.

God had told us by Solomon, (*ch.* ii. 3, 4.) that we must *cry after knowledge*, must *give our voice to understanding*, that we must *seek* it, and *search* for it, must spare no cost or pains to get it. He had told us, that this wisdom would restrain us from the way both of the *evil man*, and of the *strange woman*; (*ch.* ii. 12, 16.) that it would keep us from all the forbidden pleasures of sense. Now lest these *restraints* from pleasure, and *constraints* to piety and labour, should discourage any from the ways of religion, he here assures us, not only that our pains will be abundantly recompensed with the profits of religion, but that the pleasures we *forego* will be abundantly balanced with the pleasures we shall enjoy.

2. It is added, *All her paths are peace*. Peace is sometimes put for all good; here some take it for the good of safety and protection. Many ways are *pleasant*; they are clean, and look smooth, but they are *dangerous*, either not sound at bottom, or beset with thieves: but the ways of wisdom have in them a *holy security*, as well as a *holy serenity*; and they that walk in them, have God himself for their *shield* as well as their *sun*, and are not only joyful in the hope of good, but are, or may be, quiet also from the fear of evil.

But we may take it for the good of pleasure and delight; and so it imports the same as the former part of the verse. As there is *pleasantness* in wisdom's ways, so there is *peace* in all her *paths*.

(1.) There is not only peace *in the end* of religion, but peace *in the way*. There is not only peace provided as a bed, for good men to lie down in at night, when their work is done, and their warfare is accomplished; (they shall then *enter into peace, rest in their beds*, Isa. lvii. 2. *Mark the perfect man, and behold the upright, for the end of that man is peace*, Ps. xxvii. 37. it is everlasting peace;) but there is also peace provided as a shade, for good men to work in all day, that they may not only do their work, but do it with delight: for even the *work of righteousness*, as well as its reward, *shall be peace*, (Isa. xxxii. 17.) and the immediate *effect of righteousness*, as well as its issue at last, *quietness and assurance for ever*.

It is possible, that war may be the way to peace; *Sic quærimus pacem—thus we pursue peace*, is the best motto to be engraven on weapons of war; but it is the glory of those who are truly religious, that they not only seek peace, but enjoy it; the peace of *God* rules their hearts, and by that means *keeps* them; and even while they are travellers, they have peace, though they are not yet at home.

It is the misery of the carnal, irreligious world, that *The way of peace they have not known*, (Rom. iii.

17.) for they are *like the troubled sea; there is no peace, says my God, to the wicked*, Isa. lvii. 20, 21. How can peace be spoken to them that are not the *sons of peace*, (Luke x. 5, 6.) to them that have not grace for the word of peace to fasten upon? They may cry peace to themselves, but there is no true peace either in their way, or in their end. To such, I say, (2 Kings ix. 18.) *What hast thou to do with peace? Turn thee behind me;* while in God's name I speak peace to all that are in covenant with the God of peace, to all the faithful subjects of the *Prince of peace*. They have experimentally known the way of peace, and to them I say, "*Go on, and prosper;* go on in peace, for the *God of love and peace* is and will be *with you.*"

(2.) There is not only this peace in the way of religion in general, but in the particular *paths* of that way; view it in the several acts and instances of it, in the exercise of every grace, in the performance of every duty, and you will find, that what is said of the body of Christianity, is true of every part of it; it is *peace*.

The *ways* of religion are *tracked* as path-ways are; (Cant. i. 8.) We *go forth by the footsteps of the flock*. It is the *good old way* that all have walked in that are gone to heaven before us, and this contributes something to the peace of it; "Walk in the *old way*, and you shall *find rest to your soul*," Jer. vi. 16. We go on in our way with so much the more assurance, when we see those going before us, who *through faith and patience are now inheriting the promises;* let us but keep the path, and we shall not miss our way.

The Chaldee reads it, *itinera, ejus, pacifica—her journeys are peace*. The paths of wisdom are not like walks in a garden, which we make use of for diversion only, and an amusement; but like tracks in a great road, which we press forward in with care and pains, as a traveller in his journey, *plus ultra—further still*, till we come to our journey's end. We must remember, that in the ways of religion we are upon our journey, and it is a journey of business, business of life and death, and therefore we must not trifle, or lose time; but must lift up our feet, as Jacob did, (Gen. xxix. 1.) *Then* Jacob *went on his way;* in the margin it is, *he lift up his feet;* and we must *lift up our hearts*, as Jehoshaphat did *in the ways of the Lord*, (2 Chron. xvii. 6.) and not take up short of the end of our faith and hope, not take up short of home: and though the journey is long, and requires all this care and application, yet it is pleasant, it is peace, notwithstanding.

In the way of religion and godliness, taken generally, there are different paths, according to the different sentiments of wise and good men in the less weighty matters of the law; but, blessed be God, every *different path* is not a *by-path;* and if it be not, but kept within the same hedges of divine truths and laws, as to the essentials of religion, it may be, it shall be, a way of peace; for both he that *eateth*, and he that *eateth not, give God thanks*, (Rom. xiv. 6.) and have comfort in it. If we have clear views, we shall perceive that *the kingdom of God*, the way of wisdom, *is not meat and drink*, and we shall find it to be, *righteousness and peace, and joy in the Holy Ghost*, Rom. xiv. 17.

(3.) There is this peace in *all* the paths of wisdom, in all the instances of *pure* and *undefiled religion*. Look into them *all*, make trial of them *all*, and you will find there are none to be excepted, none to be quarrelled with: they are all uniform, and of a piece: the same golden thread of peace and pleasure runs through the whole web of serious godliness.

We cannot say so of this world, that *all* its paths are peace, however some of them may pretend to give the mind a little satisfaction. Its pleasures have their allays; that which one thing sweetens, another comes presently, and imbitters. But as there is a universal rectitude in the principles of religion, (Ps. cxix. 128.) *I have esteemed all thy precepts concerning all things to be right;* and, (Prov. viii. 8.) *All the words of my mouth are in righteousness*, (says wisdom,) *and there is nothing froward or perverse in them;* so there is a universal peace and pleasure in the practice of religion. All our paths, if such as they should be, will be such as we could wish.

The doctrine, therefore, contained in these words, is,

That *true piety has true pleasure in it.* Or thus;

The *ways of religion are pleasant and peaceful ways.*

CHAPTER I.

THE EXPLICATION OF THE DOCTRINE.

It is a plain truth which we have here laid down, and there is little in it that needs explication: it were well for us, if we would but as readily subscribe to the certainty of it, as we apprehend the sense and meaning of it. Nor will any complain, that it is hard to be understood, but those who know no other pleasures than those of sense, and relish no other, and therefore resolve not to give credit to it. Those who think, how can this be, that there should be pleasure in piety? will be ready to ask, what is the meaning of this doctrine? and to call it a *hard saying*.

You know what *pleasure* is; I hope you know, in some degree, what the pleasure of the *mind* is, a pleasure which the soul has the sensation of. And do you not know, in some degree, what *piety is*, a due regard to a God above us, and having the eyes of the soul ever up unto him? Then you know what

I mean when I say, that there is an abundance of real pleasure and satisfaction in the ways of religion and godliness.

But to help you a little in the understanding of it, and to prevent mistakes, observe,

I. That I speak of *true piety*, and of that, *as far as it goes.*

1. *Hypocrites are very much strangers to the delights and pleasures of religion;* nay, they are *altogether* so, for it is *joy* which those *strangers* do not *intermeddle with.* Counterfeit piety can never bring in true pleasure. He that acts a part upon a stage, though it be the same part of one that is ever so pleasant, though he may humour the pleasantness well, does not experience it. The pleasures of God's house lie not in the outer courts, but within the vail. None know what the *peace of God* means, but those that are under the dominion and operation of his grace; nor can any that *deny the power of godliness*, expect to share in the pleasures of it. *When wisdom enters into thine heart*, takes possession of that, and becomes a living, active principle there; then, and not till then, it is *pleasant unto thy soul*, Prov. ii. 10. They that aim at no more than the credit of their religion before men, justly fall short of the comfort of it in themselves.

Hypocrites have other things that they delight in, the satisfactions of the world, the gratifications of sense, which put their mouths out of taste for spiritual pleasures, so that they have *no pleasure in them.* They that have their hearts upon their marketings, are weary of the *new moons* and the *sabbaths*, Amos viii. 5. With good reason, therefore, does Job ask, *Will the hypocrite delight himself in the Almighty?* (*ch.* xxvii. 10.) No, his soul takes its ease in the creature, and returns not to the Creator as its *rest* and *home.*

Some transitory pleasure a hypocrite may have in religion, from a *land-flood* of sensible affections, who yet has not the least taste of the *river of God's pleasures.* There were those who *delighted to know God's ways;* (Isa. lviii. 2.) they met with some agreeable notions in them, that surprised them, and pleased their fancies, but they did not delight to walk in them. The stony ground *received the word with joy*, and yet received no lasting benefit by it, Luke viii. 13. Herod *heard John gladly*, (Mark vi. 20.) He found something very agreeable in his sermons, and which natural conscience could not but embrace, and yet could not bear to be reproved for his Herodias. A florid preacher, such as Ezekiel was, may be to them as *a very lovely song of one that can play well on an instrument*, (Ezek. xxxiii. 32.) and yet, at the same time, *the word of the Lord*, if it touch their consciences, and show them their transgressions, is to them *a reproach*, Jer. vi. 10.

They whose hearts are not right with God in their religion, cannot have the pleasure of *communion with God;* for it is the soul only that converses *with God*, and that he communicates himself to; *bodily exercise profiteth little*, (1 Tim. iv. 8.) and therefore pleases little. The service of God is a burthen and a task to an unsanctified, unrenewed heart; it is out of its element when it is brought into that air: and therefore, instead of snuffing it up, and saying, Behold, what a pleasure it is! it *snuffs at it*, and says, *Behold, what a weariness it is!* Mal. i. 13.

Nor can they take any pleasure in communing with their own consciences, or in their reflections; for *they* are ready, upon all occasions, to give them uneasiness, by charging them with that which is disagreeable to their profession, and gives the lie to it. And though they cry, *Peace, peace*, to themselves, they have that within them, that tells them the God of heaven does not speak *peace* to them; and this casts a damp upon all their pleasure, that their religion itself gives them pain, God himself is a terror to them, and the gospel itself condemns them for their insincerity. In time of trouble and distress, none are so much *afraid*, as the *sinners in Zion*, (Isa. xxxiii. 14.) the secret sinners there; and fearfulness is the greatest surprise of all to the hypocrites, (Amos vi. 1.) that were at *ease in Zion*, and thought its strong holds would be their security.

Therefore it is that hypocrites cast off religion, and discharge themselves of the profession of it, after they have a while disguised themselves with it, because it did not sit easy; and they are weary of it. Tradesmen that take no pleasure in their business, will not stick to it long; no more will those that take no pleasure in their religion; nor will any thing carry us through the outward difficulties of it, but the inward delights of it; if those be wanting, the *tree* is not *watered*, and therefore even *its leaf* will soon *wither*, Ps. i. 3. The hypocrite will not *always call upon God*, will not long do it, because he *will not delight himself in the Almighty*, Job xxvii. 10. This ought not to be a stumbling-block to us. Thus hypocrites *in* religion prove apostates *from* it; and the reason is, because they never found it pleasant. They never found it pleasant, because they were never sincere in it, which was *their* fault, and not the fault of the religion they professed.

Let us therefore take heed, and beware of hypocrisy, (Luke xii. 1.) if ever we hope to find *pleasure* in religion. Counterfeit piety has some other end in view, some other end to serve, than that which is the spring of *true delight.* They who rest in that, *hew them out cisterns* (Jer. ii. 13.) that can hold but little water, and that *dead;* nay, *broken cisterns* that *can hold no water;* and how can they expect the pleasure which *they* have, who cleave to, and continually draw from, the *Fountain of life* and *living waters?* No; as their principles are, such are their pleasures; as their aims are, such are their joys; they appeal to the world, and to the world they shall

go. But let not the credit of religion suffer for the sake of those who are only pretenders to it, and so indeed enemies to it.

2. It is possible that true Christians may, through their own *fault* and *folly*, want very much of the pleasure of religion; and therefore, I say, true piety, *as far as it goes*, is very *pleasant;* as far as it has its due influence upon us, and is rightly understood, and lived up to.

We abide by it, That *Wisdom's ways* are always pleasant, and yet must own, that Wisdom's children are sometimes unpleasant, and therein come short of *justifying* Wisdom in this matter as they ought to do, (Luke vii. 35.) and rather give advantage to her accusers, and prejudice to her cause. Either they miss these ways, and turn aside out of them, and so lose the pleasure that is to be found in them; or, (which is a common case,) they refuse to take the comfort which they might have in these ways. They hamper themselves with needless perplexities, make the yoke heavy which Christ has made easy, and that frightful which he designed should be encouraging: they indulge themselves, and then, as Jonah when he was angry, justify themselves, in causeless griefs and fears, and think they do well to put themselves into an agony, to be very heavy and sore amazed, and their souls *exceeding sorrowful even unto death*, as Christ's was; whereas Christ put himself into such an agony to make us easy.

But let not true piety suffer in its reputation because of this; for though it be called a religious melancholy, it is not so, for it is contrary to the very nature and design of religion, while it shelters itself under the colour of it, and pretends to take rise from it. It is rather to be called δεισιδαιμονία—*a superstitious melancholy*, arising from such a slavish fear of God as the heathens were driven by to their dæmons and barbarous sacrifices; which is a great injury to the honour of his goodness, as well as a great injury to themselves.

If the professors of religion look for that in the world, which is to be had in God only, and that is *perfect happiness;* and if they look for that in themselves, which is to be had in Christ only, and that is a *perfect righteousness;* or if they look for that on earth, which is to be had in heaven only, and that is *perfect holiness;* and then fret, and grieve, and go mourning, from day to day, because they are disappointed in their expectations, they may thank themselves; *Why seek they the living among the dead?* Luke xxiv. 5.

Let but religion, *true* and *pure* religion, in all the laws and instances of it, command and prevail, and these *tears* will soon be *wiped away*. Let but God's servants take their work before them, allow each principle of their religion its due weight, and each practice of it its due place and proportion, and let them not dash one precept of the gospel, any more than one table of the law, in pieces against the other. Let them look upon it to be as much their duty to rejoice in Christ Jesus, as to mourn for sin; nay, and more, for *this* is in order to *that:* and then we shall not fear, that their sorrows will in the least shake the truth of our doctrine, for, as far as the religion is carried, it will carry this character along with it, and further it cannot be expected.

II. In true *piety*, I say, there is a *pleasure:* there is that which we may find comfort *in*, and fetch satisfaction *from*. There is a *bonum jucundum—a pleasant good*, as well as *utile—a useful one*. That is pleasant, which is agreeable, which the soul rejoices in, or, at least, reposes in; or which it relishes, pleases itself with, and desires the continuance and repetition of. Let a man's faculties be in their due frame and temper, not vitiated, corrupted, or depraved, and there is that in the exercise of religion which highly suits them, and satisfies them. And this pleasure is such as is not allayed with any thing to cast a damp upon it.

1. The ways of religion are *right* and *pleasant;* they are pleasant without the allay of injury and iniquity. Sin pretends to have its pleasures, but they are the *perverting of that which is right*, (Job xxxiii. 27.) they are *stolen waters*, (Prov. ix. 17.) unjust, though pleasant; but the pleasures of godliness are as agreeable to the rectitude of our nature as they are gratifying to the pure and undebauched desires of it. It is the way in which we *should go;* and the way in which, if we were not wretchedly degenerated, we *would go* of choice.

They are *right*, for they are marked out to us by our *rightful* Lord, who, having given us the being of rational creatures, has authority to give us a law suited to our being; and he has done it, both by natural conscience, and by the written word: he has said, *This is the way, walk in it*, Isa. xxx. 21. It is not only permitted and allowed us, but charged and commanded us, to walk in it. He has sent us, as messengers from him, to travel this road upon his errand.

They are *right*, for they lead directly to our *great end*, have a tendency to our welfare here and for ever. They are the only right way to that which is the felicity of our being, which we shall certainly miss and come short of, if we do not walk in this way.

But that is not all, they are also *pleasant; Behold how good and how pleasant!* Ps. cxxxiii. 1. It is the happiness of those that fear God, that he not only *teaches them in the way that he shall choose*, (and we may be sure that is the right way,) but also that *their souls shall dwell at ease*, Ps. xxv. 12, 13. Justly may they dwell at ease, who have Infinite Wisdom itself to choose their way, and guide them in it. That may be *right, which is* not *pleasant*, and that *pleasant* which is not *right;* but religion is both: therefore,

in the next verse it is compared to the *tree of life*. The tree of knowledge was indeed *pleasant to the eyes*, and a *tree to be desired*, but it was *forbidden*, (Gen. iii. 6.) and therefore religion is called a *tree of life*, which was not only pleasant, but was allowed, till sin entered.

2. They are *easy* and *pleasant*; pleasant without the allay of toil and difficulty, any more than what arises from the corruption of our own nature; that indeed makes such opposition, that we have need of arguments, (and, blessed be God, we have good arguments,) to prove the practice of religion *easy*: but it is more than this, it is *pleasant*.

Much less is said than is intended, when we are told that *his commandments are not grievous*, 1 John v. 3. They are not only not grievous and galling, but they are gracious and pleasing. His yoke is *easy*, Matt. xi. 30. The word there used, χρηστὸς, signifies more than so, it is *sweet* and *gentle*; not only easy as a yoke is to the neck, when it is so well fitted as not to hurt it, but easy as a pillow is to the head, when the head is weary and sleepy. It is not only tolerable, but very comfortable. There is not only no matter of complaint in the ways of God, nothing to hurt us, but there is abundant matter of joy and rejoicing. It is not only work which is not weariness, but work which is its own wages; such a *tree of life*, as will not only screen us from the storm and tempest, and feed us with necessary food, but we may sit down under the shadow of it with great delight, and the fruit of it will be *sweet unto our taste*, Cant. ii. 3.

3. They are *gainful* and *pleasant*, and have not the allay of expense and loss. That may be profitable, which yet may be unpleasant, and that pleasant, which afterward may prove very unprofitable and prejudicial. What *fruit* have sinners from those things in which yet they said they had pleasure? Rom. vi. 21. But religion brings both pleasure with it, and profit after it. The pleasures of religion do not cost us dear; there is no loss by them when the account comes to be balanced.

The gain of this world is usually fetched in by toil and uneasy labour, which are grievous to flesh and blood. The servants of this world are drudges to it; they *rise up early, sit up late*, and *eat the bread of sorrows*, (Ps. cxxvii. 2.) in pursuit of its wealth. They *labour, and bereave their souls of good*; (Eccl. v. 8.) but the servants of God have a pleasure even in the work they are to get *by*, and which they shall be recompensed *for*.

Beside the tendency that there is in the practice of serious godliness to our happiness in the other life, there is much in it that conduces to our comfort in this life. David observes it to the honour of religion, (Ps. xix. 11.) that not only *after* keeping, but *in* keeping, God's commandments, *there is a great reward*; a present great reward of obedience in obedience. A *good man is satisfied from himself*, (Prov. xiv. 14.) that is, from that which Divine Grace has wrought in him; and the saints are said to *sing in the ways of the Lord*, (Ps. cxxxviii. 5.) as those that find them pleasant ways.

The more closely we adhere to the rules of religion, the more intimate our converse is with divine things; and the more we live with an eye to Christ and another world, the more comfort we are likely to have in our own bosoms. *Great peace* have they that *love God's law*, (Ps. cxix. 165.) and the more they love it, the greater their peace is; nay, it is promised to the church, that *all her children shall be taught of the Lord*, (and those whom he teaches, are well taught, and taught to do well,) and then *great shall be the peace of her children*, (Isa. liv. 13.) it shall be entailed upon them; *Peace like a river, in omne volubilis ævum—rolling on from age to age.*

III. I call it a *true* pleasure. As there is *science, falsely so called*, (1 Tim. vi. 20.) so there is *pleasure*, falsely so called. One of the ancients distinguishes between Ἡδονὰς ἀληθεῖς, and Ἡδονὰς Ψευδεῖς, (*Damascen. Orthod. Fid. l.* 2.) *pleasures that have some* truth *in them, and pleasures that deceive us with a* lie *in their right hand.* Some have said that the School of Epicurus, which is commonly branded and condemned for making pleasure man's *chief good*, did not mean sensual pleasure, but the pleasure of the mind. And we should be willing enough to admit it, were not the other principles of his philosophy so atheistical and irreligious. But this we are sure of, that it is a *true* pleasure which religion secures to us; a pleasure that deserves the name, and answers it to the full.

It is a *true* pleasure, for,

1. It is *real*, and *not counterfeit*. Carnal worldlings pretend a great satisfaction in the enjoyments of the world, and the gratifications of sense. *Soul, take thine ease*, says one, Luke xii. 19. *I have found me out substance*, says another, (Hos. xii. 8.) even *the life of my hand. I have seen*, says a third, *the fire*, Isa. xliv. 16. *The wicked boasts of his heart's desire*; but Solomon assures us, not only that the *end of that mirth is heaviness*, but that even in *laughter the heart is sorrowful*, Prov. xiv. 13. But those that make a god of their belly, and those that make a god of their money, find such a constant pain and uneasiness attending their spiritual idolatries, that their pleasure is but from the teeth outward. Discontent at present disappointments, and fear of worse ungoverned passions, (which seldom are made less turbulent by the gratifications of the appetite,) and above all, conscience of guilt, and dread of divine wrath, these give them the lie, when they boast of their pleasures, which, with such allays, are not to be boasted of; they would not be thought to be disappointed in that which they have chosen for their happiness, and therefore they seem to be pleased,

they seem to be pleasant, when really their heart, if it knows its own wickedness, cannot but *know its own bitterness*, Prov. xiv. 10.

And many of the good things of this world, of which we said, *These same shall comfort us*, prove vexations to us; and we are disappointed in that, wherein we most promised ourselves satisfaction. *If we say our bed shall comfort us*, perhaps it is not a bed to rest on, but a bed to toss on, as it was to poor Job, when *wearisome nights were appointed to him*. Nay, such strangers are we to real pleasure in the things of this life, and so often do we deceive ourselves with that which is counterfeit, that we wish to live to those days of life which we are told will be *evil days*, and those years of which we are assured that we shall say, *We have no pleasure in them*, Eccl. xii. 1.

But the pleasures of religion are solid, substantial pleasures, and not painted; gold, and not gilded over: these sons of pleasure *inherit substance*, (Prov. viii. 21.) it is that *which is* the firm foundation, the strong superstructure, the *consolations of God*, which are not *few*, nor *small*, (Job xv. 14.) while a vain and foolish world, *cause their eyes to fly upon that which is not*, Prov. xxiii. 5. Worldly people pretend to the joy they have not; but godly people conceal the joy they have; as he did, that had found the treasure hid in the field. They have, like their Master, *meat to eat, which the world knows not of*, John iv. 32.

2. It is *rational*, and not *brutish*. It is the pleasure of the soul, not of sense; it is the peculiar pleasure of a man, not that which we have in common with the inferior creatures. The pleasures of religion are not those of the mere animal life, which arise from the gratifications of the senses of the body, and its appetites; no, they affect the soul, that part of us by which we are allied to the world of spirits, that noble part of us, and therefore are to be called the true pleasures of a man.

The brute creatures have the same pleasures of sense that we have, and perhaps, in some of them, the senses are more exquisite, and consequently they have them in a much higher degree; nor are their pleasures liable to the correctives of reason and conscience as ours are. Who live such merry lives as the leviathan, who *plays in the deep*, or the birds that *sing among the branches?* Ps. civ. 12, 26.

But what are these to a man, who being *taught more than the beasts of the earth, and made wiser than the fowls of heaven*, (Job xxxv. 11.) and being dignified above the beasts, not so much by the powers of reason, as by a capacity for religion, is certainly designed for enjoyments of a more excellent nature, for spiritual and heavenly delights. When God made man, he left him not to the enjoyments of the wide world, with the other creatures, but enclosed him a paradise,—a garden of pleasure, (so Eden signifies,) where he should have delights proper for him; signified indeed by the pleasures of a garden, pleasant trees, and their fruits, but really the delights of a soul, that was a ray of divine light, and a spark of divine fire, newly breathed into him from above, and on which God's image and likeness were imprinted. And we never recover our felicity, which we lost by our first parents' indulging the appetite of the body, till we come to the *due relish* of those pleasures which man has in common with angels, and a *due contempt* of those which he has in common with the brutes.

The pleasures of wisdom's ways may at second-hand affect the body, and be an advantage to that; hence it is said (Prov. iii. 8.) to be *health to the navel*, and *marrow to the bones;* but its residence is in the *hidden man of the heart*, (1 Pet. iii. 4.) and its comforts *delight the soul in the multitude of its thoughts*, Ps. xciv. 19. It is pleasant to the soul, and makes it like a watered garden. These are pleasures which a man, by the assistance of divine grace, may reason himself *into*, and not, (as it is with sensual pleasures,) reason himself *out of*.

There is no pleasure separate from that of religion, which pretends to be an intellectual pleasure, but that of *learning*, and that of *honour;* but as to the pleasure of a proud man in his dignities, and the respects paid him, as Herod, in the acclamations of the crowd, it does but affect the fancy; it is *vain-glory*, it is not glory, it is but the folly of him that receives the honour, fed by the folly of them that give it; so that it does not deserve to be called a rational pleasure; it is a lust of the mind that is gratified by it, and that is as much an instance of our degeneracy, as any of the *lusts of the flesh* are.

And as to the pleasure of a scholar, abstracted from religion, it is indeed rational and intellectual; but it is only the pleasure of the mind in knowing truth, and not its enjoying good. Solomon, who had as much of this pleasure as ever any man had, and as nice a taste of it, yet has assured us from his own experience, that in *much wisdom* of this kind is *much grief*, and *he that increaseth knowledge, increaseth sorrow*, Eccl. i. 18.

But the pleasures which a holy soul has in knowing God, and in communion with him, are not only of a spiritual nature, but they are satisfying, they are filling to the soul, and make a happiness adequate to its best affections.

3. It is durable, and not flashy and transitory: that is true pleasure, and deserves the name, which will continue with us as a *tree of life*, and not wither as the *green herb;* which will be not as the light of a *candle*, which is soon burnt out, but as that of the *sun*, which is a faithful witness in heaven. We reckon that most *valuable*, which is most *durable*.

The pleasures of sense are fading and perishing; as *the world passeth away*, (1 John ii. 17.) so do *the*

lusts of it: that which at first pleases and satisfies, after a while palls and surfeits. *As the crackling of thorns under a pot*, (Eccl. vii. 6.) which make a great blaze, and a great noise for a little while, but soon end in soot and ashes; such is the *laughter of the fool*; the *end of his mirth is heaviness*. Belshazzar's jollity is soon turned into the utmost consternation; *The night of my pleasure hath he turned into fear to me*, (Isa. xxi. 4.) The pleasures of sin are said to be but for a *season*, (Heb. xi. 25.) for the *end of that mirth is heaviness*. As they have no *consistence*, so they have no *continuance*.

But the pleasures of religion will abide, they wither not in winter, nor tarnish with time, nor does age wrinkle their beauty; frost nips them not, nor do storms blast them; they continue through the greatest opposition of events, and despise that time and *chance*, which *happens to all things under the sun*, Eccl. ix. 11. Believers, when they are sorrowful, they are but *as* sorrowful, for they are *always rejoicing*, (2 Cor. vi. 10. and ii. 14.) *thanks be to God, who always causeth us to triumph*. If an immortal soul make an eternal God its chief joy, what should hinder but that it should *rejoice evermore*, (1 Thess. v. 16.) for as the treasure, so the pleasure, is laid up there, where *neither moth nor rust can corrupt, nor thieves break through and steal*. The joy which Christ gives to those that are his, is joy which *no man taketh from them*, (John xvi. 22.) for it is their heart that rejoices. They are the beginning of everlasting pleasures, the earnest and foretaste of them; so that they are, in effect, pleasures for evermore.

So then the great truth which I desire my heart and yours may be fully convinced of, is this; That a holy, heavenly life, spent in the service of God, and in communion with him, is, without doubt, the most pleasant and comfortable life any man can live in this world.

CHAPTER II.

THE PLEASURE OF BEING RELIGIOUS, PROVED FROM THE NATURE OF TRUE RELIGION, AND MANY PARTICULAR INSTANCES OF IT.

THE doctrine needs no further explication, nor can have any better, than our own experience of it; but the chief part of this undertaking is to prove the truth of it. And O that God, by me, would set it before you in a true light, so that you may be all convinced of it, and embrace it as a faithful saying, and well worthy of all acceptation, that a godly life is a pleasant life: and that we may be wrought upon to live such a life.

Pleasure is a tempting thing; what yields delight cannot but attract desire; it is next to necessity, so strongly does it urge. Surely, if we were but fully persuaded of this, that religion has pleasure on its side, we should be wrought upon by the allurement of it to be religious. It is certainly so, let us not be in doubt of it. Here is a bait that has no hook under it, a pleasure courting you which has no pain attending it, no bitterness at the latter end of it; a pleasure which God himself invites you to, and which will make you happy, truly and eternally happy: and shall not this work upon you?

But we may entertain ourselves, and our hearers, long enough with discourses of the pleasantness of Wisdom's ways, but they will not profit unless they be *mixed with faith*. O! that we would all mix faith with this truth! that we would yield to the evidence of it.

To make way for the proof of it, I would only desire two things:

1. That you would *lay aside prejudice*, and give a fair and impartial hearing to this cause, and do not prejudge it. He that *answers* any *matter* before he *hears* it, hears it out, it is *folly* and *shame* to him; (Prov. viii. 13, 14.) especially if it be a matter of great importance and concern to himself; a matter of life and death. Be willing, therefore, to believe, that it is possible there *may*, and then I doubt not but to make out, that it is certain there *is* true pleasure in true religion.

You have got a notion, it may be, and are confirmed in it by the common cry of the multitude, that religion is a sour melancholy thing, that it is to bid farewell to all pleasure and delight, and to spend your days in grief, and your years in sighing: and if we offer any thing to the contrary, that it is a pleasant thing, and the best entertainment that can be to the mind, you are ready to say, as Ezekiel's hearers did of him, *Doth he not speak parables?* (Ezek. xx. 49.) does he not speak paradoxes? You startle at it, and start from it as a hard saying, like Nathaniel, when he said, *Can any good thing come out of Nazareth?* (John i. 46.) So you are ready to say, Can there be any pleasure in religion? Believe it, Sirs, there can be, there cannot but be, pleasure in it.

Do not measure religion by the follies of some that profess it, but do not live up to their profession, nor adorn it; let them bear their own burthen, or clear themselves as they can; but you are to judge of things, not persons, and therefore ought not to be prejudiced against religion for their sakes. Nor should you measure by the ill opinions which its adversaries have of it, or the ill name which they endeavour to put it into, who neither know it, nor love it, and therefore care not what unjust things they say to justify themselves in the contempt of it, and to hinder others from embracing it; but think freely of this matter.

2. That you would admit this as a principle, and

abide by it,—that, *The soul is the man:* this is the *Postulatum* that I lay down, in order to the proof of the doctrine, and I hope it will be readily granted me, that man is principally to be considered as an intellectual, immortal being, endued with spiritual powers and capacities, allied to the world of spirits, and accountable to the Father of spirits; that there is a spirit in man, that has sensations and dispositions of its own, active and receptive faculties distinct from those of the body; and that this is the part of us, which we are, and ought to be, most concerned about, because it is really well or ill with us, according as it is well or ill with our souls.

Believe, that in man's present state, the soul and the body have separate and contesting interests; the body thinks it is its interest to have its appetites gratified, and to be indulged in its pleasures; while the soul knows it is its interest to have the appetites of the body subdued and mortified, that spiritual pleasures may be the better relished; and we are here upon our trial, which of these two we will side with.

Be wise, therefore, be resolute, and show yourselves men that are actuated and governed by reason, and are affected with things as reason represents them to you: not reason, as it is in the mere natural man, clouded, and plunged, and lost in sense; but reason elevated and guided by divine revelation to us, and divine grace in us. Walk by faith, and not by sense; let the God that made you, and knows you, and wishes you well, and from whom your judgment must proceed, determine your sentiments in this matter, and the work is done.

Now I shall, in the first place, endeavour to prove this doctrine, by showing you *what religion is*, wherein it *consists*, and what those things are which constitute serious godliness; and then you shall yourselves judge, whether it be not in its own nature pleasant. If you understand religion aright, you will find, that it has an innate sweetness in it, inseparable from it. Let it but speak for itself, and it will recommend itself. The very exhibition of this beauty in its own features and proportions, is enough to bring us all in love with it.

You shall see the pleasures of religion in twelve instances of it.

I. To be religious, is *to know the only true God, and Jesus Christ whom he hath sent*, (John xvii. 3.) And is not that pleasant? This is the first thing we have to do, to get our understandings rightly informed, concerning both the *object* and the medium of our religious regards, to seek and receive this light from heaven, to have it diffused through our souls as the morning light in the air, and to be *turned* to the impressions of it, *as the clay to the seal*, (Job xxxviii. 14.) and this is a pleasure to the soul that understands itself, and its own true interest. *Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun*, (Eccl. xi. 7.) it *rejoiceth the heart*, Prov. xv. 30. Hence, light is often put for joy and comfort; but no light is comparable to that of *the knowledge of the glory of God in the face of Jesus Christ*, 2 Cor. iv. 6.

This is finding the knowledge we had lost, and must for ever have despaired of finding, if God had not made it known to us by his Spirit. It is finding the knowledge that we are undone *without*, and happy for ever in; for what is heaven but this knowledge in perfection? It is finding the knowledge which the soul would covet and rest in, if it had but recovered itself from the delirium, which by the fall it is thrown into. They that *sat in darkness*, when they begin to be religious, begin to *see a great light*, Matt. iv. 16. And it is a pleasing surprise to them; it is coming into a new world; such a pleasure as none could know so well, as he that had his sight given him, though he was *born blind*, John ix. 25. *Blessed are your eyes*, (says Christ to those whom he had brought into an acquaintance with himself,) *for they see. Apply thy heart to my knowledge*, saith Solomon, Prov. xxii. 17, 18. *for it is a pleasant thing if thou keep it within thee.* Thou wilt *eat honey, because it is good*, Prov. xxiv. 13, 14. *and the honey-comb, which is sweet to the taste; so shall the knowledge of wisdom be to thy soul.* Could a learned man, that had hit upon a demonstration in *mathematics*, cry out in a transport of joy, ἕυρηκα, ἕυρηκα,—*I have found, I have found;* and may not they much more boast of the discovery, that have found the knowledge of the Most High?

There is no pleasure in any learning like that of learning Christ, and the things that *belong to our everlasting peace;* for that which is known is not small and trivial, is not doubtful and uncertain, is not foreign to us, and which we are not concerned in; which are things that may much diminish the pleasure of any knowledge; but it is great and sure, and of the last importance to us, and the knowledge of it gives us satisfaction. Here we may rest our souls. To know the perfections of the divine nature, the unsearchable riches of divine grace to be led into the mystery of our redemption and reconciliation by Christ; this is food, such knowledge as this is a feast to the soul: it is *meat indeed*, and *drink indeed:* it is the knowledge of that *which the angels desire to look into*, 1 Peter i. 12. If the knowledge of the law of God was so sweet to David, *sweeter than honey to his taste*, Ps. xix. 10; cxix. 103. how much more should the knowledge of the gospel of Christ be so to us? When God gives this *wisdom* and *knowledge*, with it he *gives joy* to him that is *good in his sight*, Eccl. ii. 26.

I wonder what pleasure or satisfaction those can have in themselves, that are ignorant of God, and Christ, and another world, though they are told there is such a knowledge to be had, and there are

those that have it, and it is their continual entertainment. But thus do men stand in their own light, when they *love darkness rather than light.*

II. To be religious, is to *return to God, and repose in him as the rest of our souls.* And is not that pleasant? It is not only for our understandings to embrace the knowledge of him, but our affections to fasten upon the enjoyment of him: it is to love God as our *chief good*, and to rest in that love; *to love him with all our heart, and soul, and mind, and might*, who is well worthy of all that love, and infinitely more; amiable in himself, gracious to us; who will accept our love, and return it; who has promised to *love those that love him*, Prov. viii. 17. The love of God reigning in the soul (and that is true religion) is as much a satisfaction to the soul, as the love of the world is a vexation to it, when it comes to be reflected upon, and is found to be so ill bestowed.

How pleasant must it needs be, so far to recover ourselves, as to quit the world for a portion and happiness as utterly insufficient to be so, and to depend upon him to be so, who has enough in him to answer our utmost expectations! When we have in vain sought for satisfaction where it is not to be had, to seek it and find it where it is! To come from doating upon *lying vanities*, and *spending our money for that which is not bread*, (Isa. lv. 2.) to live, and live plentifully, upon a God that is enough, a God all-sufficient, and in him to enjoy *our own mercies!* Did ever any thing speak a mind more easy and better pleased than that of David, *Return unto thy rest, O my soul?* (Psalm cxvi. 7.) to God as thy rest, for in him, I am where I would be, I have what I would have: or that, (Ps. xvi. 2, 5, 6.) *O my soul, thou hast said unto the Lord, thou art my Lord, the portion of my inheritance, and of my cup?* And then, *The lines are fallen to me in pleasant places, and I have a goodly heritage?* Or that, (Ps. lxxiii. 25.) *Whom have I in heaven but thee, and there is none upon earth that I desire in comparison of thee; for when flesh and heart fail, thou art the strength* and joy *of my heart, and my portion for ever?*

Religion consists not in raptures and transports; yet, without doubt, holy souls that are at home in God, that have *made the Most High their habitation*, (Ps. xci. 9.) whose desires are toward him, whose delights are in him, who are in him as their centre and element, *dwell at ease.* None can imagine the pleasure that a believer has in his covenant relation to God, and interest in him, and the assurance of his love. Have I taken *thy testimonies* to be *my heritage for ever?* (Ps. cxix. 111.) surely they are the *rejoicing of my heart;* I cannot be better provided for. When King Asa brought his people to renew their covenant with God, it is said *they sware unto the Lord with a loud voice and with shoutings, and with trumpets,* (2 Chron. xv. 14, 15.) *And all* Judah *rejoiced at the oath, for they had sworn with all their heart.* When we come to make it our own act and deed, to *join ourselves to the Lord in an everlasting covenant*, and are upright with him in it, we cannot but be pleased with what we have done; it is a marriage covenant, it is made with joy: (Cant. ii. 16.) *My Beloved is mine, and I am his.*

III. To be religious, is to *come to God as a father, in and by Jesus Christ as a mediator.* And is not this pleasant? We have not only the pleasure of knowing and loving God, but the pleasure of drawing nigh to him, and having by faith a humble freedom and intimacy with him; (Ps. lxv. 4.) *blessed are they that dwell in his courts*, they shall be *satisfied with the goodness of his house, even of his holy temple.* Religion is described by coming *to* God; and what can be more agreeable to a soul that comes *from* him?

It is to come to God as a child to his father, to his father's house, to his father's arms, and to cry, *Abba, Father.* To come as a petitioner to his prince, is a *privilege;* but to come as a child to his father, is a *pleasure;* and this pleasure have all the saints, that have received the *Spirit of adoption.* They can look up to the God that made them, as one that loves them, and has a tender compassion for them, *as a father has for his children*, (Ps. ciii. 13.) and delights to do them good, *taking pleasure in their prosperity;* as one whom though they have offended, yet is reconciled to them, owns them as his children, and encourages them to call him father. When he afflicts them, they know it is in love, and for their benefit, and that still it is *their Father's good pleasure to give them the kingdom*, Luke xii. 32. When Ephraim bemoaned himself *as a bullock unaccustomed to the yoke*, God bemoaned him *as a dear son, as a pleasant child*, Jer. xxxi. 18, 20. And if even prodigals, when penitents, become pleasant children to God, surely they have no reason to be unpleasant to themselves.

But this is not all, it is not only to come to God as a *father*, who *himself loves us*, (John xvi. 27.) but it is to come to him *in the name of Jesus Christ*, who is our *Advocate with the Father;* that by these *two immutable things* we might have *strong consolation*, that we have not only a God to go to, but an Advocate to introduce us to him, and to speak for us. Believing in Christ is sometimes expressed by rejoicing in him; for it is a complacency of soul in the methods which infinite wisdom has taken, of bringing God and man together by a Mediator. *We are the circumcision that rejoice in Christ Jesus*, (Phil. iii. 3.) not only rely upon him, but triumph in him. Paul is not only not ashamed of the cross of Christ, but he *glories in it*, Gal. vi. 14. And when the eunuch is brought to *believe in Christ with all his heart*, he *goes on his way rejoicing*, highly pleased with what he has done.

What a pleasure, what a satisfaction, is it, to lodge the great concerns of our souls and eternity (which,

surely, we cannot but have some careful thoughts about) in such a skilful, faithful hand as that of our Lord Jesus? And this we do by faith. To *cast the burthen* upon him who is *able to save to the uttermost*, and as willing as he is able, and thus to make ourselves easy. How is blessed Paul elevated at the thought of this! *Who is he that condemneth? It is Christ that died, yea, rather, is risen again*, Rom. viii. 34. And with what pleasure does he reflect upon the confidence he had put in Jesus Christ! (2 Tim. i. 12.) *I know whom I have believed, and he is able to keep that which I have committed to him against that day.* They that know what it is to be in pain for sin, and in care to obtain the favour of God, cannot but know what a pleasure it is to believe in Christ as the propitiation for our sins, and our intercessor with God.

How can we live a more pleasant life, than to *live by the faith of the Son of God?* (Gal. ii. 20.) to be continually depending on him, and deriving from him, and referring all to him; and as we have received him, so to *walk in him?* It is in *believing*, that we are *filled with joy and peace*, Rom. xv. 13.

IV. To be religious, is to *enjoy God in all our creature-comforts.* And is not that pleasant? It is to take the common supports and conveniences of life, (be they of the richest, or be they of the meanest,) as the products of his providential care concerning us, and the gifts of his bounty to us, and in them to *taste and see that the Lord is good*, (Ps. xxxiv. 8.) good to all, good to us. It is to look above second causes to the first, through the creature to the Creator, and to say concerning every thing, that is agreeable and serviceable to us, "This I asked, and this I have from the hand of my heavenly Father." What a noble taste and relish does this put into all the blessings with which we are daily loaded; our health and ease, our rest and sleep, our food and raiment, all the satisfaction we have in our relations, peace in our dwellings, success in our callings! The sweetness of these is more than doubled, it is highly raised, when by our religion we are taught and enabled to see them all coming to us from the goodness of God, as our great Benefactor, and thus to enjoy them *richly*, (1 Tim. vi. 17.) while those who look no further than the creature, enjoy them very *poorly*, and only as the inferior creatures do.

Carnal, irreligious people, though they take a greater liberty in the use of the delights of sense than good people dare take, and therein think they have the advantage of them, yet, I am confident, they have not half the true delight in them that good people have; not only because all excesses are a force upon nature, and surfeits are as painful as hunger and thirst, but because, (though they do not thus abuse God's good creatures,) they deprive themselves of the comfort of receiving them from their Father's hand, and are not affected to him as obedient children. *They knew not that I gave them corn, and wine, and oil*, Hos. ii. 8. They make use of the creature, but (Isa. xxii. 11.) *they have not looked unto the Maker thereof, nor had respect to him that fashioned it long ago*, as good people do; and so they come short of the pleasure which good people have.

Is it not pleasant to taste covenant-love in common mercies? very pleasant to see the hand of our heavenly Father spreading our table, filling our cup, making our houses safe, and our beds easy? This they do, that by faith have their eyes ever towards the Lord, that by prayer fetch in his blessing upon all their enjoyments, and by praise give the glory of them to that *mercy* of his which *endureth for ever.* And when thus a continual regard is had to that mercy, an abundant sweetness is thereby infused into all the comforts of this life; for as the wrath and curse of God is the wormwood and the gall, (Lam. iii. 19.) in all the *afflictions* and *miseries* of this life; so his loving kindness is the honey and oil in all the comforts and enjoyments of this life: that is it which is *better than life*, (Ps. lxiii. 3.) and which is abundantly satisfying; which *puts gladness into the heart beyond the joy of harvest*, Ps. iv. 7. Then the *nations* are *glad, and sing for joy*, when not only *the earth yields her increase*, but with it God, even *their own God, gives them his blessing*, Ps. lxvii. 4, 6. And when the church is brought to such a sense of God's grace, as to cry out, *How great is his goodness, and how great is his beauty!* (Zech. ix. 17.) it follows, that then *corn shall make the young men cheerful;* intimating that we have no joy of our enjoyments, no true joy of them, till we are led by these streams to the fountain. *To the pure, all things are pure*, (Tit. i. 15.) and the more pure they are, the more pleasant they are.

V. To be religious, is to *cast all our cares upon God, and to commit all our ways and works to him, with an assurance that he will care for us.* And is not this pleasant? It is a very sensible pleasure to be eased of some pressing burthen which we are ready to sink under; and care is such a burthen: it is a heaviness in the heart of man, which makes it to stoop. Now true religion enables us to *acknowledge God in all our ways*, (Prov. iii. 6.) and then depend upon him to *direct our steps*, and follow his directions, not leaning to our own understanding. It is to refer ourselves, and the disposal of every thing that concerns us in this world, to God, and to his will and wisdom, with an entire acquiescence in his award and arbitration; *Here I am, let the Lord do with me as seemeth good in his eyes*, 2 Sam. xv. 26.

To be truly godly, is to have our wills melted into the will of God in every thing, and to say *Amen* to it, not only as a prayer, but as a covenant; *Father in heaven, thy will be done; not as I will, but as thou wilt.* It is to be fully reconciled to all the disposals of the divine providence, and methods of divine

grace, both concerning others and ourselves: to be satisfied that all is well that God does, and will appear so at last, when the mystery of God shall be finished. And how does the mind enjoy itself that is come to this! How easy is it! It is not only freed from racking anxieties, but filled with pleasing prospects: fears are hereby silenced, and hopes kept up and elevated. Nothing can come amiss to those who have thus been taught by the principles of their religion to make the best of that which is, because it is the will of God; which is making a virtue of necessity.

What uncomfortable lives do they live, that are continually fretting at that which cannot be helped, quarrelling with the disposals of Providence, when they cannot alter them; and thus by contracting guilt as well as by indulging grief, doubling every burthen? But how pleasantly do they travel through the wilderness of this world, who constantly *follow the pillar of cloud and fire*, and accommodate themselves to their lot, whatever it is? That, like Paul, through Christ strengthening them, have learned *in every estate to be content, know how to want, and how to abound?* Phil. iv. 11, 12, 13.

Religion brings the mind to the condition, whatever it is, and so makes it easy, because the condition, though it be not in every thing to our mind, it is according to God's mind, who in all occurrences *performeth the thing that is appointed for us*, (Job xxiii. 14.) and will make all *work for good to them that love him*. When the psalmist had directed us to *delight ourselves always in the Lord*, (Ps. xxxvii, 4, 5.) that is, to make our religion a constant pleasure to ourselves, he directs us, in order thereunto, to *commit our way unto the Lord*, to *trust also in him* that he will *bring it to pass*, so that we shall have *the desire of our hearts*. And when St. Paul had encouraged us to be *careful for nothing*, but *in every thing* to *make our requests known to God*, he assures us that if we do so, *the peace of God, which passeth all understanding, shall keep our hearts and minds*, Phil. iv. 6, 7.

VI. To be religious, is to *rejoice in the Lord alway*, Phil. iii. 1. and iv. 4. And is not that pleasant? It is not only one of the privileges of our religion, that we may rejoice, but it is made one of the duties of it. We are defective in our religion, if we do not live a life of complacency in God, in his being, his attributes, and relations to us. It should be a constant pleasure to us, to think that there is a God; that he is such a one as the Scripture has revealed him to be, a Being infinitely wise and powerful, holy, just, and good; that this God governs the world, and gives law to all the creatures; that he is our owner and ruler; that in his hand our breath is, in his hand our times, our hearts, and all our ways are. Thus certainly it is, and thus it must be, and happy they that can please themselves with these thoughts; as those must needs be a constant terror to themselves, who could wish it were otherwise.

They who thus delight in God have always something, and something very commanding too, to delight in; a fountain of joy that can never be either exhausted or stopped up, and to which they may always have access. How few are there that *live many days*, and *rejoice in them all!* Eccl. xi. 8. Such a thing is supposed indeed, but it is never found true in any, but those that make God their joy, the gladness of their joy, as the psalmist expresses it, (Ps. xliii. 4.) their *exceeding* joy: and in him it is intended the joy should terminate, when we are bid to *rejoice evermore*, 1 Thess. v. 16.

The conversion of the nations to Christ, and his holy religion, is often prophesied of in the Old Testament, under the notion of their being brought into a state of *holy joy*; (Ps. xcvi. 11. and xcvii. 1. and c. 1.) *Let the earth rejoice that the Lord reigns*, and *let the multitude of isles be glad thereof; make a joyful noise unto the Lord, all ye lands*. The gospel is *glad tidings of great joy to all people*, Rom. xv. 10. When Samaria received the gospel, *there was great joy in that city*, Acts viii. 8. so essential is joy to religion.

And the conversation of those that are joined to the Lord, when it is as it should be, is cheerful and joyful. They are called upon to *walk in the light of the Lord*, (Isa. ii. 5.) and to *sing in the ways of the Lord*, (Ps. cxxxviii. 5.) and to *serve the Lord their God with joyfulness and gladness of heart in the abundance of all things*, (Deut. xxviii. 47.) yea, and in the want of all things too, (Hab. iii. 17.) *Though the fig-tree do not blossom, and there be no fruit in the vine*. Has God now accepted *thee*, and thy works in Jesus Christ, *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart*; Eccl. ix. 7. It is the will of God that his people should be a cheerful people, that his Israel should *rejoice in every good thing which the Lord their God giveth them*, (Deut. xxvi. 11.) so that it is their own fault if they have not a continual feast, and be not made to rejoice with the outgoings of every morning, and every evening; for the compassions of that God, in whom they rejoice, are not only constant, but new and fresh daily.

VII. To be religious, is to *make a business of praising God:* And is not that pleasant? It is indeed very unpleasant, and contrary to our inclination, to be obliged continually to praise one that is not worthy of praise; but what can be more pleasant, than to praise him to whom *all* praise is due, and *ours* particularly; to whom we and all the creatures lie under all possible obligations; who is worthy of, and yet exalted far above, all blessing and praise; from whom all things are, and therefore to whom all things ought to be?

There is little pleasure in praising one, whom none praise that are wise and good, but only the *fools in* Israel; but in praising God we concur with the blessed angels in heaven, and all the saints, and do

it in concert with them, who the more they know him, the more they praise him, *Bless the Lord, ye his angels, and all his hosts;* and therefore with what pleasure can I cast in my mite into such a treasury, *Bless the Lord, O my soul!*

There is little pleasure in praising one, who will not regard our praises, nor take notice of our expressions of esteem and affection: but when we *offer to God the sacrifice of praise continually,* (according to the obligation which our religion lays upon us,) that is, *the fruit of our lips, giving thanks to his name,* (Heb. xiii. 15.) we offer it to one that takes notice of it, accepts it, is well pleased with it, smells *a savour of rest* from it, (Gen. viii. 21.) and will not fail to meet those with his mercies, who follow him with their praises: for he has said, that they who *offer praise, glorify him;* such a favourable construction does he put upon it, and such a high stamp upon coarse metal.

Now what is it that we have to do in religion but to *praise God?* We are taken into covenant with God, that we should be to him *for a name, and for a praise,* (Jer. xiii. 11.) are called into his *marvellous light,* that we should *show forth the praises of him that called us,* (1 Pet. ii. 9.) and how can we be more comfortably employed? They are, therefore, *blessed that dwell in God's house,* for *they will be still praising him,* Ps. lxxxiv. 4. And *it is a good thing,* good in itself, and good for us; and it is very pleasant *to give thanks unto the Lord,* and to *show forth his praises,* (Ps. cxxxv. 3. and xcii. 1.) for we cannot do ourselves a greater honour, or fetch in a greater satisfaction, than by *giving unto the Lord the glory due unto his name:* it is not only a heaven upon earth, but it is a pledge and earnest of a heaven in heaven too; for if we be here *every day blessing God,* (Ps. cxlv. 2.) we shall be *praising him for ever and ever;* for thus all that shall go to heaven hereafter begin their heaven now. Compare the hellish pleasure which some take in profaning the name of God, and the heavenly pleasure which others take in glorifying it, and tell me which is preferable.

VIII. To be religious, is *to have all our inordinate appetites corrected and regulated.* And is not that pleasant? To be eased from pain is a sensible pleasure, and to be eased from that which is the disease and disorder of the mind, is a mental pleasure. Those certainly live a most unpleasant, uncomfortable life, that are slaves to their appetites, and indulge themselves in the gratifications of sense, though ever so criminal; that lay the reins on the neck of their lusts, and withhold not their hearts from any joy. The drunkards and unclean persons, though they are said to give themselves up to their pleasures, yet, really, they estrange themselves from that which is true pleasure, and subject themselves to a continual pain and uneasiness.

The carnal appetite is often overcharged, and that is a burthen to the body, and its distemper. When enough is as good as a feast, I wonder what pleasure it can be to take more than enough; and the appetite, the more it is indulged, the more humorsome and troublesome it grows; it is *surfeited,* but not *satisfied;* it does but grow more impetuous, and more imperious. It is true of the body, what Solomon says of a servant, (Prov. xxix. 21.) *He that delicately bringeth up his servant from a child, shall have him become his son,* nay his master, *at the length.* If we suffer the body to get dominion over the soul, so that the interests of the soul must be damaged to gratify the inclinations of the body, it will be a tyrant, (as a usurper generally is,) and will rule with rigour. And as God said to the people, (1 Sam. viii. 18. when by Samuel he had showed them *the manner of the king* that they chose, when they rejected his government,) *you will cry out in that day because of your king which ye have chosen you, and the Lord will not hear;* so it is with those that bring themselves into disorders, diseases, and terrors by the indulgence of their lusts. Who can pity them? They are well enough served for *setting such a king over them. Who hath woe? Who hath sorrow?* (Prov. xxiii. 29, 30.) None so much as they that *tarry long at the wine,* though they think themselves to have the monopoly of pleasure. The truth is, they that live in these pleasures are *dead while they live,* (1 Tim. v. 6.) and while they fancy themselves to take the greatest liberty, really find themselves in the greatest slavery; for they are *led captive by Satan at his will,* and of *whom a man is overcome, of the same is he brought in bondage,* 2 Pet. ii. 19.

And if the carnal appetite has not gained such a complete possession, as quite to extinguish all the remains of reason and conscience; those noble powers, since they are not permitted to give *law,* will give *disturbance;* and there are few that have so full an enjoyment of the forbidden pleasures of sense, but that they sometimes feel the checks of reason, and the terrors of conscience, which mar their mirth, as the hand-writing on the wall did Belshazzar's, and make their lives uncomfortable to them, and justly so, which makes them the more so.

Now to be religious, is to have the exorbitant power of those lusts and appetites broken, and since they will not be satisfied, to have them mortified, and brought into a quiet submission to the commanding faculties of the soul, according to the direction of the divine law; and thus the peace is preserved, by supporting good order and government in the soul.

Those certainly live the most easy, healthful, pleasant lives, that are most sober, temperate, and chaste; that allow not themselves to eat of any forbidden tree, though *pleasant to the eye;* that live regularly, and are the masters, not the servants, of

their own bellies, (1 Cor. ix. 27.) that *keep under their bodies, and bring them into subjection* to religion and right reason, and by laying the axe to the root, and breaking vicious habits, dispositions, and desires, in the strength of divine grace, have made the refraining from vicious acts very easy and pleasant: Rom. viii. 13. *If through the Spirit* we *mortify the deeds of the body*, we live, we live pleasantly.

IX. To be religious, is *to have all our unruly passions likewise governed and subdued.* And is not that pleasant? Much of our torment arises from our intemperate heats, discontent at the providence of God, fretfulness at every cross occurrence, fear of every imaginary evil, envy at those that are in a better state than ourselves, malice against those that have injured us, and an angry resentment of every, the least, provocation. These are thorns and briers in the soul; these spoil all our enjoyments, both of ourselves, and of our friends, and of our God too; these make men's lives unpleasant, and them a terror to themselves, and to all about them.

But when by the grace of God these *roots of bitterness* are plucked up, which bear so much *gall and wormwood*, and we have learned of our Master to be *meek and lowly in heart*, (Matt. xi. 29.) we find *rest to our souls*, we enter into the *pleasant land.* There is scarcely any of the graces of a Christian, that have more of a present tranquillity and satisfaction, both inherent in them, and annexed to them, than this of meekness. *The meek shall eat, and be satisfied*, (Ps. xxii. 26.) they shall *inherit the earth*, (Matt. v. 5.) they shall *delight themselves in the abundance of peace*, (Ps. xxxvii. 11.) and they shall *increase their joy in the Lord*, (Isa. xxix. 19.) which nothing diminishes more than ungoverned passion; for that grieves the Spirit of grace, the Comforter, and provokes him to withdraw, Eph. iv. 30, 31.

How pleasant it is for a man to be master of his own thoughts, to have a calmness and serenity in his own mind, as those have, who have *rule over their own spirits*, and thereby are *kept in peace; peace*, that will break an angry man's heart, but that will not break a meek man's sleep.

X. To be religious, is to *dwell in love to all our brethren*, and *to do all the good we can in this world.* And is not that pleasant? Love is the *fulfilling of the law;* it is the second great commandment, to *love our neighbour as ourselves.* Rom. xiii. 10. All our duty is summed up in one word, which as it is a short word, so it is a sweet word, *Love.* Behold, *how good and how pleasant it is to live in holy love!* Ps. cxxxiii. 1. It is not only pleasing to God, and amiable in the eyes of all good men, but it will be very comfortable to ourselves; for they that *dwell in love, dwell in God, and God in them*, 1 John iv. 16.

Religion teaches us to be kind to our relations, and to please them well in all things; neither to give nor resent provocations; to bear with their infirmities; to be courteous and obliging to all with whom we converse; to keep our temper, and the possession and enjoyment of our own souls, whatever affronts are given us: and can any thing contribute more to our living pleasantly?

By love we enjoy our friends, and have communion with them in all their comforts, and so add to our own; rejoicing with them that do rejoice, 1 Thess. iii. 9. By love we recommend ourselves to their love; and what more delightful than to love, and be beloved? Love is the very element of a pure and sanctified mind, the sweet air it breathes in, the cement of the best society, which contributes so much to the pleasure of human life. The sheep of Christ, united in flocks by the bond of holy love, lie down together in the *green pastures*, by the *still waters*, where there is not only plenty, but pleasure. The apostle (exhorting his friends to *be of good comfort*, (2 Cor. xiii. 11.) and to go on cheerfully in their Christian course) exhorts them, in order to that, to *be of one mind, and to live in peace*, and then *the God of love and peace will be with them.*

And what pleasure comparable to that of doing good? It is some participation of the pleasure of the Eternal Mind, who delights to show mercy, and to do good. Nay, besides the *divinity* of this pleasure, there is a *humanity* in it; the nature of man, if it be not debauched and vitiated, cannot but take pleasure in making any body safe and easy. It was a pleasure to Job, to think that he had *caused the widow's heart to sing for joy*, had been *eyes to the blind, feet to the lame*, and *a father to the poor*, and that they had been *warmed with the fleece of his sheep*, Job xxix. 13, 15, 16. and xxxi. 20. The pleasure that a good man has in doing good, confirms that saying of our Saviour's, that *it is more blessed to give than to receive*, Acts xx. 35.

XI. To be religious, is to *live a life of communion with God.* And is not that pleasant? Good Christians being taken into friendship, have *fellowship with the Father, and with his son Jesus Christ*, (1 John i. 3.) and make it their business to keep up that holy converse and correspondence. Herein consists the life of religion, to converse with God, to receive his communications of mercy and grace to us, and to return pious and devout affections to him: and can any life be more comfortable? Is there any conversation that can possibly be so pleasant as this to a soul that knows itself, and its own powers and interests?

In reading and meditating upon the word of God, we hear God speaking with a great deal of condescension to us, and concern for us; speaking *freely* to us, as a man does to his friend, and about our own business, speaking *comfortably* to us in compassion to our distressful case: and what can be more pleasant to those who have a value for the favour of God, and care about the interests of their

own souls; Ps. cxli. 6. *When their judges are overthrown in stony places, they shall hear my words, for they are sweet:* the words of God will be very sweet to those who see themselves overthrown by sin, and so they will be to all that love God. With what an air of pleasure does the spouse say, *It is the voice of my beloved,* and he speaks *to me?* Cant. ii. 8, 10.

In prayer and praise we speak to God, and we have liberty of speech, have leave to *utter all our words before the Lord,* as Jephthah did his in Mizpeh, Judg. xi. 11. We speak to one whose ear is open, is bowed to our prayers, nay, to whom the *prayer of the upright* is a *delight,* (Prov. xv. 8.) which cannot but make it a very great delight to them to pray. It is not only an *ease* to a burthened spirit to unbosom itself to such a friend as God is, but a pleasure to a soul that knows its own extraction, to have such a *boldness,* (as all believers have,) to *enter into the holiest.*

Nay, we may as truly have communion with God in providences as in ordinances, and in the duties of common conversation, as in religious exercises; and thus, that pleasure may become a continual feast to our souls. What can be more pleasant, than to have a God to go to, whom we may *acknowledge in all our ways,* and whom our *eyes are ever towards;* (Ps. xxv. 15.) to see all our comforts coming to us from his hand, and all our crosses too; to refer ourselves, and all events that are concerning us, to his disposal, with an assurance that he will order all for the best? What a pleasure is it to behold the beauty of the Lord in all his works, and to taste the goodness of the Lord in all his gifts, in all our expectations to see every man's judgment proceeding from him; to make God our hope, and God our fear, and God our joy, and God our life, and God our all! This is to live a life of communion with God.

XII. To be religious, is to *keep up a constant expectation of the glory to be revealed:* it is to set eternal life before us as the mark we aim at, and the prize we run for, and to *seek the things that are above,* Col. iii. 1. And is not this pleasant? It is our duty to think much of heaven, to place our happiness in its joys, and thitherward to direct our aims and pursuits; and what subject, what object, can be more pleasing? We have need, sometimes, to frighten ourselves from sin, with the terrors of *eternal death;* but it is much more a part of our religion, to encourage ourselves in our duty; with the hopes of that *eternal life* which God hath given us, that *life which is in his Son,* 1 John v. 11.

What is Christianity, but *having our conversation in heaven,* (Phil. iii. 20.) trading with the *New Jerusalem;* and keeping up a constant correspondence with that *better country, that is, the heavenly,* as the country we belong to, and are in expectation of; to which we remit our best effects and best affections; where our head and home is, and where we hope and long to be?

Then we are as we should be, when our minds are in a heavenly frame and temper; then we do as we should do, when we are employed in the heavenly work, as we are capable of doing it in this lower world; and is not our religion then a heaven upon earth? If there be a fulness of joy and pleasure in that glory and happiness, which is *grace* and *holiness* perfected; there cannot but be an abundance of joy and pleasure in that *grace* and *holiness,* which is *glory* and *happiness* begun. If there will be such a complete satisfaction in vision and fruition, there cannot but be a great deal in faith and hope, so well founded as that of the saints is. Hence we are said, *believing to rejoice with joy unspeakable,* (1 Pet. i. 8.) and to be *filled with joy and peace in believing,* Rom. xv. 13.

It is the character of all God's people, that they are born *from* heaven, and bound *for* heaven, and have laid up their treasure *in* heaven; and they that know how great, how rich, how glorious, and how well secured that happiness is to all believers, cannot but own, that if that be their character, it cannot but be their unspeakable comfort and delight.

Now sum up the whole, and then tell me, whether religion be not a pleasant thing indeed, when even the *duties* of it themselves are so much the delights of it: and whether we do not serve a good master, who has thus made our work its own wages, and has graciously provided *two* heavens for those that never deserved *one*

CHAPTER III.

THE PLEASANTNESS OF RELIGION PROVED, FROM THE PROVISION THAT IS MADE FOR THE COMFORT OF THOSE WHO ARE RELIGIOUS, AND THE PRIVILEGES THEY ARE ENTITLED TO.

We have already found by *inquiry,* (O! that we could say we had found by experience!) that the very principles and practices of religion themselves have a great deal of pleasantness in them, and the one half of it has not been told us; and yet the comfort that attends religion, and follows after it, cannot but exceed that which is inherent in it, and comes with it. If the *work of righteousness* be *peace,* much more is the *effect of righteousness* so, Isa. xxxii. 17. If the precepts of religion have such an air of sweetness in them, what then have the comforts of it? Behold, *happy is the people,* even in this world, *whose God is the Lord.*

We must conclude, that they who walk in the ways of *Holy Wisdom,* have, or may have, true *peace* and *pleasure;* for God has both taken care for their comfort, and given them cause to be comforted: so that

if they do not live easily and pleasantly, it is their own fault.

I. The God whom they serve, has, in general, taken care *for* their comfort, and has done enough to convince them, that it is his will they should be comforted; that he not only gives them leave to be cheerful, but would have them to be so: for what could have been done more to the satisfaction of his family, than he has done in it?

1. There is a *purchase made* of peace and pleasure for them, so that they come to it fairly, and by a good title. He that purchased them a *peculiar people* to himself, took care that they should be a pleasant people, that their comforts might be a credit to his cause, and the joy of his servants in his work might be a reputation to his family. We have not only *peace with God through our Lord Jesus Christ*, (Rom. v. 1, 2, 3.) but peace in our own consciences too: not only peace *above*, but peace *within*; and nothing less will pacify an offended conscience, than that which satisfied an offended God. Yet this is not all, we have not only inward peace, but we *rejoice in the hope of the glory of God*, and triumph *over*, nay, we triumph *in, tribulation*.

Think what a vast expense (if I may so say) God was at, of blood and treasure, to lay up for this, and secure to us, not only a future bliss, but present pleasure, and the felicities not only of our home but of our way. Christ had *trouble*, that we might have *peace; pain*, that we might have *pleasure; sorrow*, that we might have *joy*. He wore the crown of thorns, that he might crown us with roses, and a lasting joy might be upon our heads. He put on the *spirit of heaviness*, that we might be arrayed with the *garments of praise*. The garden was the place of his agony, that it might be to us a *garden of Eden*, and there it was that he covenanted with his prosecutors for the disciples, (upon his surrendering himself,) saying in effect to all agonies, as he did to them, *If ye seek me let these go their way*, (John xviii. 8.) If I be resigned to trouble, let them *depart in peace*.

This was that which made *Wisdom's* ways *pleasantness*; the *everlasting righteousness* which Christ, by dying, wrought out, and brought in. This is the foundation of the treaty of peace, and consequently the fountain of all those consolations which believers are happy in. Then it is, that *all the seed of* Israel *glory*, when they can each of them say, *In the Lord have I righteousness and strength*; (Isa. xlv. 24, 25.) and then Israel shall dwell safely, in a holy security, when they have learned to call Christ by this name, *The Lord our Righteousness*, Jer. xxiii. 6. If Christ had not gone to the Father, as our High Priest, with the blood of sprinkling in his hand, we could never have rejoiced, but must have been always trembling.

Christ is *our peace*, (Eph. ii. 14, 17.) not only as he *made peace* for us with God; but as he *preached* to them *that were afar off, and to them that were nigh*, and has engaged that his people, whenever they may have trouble in the world, shall have *peace in him*; (John xvi. 33.) upon the assurance of which they may *be of good cheer*, whatever happens. It is observable, that in the close of that ordinance which Christ instituted in *the night wherein he was betrayed*, (to be a memorial of his sufferings,) he both sung a hymn of joy, and preached a sermon of comfort; to intimate, that that which he designed in dying for us, was to give us *everlasting consolation, and good hope through grace*, (2 Thess. ii. 16.) and that we should aim at in all our commemorations of his death.

Peace and comfort are bought and paid for; if any of those who were designed to have the benefit of this purchase, deprive themselves of it, let them bear the blame, but let him have the praise who intended them the kindness; and who will take care, that though his kindness be deferred, it shall not be defeated; for though his disciples may be sorrowful for a time, *their sorrow shall be turned into joy*, John xvi. 20.

2. There are *promises made* to believers of *peace* and *pleasure*. The benefits Christ bought for them, are conveyed to them and settled upon them in the covenant of grace; which is *well-ordered in all things*, (2 Sam. xxiii. 5.) for the comfort and satisfaction of those, who have made that covenant *all their salvation and all their desire*. There it is that *light is sown for the righteous*, and it will come up again in due time; the promises of that covenant are the *wells of salvation* out of which they *draw water with joy*; the *breasts of consolation*, out of which, by faith, they *suck and are satisfied*, Isa. xii. 3. and lxvii. 11.

The promises of the Old Testament, that point at gospel times, speak mostly of this as the blessing reserved for those times, that there should be great joy and rejoicing; (Isa. xxxv. 1. and lx. 1.) *The desert shall rejoice and blossom as the rose; Arise, shine, for the light is come*. The design of the gospel was to make religion a more pleasant thing than it had been, by freeing it, both from the burthensome services which the Jews were under, and from the superstitious fears which the heathen kept themselves and one another in awe with; by enlarging the privileges of God's people, and making them easier to come at.

Every particular believer is interested in the promises made to the church, and may put them in suit, and fetch in the comfort contained in them, as every citizen has the benefit of the charter, even the meanest. What a pleasure may one take in applying such a promise as that, *I will never leave thee, nor forsake thee?* Or that, *All things shall work for good to them that love God?* These, and such as these, *guide our feet in the ways of peace*; and as they are a firm foundation on which to build our hopes, so they are a full fountain from which to draw our joys.

By the *exceeding great and precious promises*, we *partake of a divine nature*, (2 Pet. i. 4.) in this instance of it as much as any, a comfortable enjoyment of ourselves: and by all the other promises that promise is fulfilled, Isa. lxv. 13, 14. *My servants shall eat, but ye shall be hungry; my servants shall drink, but ye shall be thirsty; my servants shall rejoice, but ye shall be ashamed; my servants shall sing for joy of heart, but ye shall cry for sorrow of heart:* and the encouragement given to all the church's faithful friends, is made good, *Rejoice ye with Jerusalem, and be glad with her all ye that love her;* Isa. lxvi. 10.

3. There is *provision made for the application* of that which is *purchased* and *promised* to the saints. What will it avail that there is wine in the vessel, if it be not drawn out? that there is a cordial made up, if it be not administered? Care is therefore taken, that the people of God be assisted in making use of the comforts treasured up for them in the everlasting covenant.

A religious life, one may well expect, should be a very comfortable life; for Infinite Wisdom has devised all the means that could be to make it so; *What could have been done more for God's vineyard*, (Isa. v. 4.) to make it flourishing as well as fruitful, than what he has *done in it?* There is not only an overflowing fulness of oil in the *Good Olive*, but *golden pipes*, (as in the prophet's vision, Zech. iv. 12.) for the conveyance of that oil to the lamps, to keep them burning. When God would himself furnish a paradise for a beloved creature, there was nothing wanting that might contribute to the comfort of it; in it was planted *every tree that was pleasant to the sight, and good for food*, (Gen. ii. 9.) so in the gospel there is a paradise planted for all the faithful offspring of the second Adam: a Canaan, a land *flowing with milk and honey*, a *pleasant land*, a *rest* for all the spiritual seed of Abraham. Now, as God put Adam into paradise, and brought Israel into Canaan, so he has provided for the giving of possession to all believers, of all that comfort and pleasure that is laid up for them. As in the garden of Eden, innocency and pleasure were twisted together; so, in the gospel of Christ, grace and peace, *righteousness and peace have kissed each other*, (Ps. lxxxv. 10.) and all is done that could be wished, in order to our *entering into this rest*, this blessed *sabbath*, (Heb. iv. 3, 9.) So that if we have not the benefit of it, we may thank ourselves: God would have comforted us, and we would not be comforted, our souls refused it.

Four things are done with this view, that those who live a godly life, may live a comfortable and pleasant life; and it is a pity they should receive the grace of God herein in vain.

(1.) The *Blessed Spirit* is sent to be the *Comforter;* he does also enlighten, convince, and sanctify, but he has his name from this part of his office, (John xiv. 16.) he is, ὁ παράκλητος, *the Comforter*. As the *Son of God* was sent to be the *Consolation of Israel*, (Luke ii. 25.) to provide matter for comfort; so the *Spirit of God* was sent to be the Comforter, to apply the consolation which the Lord Jesus has provided. Christ came to make peace, and the Spirit to speak peace, and to *make us to hear joy and gladness*, even such as will cause *broken bones* themselves to *rejoice*, Ps. li. 8. Christ having wrought out the salvation for us, the work of the Spirit is to give us the comfort of it; hence the joy of the saints is said to be the *joy of the Holy Ghost*, (1 Thess. i. 6.) because it is his office to administer such comforts as tend to the filling of us with joy.

God, by his Spirit *moving on the face of the waters*, made the world according to the word of his power; and by his Spirit moving on the souls of his people, even when they are a perfect chaos, he *creates the fruit of the lips*, Peace, (Isa. lvii. 19.) the product of the word of his promise; and if he did not create it, it would never be: and we must not only attend to the word of God speaking to us, but submit to the Spirit of God working upon us with the word.

The Spirit, as a Comforter, was given not only for the relief of the saints in the suffering ages of the church, but to continue with the church *alway to the end*, for the comfort of believers, in reference to their constant sorrows, both temporal and spiritual; and what a favour is this to the church, no less needful, no less advantageous, than the sending of the Son of God to save us, and for which, therefore, we should be no less thankful. Let this article never be left out of our songs of praise, but let us always give thanks to him, who not only sent his *Son to make satisfaction for us*, for *his mercy endureth for ever*, but sent his *Spirit to give satisfaction for us*, for *his mercy endureth for ever;* sent his Spirit not only to work in us the disposition of children towards him, but also to witness to our adoption, and *seal us to the day of redemption*.

The Spirit is given to be our Teacher, and to *lead us into all truth*, and as such he is a Comforter; for by rectifying our mistakes, and setting things in a true light, he silences our doubts and fears, and sets things in a pleasant light. The Spirit is our Remembrancer, to put us in mind of that which we do know, and as such he is a Comforter; for, like the disciples, we distrust Christ in every exigence, because we *forget the miracles of the loaves*, Mat. xvi. 9. The Spirit is our Sanctifier; by him sin is mortified, and grace wrought and strengthened, and as such he is our Comforter; for nothing tends so much to make us easy, as that which tends to make us holy. The Spirit is our Guide, and we are said to be *led by the Spirit*, and as such he is our Comforter; for under his conduct we cannot but be led into *ways of pleasantness*, to the *green pastures*, and *still waters*.

(2.) The *Scriptures* are written, *that our joy may be full;* (1 John i. 4.) that we may have that joy which alone is filling, and has that in it which will fill up the vacancies of other joys, and make up their deficiencies; and that we may be full of that joy, may have more and more of it, may be wholly taken up with it, and may come, at length, to the full perfection of it in the kingdom of glory: *these things are written to you*, not only that you may *receive the word with joy*, at first, when it is a new thing to you, but that your *joy may be full*, and constant. The word of God is the chief conveyance, by which comfort is communicated from Christ, the fountain of life, to all the saints. That book, which the *Lamb*, that was *slain*, took out of the *right hand of him that sat on the throne*, is that which we are by faith to feed upon and digest, and to fill our souls with; and we shall find that it will, like Ezekiel's roll, (Ezek. iii. 3.) *be in our mouths as honey for sweetness*, and the opening of its seals will put a *new song into our mouth*, Rev. v. 9.

Scripture light is pleasant, much more sweet, more pleasant, than for the *eyes to behold the sun;* the manner of its conveyance is such, as makes it abundantly more so, for God speaks to us after the manner of men, in our own language. The comforts which the Scripture speaks to us are the *sure mercies of David*, such as we may depend upon, and it is continually speaking. The Scriptures we may have always with us, and whenever we will, we may have recourse to them; so that we need not be to seek for cordials at any time. The *word is nigh thee*, (Rom. x. 8.) in thy house, and in thy hand, and it is thine own fault if it be not in *thy mouth*, and in thy heart. Nor is it a spring shut up, *nor a fountain sealed:* those that compare spiritual things with spiritual, will find the Scripture its own interpreter; and spiritual pleasure to flow from it as easily, as plentifully, to all that have spiritual senses exercised, as the honey from the comb.

The saints have found pleasure in the word of God, and all those who have given up themselves to be led and ruled by it. It was such a comfort to David in his distress, that if he had not had that for *delight*, he would have *perished in his affliction*, (Ps. cxix. 92.) nay, he had the joy of God's word to be his continual entertainment, (Ps. cxix. 54.) *Thy statutes have been my songs in the house of my pilgrimage:*—" *Thy words were found*, (says Jeremiah,) *and I did eat them*, feast upon them with as much pleasure, as ever any hungry man did upon his necessary food, or epicure upon his dainties; I perfectly regaled myself with them; and *thy word was unto me the joy and rejoicing of my heart:*" (Jer. xv. 16.) and we not only come short of their experiences, but frustrate God's gracious intentions, if we do not find pleasure in the word of God; for *whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures, might have hope*, Rom. xv. 4.

(3.) *Holy ordinances* were *instituted* for the furtherance of our comfort, and to make our religion pleasant unto us. The conversation of friends with each other, is reckoned one of the greatest delights of this world; now ordinances are instituted for the keeping up of our communion with God, which is the greatest delight of the soul that is allied to the other world. God appointed to the Jewish church a great many feasts in the year (and but one fast, and that but for one day) for this end, that they might *rejoice before the Lord their God*, they and their families, Deut. xvi. 11.

Prayer is an ordinance of God, appointed for the fetching in of that peace and pleasure which is provided for us. It is intended to be not only the ease of our *hearts*, by casting our burthen upon God, as it was to Hannah, (1 Sam. i. 18.) who, when she had prayed, *went her way, and did eat, and her countenance was no more sad;* but to be the joy of our hearts, by putting the promises in suit, and improving our acquaintance with heaven: *Ask, and ye shall receive, that your joy may be full*, John xvi. 24. There is a throne of grace erected for us to come to; a Mediator of grace appointed, in whose name to come; the Spirit of grace given to help our infirmities, and an answer of peace promised to every prayer of faith: and all this, that we might fetch in, not only sanctifying, but comforting, grace *in every time of need*, Heb. iv. 16. God's house, in which wisdom's children dwell, is called *a house of prayer*, and thither God brings them, on purpose to *make them joyful*, Isa. lvi. 7.

Singing of psalms is a gospel ordinance, that is designed to contribute to the pleasantness of our religion; not only to express, but to excite, and to increase, our holy joy. In singing to the Lord, we make a *joyful noise to the Rock of our salvation*, Ps. xcv. 1. When the apostle had warned all Christians to take heed of drunkenness, *Be not drunk with wine, wherein is excess*, lest they should think, that thereby he restrained them from any mirth, that would do them good, he directs them, instead of the song of the drunkard, when the heart is merry with wine, to entertain themselves with the songs of angels; (Eph. v. 18, 19.) *Speaking to yourselves* (when you are disposed to please yourselves) *in psalms, and hymns, and spiritual songs, singing and making melody in your hearts to the Lord.* There is no substance in this ordinance, but the word and prayer put together; but the circumstance of the voice and tune being a natural means of affecting our hearts, both with the one and with the other, God, in condescension to our state, has been pleased to make a particular ordinance of it, to show how much it is his will, that we should be cheerful: (Jâm. v. 13.) *Is any merry, let him sing psalms.* Is

any vainly merry? let him suppress the vanity, and turn the mirth into a right channel; he need not banish nor abjure the mirth, but let it be holy, heavenly mirth, and in that mirth let him sing psalms. Nay, *Is any afflicted*, and merry in his affliction, let him show it by *singing psalms*, as Paul and Silas did, *in the stocks*, Acts xvi. 25.

The Lord's day is appointed to be a pleasant day, a day of holy rest, nay, and a day too of holy joy; a thanksgiving day: (Ps. 118. 24.) *This is the day which the Lord hath made, we will rejoice, and be glad in it.* The Psalm or Song for the Sabbath-day begins thus, *It is a good thing to give thanks to the Lord*, Ps. xcii. 1. So far were the primitive Christians carried in this notion, that the Lord's day was designed for holy triumph and exultation, that they thought it improper to kneel in any act of worship on that day.

The Lord's supper is a spiritual feast; and a *feast* (Solomon says, Eccl. x. 19.) was *made for laughter*, and so was this for holy joy. We celebrate the memorials of his death, that we may rejoice in the victories that he obtained, and the purchases he made, by his death; and may apply to ourselves the privileges and comforts, which by the covenant of grace are made *ours*. *There* we cannot but be *glad*, and *rejoice in him*, *where* we *remember his love more than wine*, Cant. i. 4.

(4.) The ministry is appointed for the comfort of the saints, and their guides in the ways of wisdom are instructed, by all means possible, to make them *ways of pleasantness*, and to encourage them to go on pleasantly in those ways. The priests of old were *ordained for men*, (Heb. v. 1, 2.) and were therefore *taken from among men*, that they might have compassion upon the mourners. And the prophets had this particularly in their commission, *Comfort ye, comfort ye my people, speak ye comfortably to Jerusalem*, Isa. xl. 1.

Gospel-ministers, in a special manner, are appointed to be the helpers of the joy of the Lord's people; to be Barnabases, *Sons of consolation;* to *strengthen the weak hands*, and *feeble knees*, and to say to them who are of a *fearful heart*, *Be strong*, Isa. xxxv. 3, 5. The tabernacles of the Lord of hosts being amiable, the care of all that serve in those tabernacles, must be to make them appear so; that they who compass the altars of God, may find him *their exceeding joy*.

Thus has God taken care for the comfort of his people, so that he is not to be blamed if they be not comforted. But that is not all:

II. There are many particular benefits and privileges which they are entitled to, who walk in the ways of religion, that contribute very much to the pleasantness of those ways. By the blood of Christ those benefits and privileges are procured for them, which speaks them highly valuable, and by the covenant of grace they are secured to them, which speaks them unalienable.

1. Those who walk in Wisdom's ways are *discharged from the debts of sin*, and that is *pleasant*. They are privileged from arrests, (Rom. viii. 33.) *Who shall lay any thing to their charge?* while *it is God that justifies* them, and will stand by his own act, against hell and earth: and *he is* always *near that justifies them*, Isa. l. 8. And so is their Advocate, that pleads for them, nearer than their accuser, though he stand at their right hand to resist them; and is able to cast him out, and all his accusations.

Surely, they put a force upon themselves, that are merry and pleasant under the guilt of sin: for if conscience be awake, it cannot but have a *fearful looking for of wrath;* but if sin be done away, the burthen is removed, the wound is healed, and all is well: "*Son, be of good cheer*, (Mat. ix. 2.) Though sick of a palsy, yet be cheerful, for *thy sins are forgiven thee;* and therefore, not only they shall not hurt thee, but God is reconciled to thee, and will do thee good. Thou mayst enjoy the comforts of this life, and fear no snare in them; mayst bear the crosses of this life, and feel no sting in them; and mayst look forward to another life without terror or amazement."

The pain which true penitents experience in their reflections upon their sins, makes the pleasure and satisfaction they have in the assurance of the pardon of them doubly sweet; as the sorrow of a woman in travail is not an allay, but rather a foil to the *joy*, that a *child is born into the world*. No pain is more acute than that of broken bones, to which the sorrows of a penitent sinner are compared; but when they are well set, and well knit again, they are not only made easy, but they are made to rejoice, to which the comforts of a pardoned sinner are compared: *Make me to hear joy and gladness, that the bones which thou hast broken may rejoice*, Ps. li. 8. All our bones, when kept, that not one of them was broken, must say, Lord, who is like unto thee? But there is a more sensible joy for one displaced bone reduced, than for the multitude of the bones that were never hurt; for one lost sheep brought home, than for ninety and nine that went not astray. Such is the pleasure which they have, that know their sins are pardoned.

When God's prophets must speak comfortably to Jerusalem, they must tell her that her *iniquity is pardoned*, Isa. xl. 2. Such a pleasure there is in the sense of the forgiveness of sins, that it enables us to make a light matter of temporal afflictions, particularly that of sickness, (Isa. xxxiii. 24.) *The inhabitants shall not say, I am sick, for the people that dwell therein shall be forgiven their iniquity.* And to make a great matter of temporal mercies, when they are thus sweetened and secured, particularly that of recovery from sickness; (Isa. xxxviii. 17.)

Thou hast, in love to my soul, cured my body, and *delivered it from the pit of corruption, for thou hast cast all my sins behind thy back.* If our sins be pardoned, and we know it, we may go out, and come in, in peace, nothing can come amiss to us; we may lie down and rise up with pleasure, for all is clear between us and heaven: thus *blessed is the man whose iniquity is forgiven.*

2. They have *the Spirit of God witnessing with their spirits, that they are the children of God,* Rom. viii. 16. and that is pleasant. Adoption accompanies justification, and if we have an assurance of the *forgiveness of our sins according to the riches of God's grace,* (Eph. i. 5, 7.) we have an assurance of this further comfort, that we were *predestinated unto the adoption of children by Jesus Christ.* The same evidence, the same testimony that is given of our being pardoned, serves as an evidence and testimony of our being preferred, our being thus preferred. Can the children of princes and great men please themselves with the thoughts of the honours and expectations that attend that relationship? And may not the children of God think with pleasure on the *adoption* they have *received,* (Gal. iv. 6.) the *Spirit of adoption,* and that Spirit is witness to their adoption? And the pleasure must be the greater, and make the stronger impression of joy, when they remember, that they were by nature not only *strangers* and *foreigners,* but *children of wrath,* and yet are thus highly favoured.

The comfort of relations is none of the least of the delights of this life; but what comfort of relations is comparable to this, of being related to God, as our Father; and to Christ, as our elder Brother; and to all the saints and angels too, as belonging to the same family; which we are happily brought into relation to? The pleasure of claiming and owning this relation, is plainly intimated in our being taught to cry, *Abba, Father,* (Rom. viii. 15.) why should it be thus doubled, and in two languages? but to intimate to us, the unaccountable pleasure and satisfaction with which good Christians call God *Father;* it is the string they harp upon, *Abba, Father.*

With what pleasure does David's own spirit witness to this! *O my soul, thou hast said unto the Lord, thou art my Lord;* (Ps. xvi. 2.) and it is more to me that God is mine, than if all the world were mine. But when with our spirits the *Spirit of God* witnesses this too, saying to thy soul, "Yea, *he is thy God,* and he owns thee as one of his family; witness what he has wrought both *in thee,* and *for thee,* by my hand;" what joy does this fill the soul with, *joy unspeakable;* especially considering that, as the prophet speaks in the place, in the same heart and conscience, where it was said, (and by the Spirit too, when he convinced as a Spirit of bondage,) *Ye are not my people,* even *there it shall be said unto them,* by the Spirit, (when he comforts as a Spirit of adoption,) *Ye are the sons of the living God,* Hos. i. 10.

3. They have *access with boldness to the throne of grace,* and that is *pleasant.* Prayer not only fetches in peace and pleasure, but it is itself a great privilege, and not only an honour, but a comfort; one of the greatest comforts of our lives, that we have a God to go to at all times, so that we need not fear coming unseasonably, or coming too often: and in all places, though as Jonah in the *fish's belly,* or as David in the *depths,* or *in the ends of the earth,* Ps. cxxx. 1. and lxi. 2.

It is a pleasure to one that is full of care and grief to unbosom himself; and we are welcome to *pour out our complaint* before God, and to show *before him our trouble,* (Ps. cxlii. 2.) and to one that wants, or fears wanting, to petition one that is able and willing to supply the wants. And we have great encouragement to *make our requests known to God;* we have *access with confidence,* (Eph. iii. 12.) not *access with difficulty,* (as we have to great men,) nor access with uncertainty of acceptance, as the Ninevites, *Who can tell if God will return* to us? But we have access with assurance, *whatsoever we ask* in faith, according to his will, *we know that we have the petitions that we desired of him,* 1 John v. 15.

It is a pleasure to talk to one that we love, and that we know loves us, and though far above us, yet takes notice of what we say, and is tenderly concerned for us: what a pleasure is it then to speak to God! to have not only a liberty of access, but a liberty of speech, παῤῥησία, freedom to utter all our mind, humbly, and in faith; *boldness to enter into the holiest by the blood of Jesus,* Heb. x. 19, 20. (and not with fear and trembling, as the high priest under the law, *entered into the holiest,*) and boldness to *pour out our hearts* before God, (Ps. lxii. 8.) as one (though he knows our case better than we ourselves) who will give us the satisfaction of knowing it from us, according to our own showing. Beggars that have good benefactors, live as pleasantly as any other people; it is the case of God's people, they are beggars, but they are beggars to a bountiful Benefactor, that is *rich in mercy to all that call upon him:* Blessed are they that *wait daily at the posts of wisdom's doors,* Prov. viii. 34. If the prayer of the upright be God's delight, it cannot but be theirs, Cant. ii. 14.

4. They have *a sanctified use of all their creature-comforts,* and that is *pleasant. The Lord knows the way of the righteous,* and takes cognizance of all their concerns; (Ps. xxxvii. 23.) *The steps,* yea, and the stops too, *of a good man are ordered by the Lord;* both his successes when he goes forward, and his disappointments when he goes backward; he blesses the work of their hands, and his blessing *makes rich, and adds no sorrow with it,* Prov. x. 22. More is im-

plied than is expressed; it adds joy with it, infuses a comfort into it.

What God's people have, be it little or much, they have it from the love of God, and with his blessing, and then *behold all things are clean* and sweet *to them;* they come *from* the hand of a Father, *by* the hand of a Mediator, not in the channel of common providence, but by the golden pipes of the promises of the covenant. Even the *unbelieving husband*, though not sanctified himself, yet is *sanctified to the believing wife*, (1 Cor. vii. 14.) and so is the comfort of other relations; for to those who please God, every thing is pleasing, or should be so, and is made so by his favour. And hence it is, (Ps. xxxvii. 16.) that *a little that a righteous man has*, having a heart to be content with it, and the divine skill of enjoying God in it, is better to him than the riches of many wicked were to them; and that *dinner of herbs where love is*, and the *fear of the Lord*, is better, and yields abundantly more satisfaction, than *a stalled ox*, and *hatred* and *trouble therewith*, Prov. xv. 16, 17.

5. They have the *testimony of their own consciences for them in all conditions*, and that is *pleasant*. A good conscience is not only a brazen wall, but a continual feast; and all the melody of Solomon's instruments of music of all sorts, were not to be compared with that of the bird in the bosom, when it sings sweet. If Paul has a *conscience void of offence*, though he be *as sorrowful, yet he is always rejoicing;* nay, and even when he is *pressed above measure*, (2 Cor. i. 8, 12.) and has *received a sentence of death within himself, his rejoicing is this*, even *the testimony of his conscience* concerning his integrity.

As nothing is more painful and unpleasant, than to be smitten and reproached by our own hearts; to have our consciences fly in our faces, and give us our own; so, there is nothing more comfortable, than to be upon good grounds reconciled to ourselves; to *prove our own work* (Gal. vi. 4.) by the touchstone of God's word, and to find it right, for then have we *rejoicing in ourselves alone, and not in another*. For *if our hearts condemn us not*, (1 John iii. 21.) *then have we confidence towards God;* may *lift up our face without spot* unto him, and comfortably appeal to his omniscience: *Thou, O Lord, knowest me, thou hast seen me, and tried my heart towards thee*, Jer. xii. 3.

This will not only make us easy under the censures and reproaches of men, as it did Job, *My heart shall not reproach me*, though you do; and Paul, *It is a very small thing with me to be judged of man's judgment;* but it will be a continual delight to us, to have our own hearts say, *Well done*. For the voice of an enlightened, well-informed conscience, is the voice of God, it is his deputy in the soul. The *thoughts* of the sober heathen *between themselves* when they did not *accuse*, yet the utmost they could do was but to *excuse*, which is making the best of bad; but they who have their *hearts sprinkled from an evil conscience* by the blood of Christ, (Rom. ii. 15.) are not only *excused*, but encouraged and commended, for their *praise is not of men, but of God*.

It is easy to imagine the holy, humble pleasure that a good man has, in the just reflection upon the successful resistance of a strong and threatening temptation; the seasonable suppressing and crossing of an unruly appetite or passion, and a check given to the tongue, when it was about to *speak unadvisedly*. What a pleasure is it to look back upon any good word spoken, or any good work done, in the strength of God's grace, to his glory, and any way to the advantage of our brethren, either for soul or body! With what a sweet satisfaction may a good man lay down in the close of the Lord's day, if God has enabled him, in some good measure, to do the work of the day in the day, according as the duty of the day requires? We may then *eat our bread with joy*, and *drink our wine with a merry heart*, when we have some good ground to hope, that *God now accepteth our works* through Jesus Christ, Eccl. ix. 7.

6. They have the *earnests and foretastes of eternal life and glory*, and that is pleasant indeed. They have it not only secured to them, but dwelling in them, in the first-fruits of it, such as they are capable of in their present imperfect state, (1 John v. 13.) *These things are written unto you that believe on the name of the Son of God, that ye may know*, not only that you *shall have*, but *that you have eternal life;* you are *sealed with that holy Spirit of promise*, (Eph. i. 13, 14.) marked for God, which is the *earnest of our inheritance*, not only a ratification of the grant, but part of the full payment.

Canaan, when we come to it, will be a land flowing with milk and honey; *in God's presence*, there is *a fulness of joy* and *pleasures for evermore*, Ps. xvi. 11. But lest we should think it long ere we come to it, the God whom we serve has been pleased to send to us, as he did to Israel, some clusters of the grapes of that good land to meet us in the wilderness: which if they were sent as an excuse of the full enjoyment, and we were to be put off with them, that would put a bitterness into them; but being sent us in earnest of the full enjoyment, that puts a sweetness into them, and makes them pleasant indeed.

A day in God's courts, an hour at his table in communion with him, is very pleasant, better than *a thousand days*, than ten thousand hours, in any of the enjoyments of sense; but this very much increases the pleasantness of it, that it is the pledge of a blessed eternity, which we hope to spend *within the vail*, in the vision and fruition of God. Sabbaths are sweet, as they are earnests of the everlasting sabbatism, or *keeping of a sabbath* (as the apostle calls it, Heb. iv. 9.) which *remains for the people of*

God.——Gospel feasts are therefore sweet, because earnests of the everlasting feast, to which we shall sit down with Abraham, and Isaac, and Jacob. The joys of the Holy Ghost are sweet, as they are earnests of that joy of our Lord, into which all Christ's good and faithful servants shall enter. Praising God is sweet, as it is an earnest of that blessed state, in which we shall not rest day or night from praising God. The communion of saints is sweet, as it is an earnest of the pleasure we hope to have in the *general assembly, and church of the first-born*, Heb. xii. 23.

They that travel in Wisdom's ways, though sometimes they find themselves walking in the low and darksome *valley of the shadow of death*, where they can see but a little way before them, yet at other times they are led with Moses to the top of mount Pisgah, and thence have a pleasant prospect of the land of promise, and the glories of that good land, not with such a damp upon the pleasure of it as Moses had, (Deut. xxxiv. 4.) *Thou shalt see it with thine eyes, but thou shalt not go over thither;* but such an addition to the pleasure of it as Abraham had, when God said to him, (Gen. xiii. 15.) *All the land which thou seest, to thee will I give it.* Take the pleasure of the prospect as a pledge of the possession shortly.

CHAPTER IV.

THE DOCTRINE FURTHER PROVED BY EXPERIENCE.

HAVING found religion in its own nature *pleasant*, and the comforts and privileges so, with which it is attended; we shall next try to make this truth more evident, by appealing to such as may be thought competent witnesses in such a case. I confess, if we appeal to the *natural man*, the mere *animal* (as the word signifies, 1 Cor. ii. 14.) that looks no further than the things of sense, and judges by no other rule than sense, and *receiveth not the things of the Spirit of God*, for they are *foolishness to him;* such a one will be so far from consenting to this truth, and concurring with it, that he will contradict and oppose it: our appeal must be to those, that have some spiritual senses exercised, for otherwise *the brutish man knows not, neither doth the fool understand this*, Ps. xcii. 6.

We must therefore be allowed to appeal to convinced sinners, and comforted saints; wicked people whom the Spirit has roused out of a sinful security, and godly people, whom the Spirit has put to rest in a holy serenity, are the most competent witnesses to give evidence in this case; and to their experience we appeal.

I. Ask those that have tried the ways of sin and wickedness, of vice and profaneness, and begin to pause a little, and to consider, whether the way they are in be right; and let us hear what is their experience concerning those ways; and our appeal to them is in the words of the apostle, *What fruit had ye then in those things, whereof ye are now ashamed?* Rom. vi. 21. Not only, What fruit *will ye have* at last, when the end of these things is death? or, (as Job xxi. 21.) *What pleasure hath he in his house after him, when the number of his months is cut off in the midst?* But what fruit, what pleasure had ye then, when you were in the enjoyment of the best of it?

Those that have been running to an excess of riot, that have laid the reins on the neck of their lusts, have rejoiced with the *young man in his youth*, and *walked in the way of their hearts, and the sight of their eyes*, have taken a boundless liberty in the gratifications of sense, and have made it their business to extract out of this world, whatever may pass under the name of pleasure: ask them now, when they begin to reflect, which they could not find in their hearts to do while they were going on in their pursuit, what they think of those pleasures which pretend to vie with those of religion; and they will tell you,

1. That *the pleasure of sin was painful and unsatisfying in the enjoyment*, and which then they had no reason to boast of. It was a sordid pleasure, and beneath the dignity of a man, and which could not be had, but by yielding up the throne in the soul to the inferior faculties of sense, and allowing them the dominion over reason and conscience, which ought to command and give law. It was the gratifying of an appetite which was the disease of the soul, and which would not be satisfied, but, like the daughters of the horse-leech, still cry, *Give, give.*

What poor pleasure has the covetous man in the wealth of the world! It is the *lust of the eye* that is thereby humoured, for *what good has the owner thereof, save the beholding thereof with his eyes?* And what a poor satisfaction is that! And yet even that is no satisfaction neither, for *he that loveth silver*, will find, that the more he has, the more he would have, so that he *shall not be satisfied with silver;* nay, it fastens upon the mind a burthen of care and perplexity, so that *the abundance of the rich will not suffer him to sleep*, Eccl. v. 10, 11, 12.

Drunkenness passes for a pleasant sin, but it is a brutish pleasure, for it puts a force upon the powers of nature, disturbs the exercise of reason, and puts men out of the possession and enjoyment of their own souls; and so far is it from yielding any true satisfaction, that the gratifying of this base appetite is but bringing oil to a flame: *When I awake, I will seek it yet again*, is the language of the drunkard, Prov. xxiii. 35.

Contention and revenge pretend to be pleasant sins too, *Est vindicta bonum vitâ jucundius ipsâ,*—

vengeance is a gratification more delightful than life itself, but it is so far from being so, that it is, of all other sins, the most vexatious; it kindles a fire in the soul, puts it into a hurry and disorder: where they are, there is *confusion* and *every evil work*. The lusts, whence not only *wars* and *fightings* come, (Jam. iv. 1.) but other sins are said to *war in the members*; they not only *war against the soul*, (1 Pet. ii. 11.) and threaten the destruction of its true interests, but they war in the soul, and give disturbance to its present peace, and fill it with continual alarms.

They that have made themselves slaves to their lusts, will own, that it was the greatest drudgery in the world, and therefore is represented in the parable of the prodigal, by a young gentleman hiring himself to one that *sent him into his field to feed swine*, (Luke xv. 16.) where he was made a fellow-commoner with them, and *would fain have filled his belly with the husks* that they did eat; such a disgrace, such a dissatisfaction, is there in the pleasures of sin: besides the diversity of masters which sinners are at the beck of, and their disagreement among themselves; for they that are *disobedient* to that God who is *One*, are *deceived*, serving *divers lusts and pleasures*, and therein *led captive* by Satan, their sworn enemy, *at his will*, Tit. iii. 3.

2. That the *pleasure of sin was very bitter and tormenting in the reflection*. We will allow that there is a pleasure in sin *for a season*, (Heb. xi. 25.) but that season is soon over, and is succeeded by another season that is the reverse of it; the sweetness is soon gone, and leaves the bitterness behind in the bottom of the cup: the wine is red, and *gives its colour*, its flavour very agreeable, but at the last it *bites like a serpent, and stings like an adder*, Prov. xxiii. 32. Sin is that *strange woman*, whose flatteries are charming, but *her end bitter as wormwood*, Prov. v. 3, 4.

When conscience is awake, and tells the sinner he is *verily guilty*; when his sins are set in order before him in their true colour, and he sees himself defiled and deformed by them; when *his own wickedness* begins to *correct him*, and his *backslidings* to *reprove him*, and his own heart makes him *loathe himself for his abominations*, (Jer. ii. 19.) where is the pleasure of his sin then? As the thief is ashamed when he is discovered to the world, so are the drunkards, the unclean, when discovered to themselves; and say, *Where shall I cause my shame to go?* there is no remedy, but I must *lie down in it*. If the pleasure of any sin would last, surely that of ill-got gain would, because there is something to show for it; and yet though that wickedness be *sweet* in the sinner's *mouth*, though he *hide it under his tongue*, yet *in his bowels it is turned* into the *gall of asps*, Job xx. 12, &c. He hath *swallowed down riches*, but shall be forced to *vomit them up again*.

Solomon had skimmed the cream of sensual delights, and pronounced not only *vanity* and *vexation* concerning them all, even the best; but concerning those of them that were *sinful*, the forbidden pleasures into which he was betrayed, that the reflection upon them filled him with horror and amazement: *I applied my heart*, (says he,) *to know the wickedness of folly, even of foolishness and madness*; so he now calls the irregularities into which he had fallen: he cannot speak bad enough of them, for *I find more bitter than death, the woman whose heart is snares and nets, and her hands as bands*, Eccl. vii. 26.

And is such pleasure as this worthy to come in competition with the pleasures of religion, or to be named the same day with them? What senseless creatures are the sensual, that will not be persuaded to quit the pleasures of brutes, when they shall have in exchange the delights of angels!

II. Ask those that have *tried the ways of wisdom*, what is their experience concerning those ways? *Call now if there be any that will answer you, and to which of the saints will you turn?* Job v. 1. Turn you to which you will, and they will agree to this, that *Wisdom's ways are pleasantness, and her paths peace*. However about some things they may differ in their sentiments, in this, they are all of a mind, that God is a good master, and his service not only perfect freedom, but perfect pleasure.

And it is a debt which aged and experienced Christians owe both to their Master and to their fellow-servants, both to Christ and Christians, to bear their testimony to this truth; and the more explicitly and solemnly they do it, the better: let them tell others *what God has done for their souls*, and how they have *tasted that he is gracious*, (Ps. lxvi. 16.) let them own, to the honour of God and religion, that (1 Kings viii. 56.) there *has not failed one word of God's good promise*, by which he designed to make his servants pleasant; that what is said of the pleasantness of religion, is really so: let them *set to their seal that it is true*. Let it have their *probatum est—we have found it so*.

The ways of religion and godliness, are the good *old ways*, (Jer. vi. 16.) Now if you would have an account of the way you have to go, you must inquire of those that have travelled it, not those who have only occasionally *stept* into it, but those whose business had led them to *frequent* it. Ask the ancient travellers, whether they have found *rest to their souls* in this way; and there are few you shall inquire of, but will be ready to own these four things from experience:

1. That they have found *the rules and dictates of religion very agreeable both to right reason, and to their true interest*, and therefore pleasant. They have found the *word nigh them*, and accommodated to them, and not at such a mighty distance as they

were made to believe. They have found *all God's precepts concerning all things* to be *right*, and reasonable, and highly equitable; and when they did but show themselves men, they could not but consent, and subscribe *to the law, that it was good*, (Rom. vii. 16.) and there is a wonderful propriety in this. For the laws of humility and meekness, sobriety and temperance, contentment and patience, love and charity, are agreeable to ourselves when we are in our right mind; they are the rectitude of our nature, the advancement of our powers and faculties, the composure of our minds, and the comfort of our lives, and carry their own *letters of commendation* along with them. If a man understood himself, and his own interest, he would comport with these rules and govern himself by them, though there were no authority over him to oblige him to it. All that have thoroughly tried them, will say they are so far from being chains of imprisonment to a man, and as fetters to his feet, that they are as chains of ornament to him, and as the girdle to his loins.

Ask experienced Christians, and they will tell you what abundance of comfort and satisfaction they have had in keeping sober, when they have been in temptation to excess; in doing justly, when they might have gained by dishonesty as others do, and nobody know it; in forgiving an injury, when it was in the power of their hand to revenge it; in giving alms to the poor, when perhaps they straitened themselves by it; in submitting to an affliction, when the circumstances of it were very aggravating; and in bridling their passion under great provocations. With what comfort does Nehemiah reflect upon it, that though his predecessors in the government had abused their power, yet *so did not I*, (says he, Neh. v. 15.) *because of the fear of God!* And with what pleasure does Samuel make his appeal, (1 Sam. xii. 3.) *Whose ox have I taken, or whom have I defrauded?* And Paul his; *I have coveted no man's silver, or gold, or apparel.* If you would have a register of experiences to this purpose, read the 119th Psalm, which is a collection of David's testimonies to the sweetness and goodness of God's law, the equity and excellency of it, and the abundant satisfaction that is to be found in a constant conscientious conformity to it.

2. That they have found *the exercises of devotion to be very pleasant and comfortable*, and if there be an heaven upon earth, it is in communion with God in his ordinances; in hearing from him, in speaking to him, in receiving the tokens of his favour and communications of his grace, and returning pious affections to him, pouring out the heart before him, lifting up the soul to him.

All good Christians will subscribe to David's experience; (Ps. lxxiii. 28.) *It is good for me to draw near to God;* the nearer the better; and it will be best of all, when I come to be nearest of all, within the vail, and will join with him in saying, *Return unto thy rest, O my soul!* (Ps. cxvi. 7.) to God as to thy rest, and repose in him. I have found that satisfaction in communion with God, which I would not exchange for all the delights of the sons of men, and the peculiar treasures of kings and provinces.

What a pleasure did those pious Jews in Hezekiah's time find in the solemnities of the passover, who, when they had kept seven days according to the law in attending on God's ordinances, *took counsel together to keep other seven days*, and they *kept other seven days with gladness*, 2 Chron. xxx. 23. And if Christ's hearers had not found an abundant sweetness and satisfaction in attending on him, they would never have continued their attendance three days in a desert place, as we find they did, Matt. xv. 32. No wonder then that his own disciples, when they were spectators of his transfiguration, and auditors of his discourse with Moses and Elias in the holy mount, said, *Master, it is good for us to be here;* here let us *make tabernacles*, Matt. xvii. 4.

I appeal to all that know what it is to commune with God in an ordinance, to worship him *in the spirit*, whether they have not found abundant satisfaction in it? They will say with the spouse, (Cant. ii. 3.) *I sat down under his shadow with delight, and his fruit was sweet unto my taste:* and with the noble Marquis of Vico, "*Let their money perish with them, that esteem all the wealth and pleasure of this world worth one hour's communion with God in Jesus Christ.*" They will own that they never had that true delight and satisfaction in any of the employments or enjoyments of this world which they have had in the service of God, and in the believing relishes of that *loving-kindness* of his, which is *better than life*, Ps. lxiii. 3. These have put gladness into their hearts, more than the joy of harvest, or theirs that divide the spoil. If in their preparations for solemn ordinances they have *gone forth weeping, bearing precious seed*, yet they have *come again with rejoicing, bringing their sheaves with them*, Ps. cxxvi. 5, 6.

That they have found *the pleasures of religion sufficient to overcome the pains and trouble of sense*, and to *take out the sting of them*, and *take off the terror of them.* This is a plain evidence of the excellency of spiritual pleasures, that religious convictions will soon conquer sensual delights, and quite extinguish them. So that they become as *songs to a heavy heart;* for a *wounded spirit who can bear?* But it has often been found, that the pains of sense have not been able to extinguish spiritual delights, but have been conquered and quite over-balanced by them. Joy in spirit has been to many a powerful allay to trouble in the flesh.

The pleasure that holy souls have in God, as it needs not to be supported by the delights of sense, so it fears not being suppressed by the grievances of sense. They can rejoice in the Lord, and joy in

him as the God of their salvation, even then, when the *fig-tree doth not blossom*, and *there is no fruit in the vine*, (Hab. iii. 17, 18.) for even then, when in the world they have tribulation, Christ has provided that in him they should have satisfaction.

For this we may appeal to the martyrs, and other sufferers for the name of Christ; how have their spiritual joys made their bonds for Christ easy, and made their prisons their "*delectable orchards*," as one of the martyrs called his. Animated by these comforts, they have not only taken patiently, but *taken joyfully, the spoiling of their goods, knowing in themselves that they have in heaven a better and a more enduring substance*, Heb. x. 34. Ask Paul, and he will tell you, (2 Cor. vii. 4, 5.) that even then, when he was *troubled on every side*, when *without were fightings and within were fears*, yet he was *filled with comfort*, and was *exceeding joyful in all his tribulation*; and that as his sufferings for Christ increased, his consolation in Christ increased proportionably, 2 Cor. i. 5. And though he expects no other but to finish his course with blood, yet he doubts not but to *finish his course with joy*.

Nay, we may appeal to the sick-beds and death-beds of many good Christians for the proof of this; when wearisome nights have been appointed to them, yet God's *statutes have been their songs*, their *songs in the night*, Ps. cxix. 54. "*I have pain*," says one, "but I bless God *I have peace*;" "weak and dying," said another, "but *sat lucis intus*," *light and comfort enough within*. The delights of sense forsake us, when we most need them to be a comfort to us; when a man is *chastened with pain upon his bed, and the multitude of his bones with strong pain, he abhorreth bread and dainty meat*, and cannot relish it, Job xxxiii. 19, 20. But then the bread of life and spiritual dainties have the sweetest relish of all.

Many of God's people have found it so: *This is my comfort in mine affliction*, that thy *word hath quickened me*, Ps. cxix. 50. This has *made all their bed in their sickness*, and made it easy.

The *pleasantness of Wisdom's ways* has sometimes been remarkably attested by the joys and triumphs of dying Christians, in reflecting upon that divine grace which has carried them comfortably through this world, and is then carrying them more comfortably out of it to a better. "*What is that light which I see?*" said an eminent divine upon his death-bed. "*It is the sun-shine*," said one that was by. "*No*," replied he, "*it is my Saviour's shine. O the joys! O the comforts that I feel! Whether in the body, or out of the body, I cannot tell; but I see and feel things that are unutterable, and full of glory. O let it be preached at my funeral, and tell it when I am dead and gone, that God deals familiarly with man. I am as full of comfort as my heart can hold.*" Mr. Joseph Allein's life, and Mr. John Janeway's, have remarkable instances of this.

4. They have found, that *the closer they have kept to religion's ways, and the better progress they have made in those ways, the more pleasure they have found in them*. By this it appears, that the pleasure takes its excellency from the religion; that the *more* religion prevails, the *greater* the pleasure is. What disquiet and discomfort Wisdom's children have, is owing, not to *Wisdom's ways*, those are pleasant, but to their deviations from those ways, or their slothfulness and trifling in these ways; those indeed are unpleasant, and sooner or later will be found so.

If good people are sometimes drooping, and in sorrow, it is not because they are good, but because they are not so good as they should be. They do not live up to their profession and principles, but are too much in love with the body, and hanker too much after the world: though they do not turn back to Sodom, they look back towards it, and are too mindful of the country *from which they came out*; and this makes them uneasy, this forfeits their comforts, and grieves their Comforter, and disturbs their peace, which would have been firm to them, if they had been firm to their engagements. But if we turn aside out of the ways of God, we are not to think it strange, if the consolations of God do not follow us.

But *if we cleave to the Lord with full purpose of heart*, then we find the *joy of the Lord our strength*. Have we not found those duties most pleasant, in which we have taken most pains and most care? and that we have had the most comfortable sabbath-visits made to our souls when we have been most *in the Spirit on the Lord's day?* Rev. i. 10.

And the longer we continue, and the more we mend our pace, in these ways, the more pleasure we find in them. This is the excellency of spiritual pleasures, and recommends them greatly, that they increase with use, so far are they from withering, or going to decay: the difficulties which may at first be found in the ways of religion wear off by degrees, and the work of it grows more easy, and the joys of it more sweet.

Ask those that have back-slidden from the ways of God, have left their first love, and begin to bethink themselves, and to remember whence they are fallen, whether they had not a great deal more comfort when they kept close to God, than they have had since they turned aside from him; and they will say with that adulteress, when she found the way of her apostasy hedged up with thorns, *I will go and return to my first husband, for then was it better with me than now*; Hos. ii. 7. There is nothing got by departing from God, and nothing lost by being faithful to him.

CHAPTER V.

THE DOCTRINE ILLUSTRATED BY THE SIMILITUDE USED IN THE TEXT, OF A PLEASANT WAY OR JOURNEY.

THE practice of religion is often in Scripture spoken of as a *way*, and our walking in that *way:* it is the way of God's commandments, it is a *high way:* the King's high way, the King of kings' high way; and those that are religious, are *travelling* in that way. The schoolmen commonly call Christians in this world, *Viatores—travellers;* when they come to heaven, they are *Comprehensores—they have then attained*, are at home: here they are in their journey, there at their journey's end. Now if heaven be the *journey's end*, the *prize of our high calling*, and we be sure if we *so run* as we ought, that *we shall obtain*, it is enough to engage and encourage us in our way, though it be ever so unpleasant; but we are told, *ex abundanti—very fully*, that we have also a pleasant road.

Now there are *twelve things* which help to make a *journey pleasant*, and there is something like to each of them which may be found in the *way of Wisdom*, by those that walk in that way.

I. It helps to make a journey pleasant to *go upon a good errand.* He that is brought up a prisoner in the hands of the ministers of justice, whatever conveniences he may be accommodated with, cannot have a pleasant journey, but a melancholy one: and that is the case of a wicked man; he is going on in this world toward destruction; the way he is in, though wide and broad, leads directly to it; and while he persists in it, every step he takes is so much nearer hell, and therefore he cannot have a pleasant journey: it is absurd and indecent to pretend to make it so; though the way may seem right to a man, yet there can be no true pleasure in it, while the end thereof is the ways of death, and the *steps take hold on hell*, Prov. v. 5.

But he that goes into a far country to receive for himself a kingdom, whatever difficulties may attend his journey, yet the errand he goes on is enough to make it pleasant: and on this errand they go that travel Wisdom's ways: they look for a kingdom which cannot be moved, and are pressing forward in the hopes of it. Abraham went out of his own country *not knowing whither he went*, (Heb. xi. 8.) but those that set out and hold on in the way of religion, know whither it will bring them, that it leads to life, eternal life; and therefore *in the way of righteousness is life*, (Prov. xii. 28.) because there is such a life at the end of it.

Good people go upon a good errand, for they go on God's errand as well as their own; they are serving and glorifying him, contributing something to his honour, and the advancement of the interests of his kingdom among men; and this makes it pleasant; and that which puts so great a reputation upon the duties of religion, as that by them God is served and glorified, cannot but put so much the more satisfaction into them. With what pleasure does Paul appeal to God, as the God whom *he served with his spirit in the gospel of his Son!* Rom. i. 9.

II. It helps to make a journey pleasant, to have strength and ability for it. He that is weak, sickly, and lame, can find no pleasure in the pleasantest walks: how should he, when he takes every step in pain? A strong man rejoices to run a race, but he that is feeble trembles to set one foot before another. Now this makes the ways of religion pleasant, that they who walk in those ways, are not only cured of their natural weakness, but are filled with spiritual strength; they travel not in their own might, but in the *greatness of his strength*, who is *mighty to save*, Isa. lxiii. 1.

Were they to proceed in their own strength, they would have little pleasure in the journey, every little difficulty would foil them, and they would tire presently; but they go forth, and go on, in the strength of the Lord God, (Ps. lxxi. 16.) and upon every occasion, according to his promise, he renews that strength to them, and they *mount up with wings like eagles*, they go on with cheerfulness and alacrity, they *run*, and are not *weary*, they *walk*, and do *not faint*, Isa. xl. 31. God, with his comforts, enlarges their hearts, and then they not only go, but *run the way of his commandments*, Ps. cxix. 32.

That which to the old nature is impracticable and unpleasant, and which therefore is declined, or undertaken with reluctancy, to the new nature is easy and pleasant: and this new nature is given to all the saints, which puts a new life and vigour into them, strengthens them with all might in the inner man, (Col. i. 11.) unto all diligence in doing-work, patience in suffering-work, and perseverance in both; and so all is made pleasant. They are *strong in the Lord, and in the power of his might*, (Eph. vi. 10.) and this not only keeps the spirit willing, even when the flesh is weak, but makes even the *lame man* to *leap as an hart*, and the *tongue of the dumb to sing*, Isa. xxxv. 6. *I can do all things through Christ strengthening me*, Phil. iv. 13.

III. It helps to make a journey pleasant to have day-light. It is very uncomfortable travelling in the night, in the black and dark night. *He that walketh in darkness* (says our Saviour) *knows not whither he goes*, (John xii. 35.) right or wrong, and that is uncomfortable: and in another place, *If a man walk in the night he stumbleth, because there is no light in him*, John xi. 10. And this is often spoken of as the miserable case of wicked people, *They know not, neither will they understand, they walk on in darkness*, Psal. lxxxii. 5. They are in continual danger, and so much the more, if they be not in continual fear.

But Wisdom's children are all children of the

light, and of the day. They were darkness, but are light in the Lord, and walk as the children of the light. *Truly the light is sweet*, even to one that sits still, but much more so to one that is on a journey; and doubly sweet to those who set out in the dark, as we all did. But this great light is risen upon us, not only to please our eyes, but to *guide our feet* into the *way of peace*, Luke i. 79. And they are indeed paths of peace when we are guided into them, and guided in them, by the light of the gospel of Christ. And all that walk in the light of gospel conduct, cannot fail to walk in the light of *gospel comforts*.

And it adds to the pleasure of having day-light in our travels, if we are in no danger of losing it, and of being benighted: and this is the case of those that walk in the light of the Lord; for the Sun of Righteousness that is risen upon them, with healing under his wings, shall *no more go down*, but shall be *their everlasting light*, Isa. lx. 20.

IV. It helps to make a journey pleasant, to have a good guide, whose knowledge and faithfulness one can confide in. A traveller, though he has day-light, yet may miss his way, and lose himself, if he have not one to show him his way, and go before him, especially if his way lie, as ours does, through a wilderness, where there are so many by-paths; and though he should not be guilty of any fatal mistake, yet he is in continual doubt and fear, which makes his journey uncomfortable.

But this is both the safety and the satisfaction of all true Christians, that they have not only the *gospel of Christ* for their *light*, as a discovering and directing light, but the Spirit of Christ for their guide. It is promised, that he shall *lead them into all truth*, (John xvi. 13.) shall *guide them with his eye*, Ps. xxxii. 8. Hence they are said to *walk after the Spirit*, and to be *led by the Spirit*, (Rom. viii. 1, 14.) as God's Israel of old were led through the wilderness by a pillar of cloud and fire, and the Lord was in it.

This is that which makes the way of religion such a highway, as that the *way-faring men, though fools, shall not err therein*, Isa. xxxv. 8. There are fools, indeed, wicked ones, who walk after the flesh, that miss their way, and wander endlessly; *The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city*, Eccl. x. 15. But those fools that shall not err therein, are weak ones, the foolish things of the world, who, under a sense of their own folly are so wise, as to give up themselves entirely to the conduct of the Spirit, both by conscience and the written word: and if they have done this in sincerity, they know whom they have depended upon to *guide them by his counsel*, and *afterwards* to *receive them to his glory*, Ps. lxxiii. 24. Those may go on their journey pleasantly, who are promised, that whenever they are in doubt, or in danger of mistaking or being misled, they shall hear a voice, saying, *This is the way, walk in it*, Isa. xxx. 21.

V. It helps to make a journey pleasant to be under a good guard or convoy, that one may travel safely. Our way lies through an enemy's country, and they are active, subtle enemies; the road is infested with robbers, that lie in wait to spoil, and to destroy; we travel by the lions' dens, and the mountains of the leopards; and our danger is the greater, that it arises, not from flesh and blood, but spiritual wickednesses; Satan, by the world (1 Peter v. 8.) and the flesh, way-lays us, and seeks to devour us; so that we could not with any pleasure go on our way, if God himself had not taken us under his special protection.

The same Spirit that is a guide to these travellers is their *guard also*; for whoever are sanctified by the Holy Ghost, are by him *preserved in Christ Jesus*, (Jude 1.) *blameless*; and shall be preserved to *the heavenly kingdom*, (2 Tim. iv. 18.) so as they shall not be robbed of their graces and comforts, which are evidences for, and earnests of, eternal life, they are *kept by the power of God, through faith unto salvation*, (1 Pet. i. 5.) and therefore may go on cheerfully.

The promises of God are a writ of protection to all Christ's good subjects in their travels, and give them such a holy security, as lays a foundation for a constant serenity. Eternal truth itself has assured them, that no evil shall befall them, (Ps. xci. 10.) nothing really and destructively evil, no evil but what God will bring good to them out of. God himself has engaged to be their Keeper, and to preserve their going out and coming in, from henceforth and for ever, which looks as far forwards as eternity itself: and by such promises as these, and that grace which is conveyed through them to all active believers, God carries them as upon eagles' wings to bring them to himself, Deut. xxxii. 11.

Good angels are appointed for a guard to all that walk in Wisdom's ways, to bear them in their arms, where they go, and to pitch their tents round about them where they rest, (Ps. xxxiv. 7.) and so to keep them in all their ways. How easy may they be that are thus guarded, and how well pleased under all events! as Jacob was, who *went on his way, and the angels of God met him*, Gen. xxxii. 1.

VI. It helps to make a journey pleasant, to have the way tracked by those that have gone before in the same road, and on the same errand. Untrodden paths are unpleasant ones; but in the way of religion, we are both directed and encouraged by the good examples of those that have chosen the way of truth before us, and have walked in it. We are bidden to follow them, who are now *through faith and patience* (those travelling graces of a Christian) *inheriting the promises*, Heb. vi. 12.

It is pleasant to think that we are walking in the same way with Abraham, and Isaac, and Jacob, with whom we hope shortly to sit down in the king-

dom of God. How many holy, wise, good men have governed themselves by the same rules that we govern ourselves by, with the same views; have lived by the same faith that we live by, looking for the same blessed hope, and have by it *obtained a good report*, Heb. xi. 2. And we *go forth by the footsteps of the flock*, Cant. i. 8.

Let us, therefore, to make our way easy and pleasant, take the prophets for an example, Jam. v. 10. And *being compassed about with so great a cloud of witnesses*, (that like the cloud in the wilderness that went before Israel, not only to show them the way, but to smooth it for them,) *let us run with patience*, and cheerfulness, *the race that is set before us, looking unto Jesus*, the most encouraging pattern of all, who has *left us an example, that we should follow his steps*, Heb. xii. 1. And what more pleasant than to follow such a leader, whose word of command is, *Follow me!*

VII. It helps to make a journey pleasant to have good company: this deceives the time, and takes off the tediousness of a journey as much as any thing. *Amicus pro vehiculo—A friend is as good as a carriage.* It is the comfort of those who walk in Wisdom's ways, that though there are but few walking in those ways, yet there are some, and those the wisest and best, and more excellent than their neighbours; and it will be found there are more ready to say, *We will go with you*, for *we have heard that God is with you*, Zech. viii. 23.

The communion of saints contributes much to the pleasantness of Wisdom's ways; we have many fellow-travellers, that quicken one another, by the fellowship they have one with another, as companions in the kingdom and patience of Jesus Christ, Rev. i. 9. It was a pleasure to those who were going up to Jerusalem to worship, that their numbers increased in every town they came to, and so they *went from strength to strength*, they grew more and more numerous, *till every one of them in* Zion *appeared before God*, (Ps. lxxxiv. 7.) and so it is with God's spiritual Israel, to which we have the pleasure of seeing daily additions of such as shall be saved.

They that travel together make one another pleasant by familiar converse; and it is the will of God that his people should by that means encourage one another, and strengthen one another's hands. *They that fear the Lord shall speak often one to another*, (Mal. iii. 16.) exhort one another daily, and communicate their experiences, and it will add much to the pleasure of this, to consider the kind notice God is pleased to take of it; *he hearkens, and hears*, and *a book of remembrance is written for those that fear the Lord, and think on his Name.*

VIII. It helps to make a journey pleasant, to have the way lie through green pastures, and by the still waters; and so the ways of Wisdom do. David speaks his experience herein, (Ps. xxiii. 2.) that he was led into the *green pastures*, the verdure whereof was grateful to the eye; and *by the still waters*, whose soft and gentle murmurs were music to the ear: and he was not driven through these, but made to lie down in the midst of these delights, as Israel when they encamped at Elim, where there were twelve wells of water, and threescore and ten palm-trees, Exod. xv. 27.

Gospel ordinances, in which we deal much in our way to heaven, are very agreeable to all the children of God, as these green pastures, and still waters; they call the sabbath a delight, and prayer a delight, and the word of God a delight. These are *their pleasant things.* There *is a river of* comfort in gospel ordinances, the *streams whereof make glad the city of God, the holy place of the tabernacles of the Most High;* (Ps. xlvi. 4.) and along the banks of this river their road lies.

Those that turn aside from the ways of God's commandments are upbraided with the folly of it, as leaving a pleasant road for an unpleasant one. Will a man, a traveller, be such a fool as to leave my fields, which are smooth and even, for a rock that is rugged and dangerous, or for the snowy mountains of Lebanon? Jer. xviii. 14. Shall the running waters be forsaken for the strange cold waters? Thus are men enemies to themselves, and the foolishness of man perverteth his way.

IX. It adds to the pleasure of a journey, to have it fair over-head. Wet and stormy weather takes off very much of the pleasure of a journey; but it is pleasant travelling when the sky is clear, and the air calm and serene: and this is the happiness of those who walk in Wisdom's ways, that all is clear between them and heaven; there are no clouds of guilt to interpose between them and the Sun of Righteousness, and to intercept his refreshing beams; no storms of wrath gathering that threaten them.

Our reconciliation to God, and acceptance with him, makes every thing pleasant; how can we be melancholy, if Heaven smile upon us? *Being justified by faith, we have peace with God*, (Rom. v. 1, 2.) and peace from God, peace made for us, and peace spoken to us, and then we rejoice in tribulation. Those travellers cannot but rejoice all the day, who *walk in the light of God's countenance*, Ps. lxxxix. 15.

X. It adds likewise to the pleasure of a journey, to be furnished with all needful accommodations for travelling. They that walk in the way of God, have wherewithal to bear their charges; and it is promised them that they shall want no good thing, Ps. xxxiv. 10. If they have not an abundance of the wealth of this world, which perhaps will but overload a traveller, and be an encumbrance, rather than any furtherance, yet, they have good bills; having access by prayer to the throne of grace wherever they are, and a promise that they shall receive what they ask; and access by faith to the covenant of

grace, which they may draw upon, and draw from, as an inexhaustible treasury. *Jehovah jireh, The Lord will provide.*

Christ, our Melchizedec, brings forth bread and wine, (Gen xiv. 18.) for the refreshment of the poor travellers, that they may not faint by the way, 1 Kings xix. 8. When Elijah had a long journey to go, he was victualled accordingly; God will give grace sufficient to his people for all their exercises, (2 Cor. xii. 9.) *Strength according to the day; Verily they shall be fed.* And since travellers must have refreshing places, and resting-places, Christ has provided *rest at noon*, (Cant. i. 7.) in the heat of the day, for those that are his; and rest at night too: *Return to thy rest, O my soul.*

XI. It adds something to the pleasure of a journey to sing in the way: this takes off something of the fatigue of travelling, exhilarates the spirits; pilgrims used it; and God has put a song, *a new song, into the mouths* of his people, (Ps. xl. 3.) even *praises to their God*, and comfort to themselves. He has given us cause to be cheerful, and leave to be cheerful, and hearts to be cheerful, and has made it our duty to rejoice in the Lord always.

It is promised to those, who are brought to praise God, by hearing the words of his mouth, that they shall *sing in the ways of the Lord*, (Ps. cxxxviii. 5.) and good reason, *for great is the glory of the Lord.* How pleasantly did the released captives return to their own country, when they came with singing unto Zion! Isa. li. 11. And much more Jehoshaphat's victorious army, when they came to Jerusalem, *psalteries and harps to the house of the Lord; for the Lord had made them to rejoice over their enemies*, 2 Chr. xx. 28. With this the travellers may revive one another, *O come, let us sing unto the Lord.*

XII. It helps to make a journey pleasant to have a good prospect. The travellers in Wisdom's ways may look about them with pleasure, so as no travellers ever could; for they can call all about them their own, even the *world, and life, and death, and things present, and things to come*, in this state, *all is yours, if you be Christ's*, 1 Cor. iii. 22. The whole creation is not only at peace with them, but at their service.

They can look before them with pleasure; not with anxiety and uncertainty, but with a humble assurance; not with terror, but with joy. It is pleasant in a journey, to have a prospect of the journey's end; to see that the way we are in leads directly to it, and to see that it cannot be far off; every step we take is so much nearer it, nay, and we are within a few steps of it. We have a prospect of being shortly with Christ in paradise; yet a little while, and we shall be at home, we shall be at rest; and whatever difficulties we may meet with in our way, when we come to heaven all will be well, eternally well.

CHAPTER VI.

THE DOCTRINE VINDICATED.

SUFFER me a little, (says Elihu to Job, Job xxxvi. 2.) *and I will show thee that I have yet to speak on God's behalf*, something more to say in defence of this truth, against that which may seem to weaken the force of it. We all ought to concern ourselves for the vindication of godliness, and to speak what we can for it, for we know that it is every where spoken against: and there is no truth so plain, so evident, but there have been those who have objected against it: the prince of darkness will raise what mists he can to cloud a truth, that stands so directly against his interest; but great is the truth, *and will prevail.*

Now as to the truth of the pleasantness of religion;

I. It is easy to confront the reproaches of the enemies of religion, who give it an ill name. There are those who make it their business, having perverted their own ways, to pervert the right ways of the Lord, and cast an odium upon them; as Elymas the sorcerer did, with design to *turn away the deputy from the faith*, Acts xiii. 8, 10. They are like the wicked spies, that *brought up an evil report* of the promised land, (Numb. xiii. 32.) as a land that did eat up the inhabitants thereof; and neither could be conquered, nor was worth conquering.

The scoffers of the latter days speak ill of religion, as a task and drudgery; they dress it up in frightful, formidable colours, but very false ones, to deter others from piety, and to justify themselves in their own impiety. They suggest that Christ's yoke is heavy, and his commandments grievous, and that to be religious is to bid adieu to all pleasure and delight, and to turn tormentors to ourselves; that God is *a hard* master, *reaping where he has not sown, and gathering where he has not strawed*, Matt. xxv. 24.

There were those of old that thus reproached the ways of God, and slandered religion; for they said, *It is vain to serve God*, (Mal. iii. 14.) there is neither credit nor comfort in it, and *what profit is it that we have kept his ordinances*, and (observe their invidious description of religion) *that we have walked mournfully before the Lord of hosts;* as if to be religious was to walk mournfully, whereas indeed it is to walk cheerfully.

Now in answer to these calumnies we have this to say, that the matter is not so. They who say thus of religion, *speak evil of the things which they know not:* while *what they know naturally as brute beasts, in those things they corrupt themselves*, Jude 10. The devil we know was a liar from the beginning, and a false accuser of God and religion, and in this particular represented God to our first parents, (Gen. iii.

5.) as having dealt hardly and unjustly with them, in prohibiting them the *tree of knowledge*; as if he envied them the happiness and pleasure they would attain to by eating of that tree; and the same methods he still takes to alienate men's minds from the life of God, and the power of godliness. But we know, and are sure, that it is a groundless imputation, for Wisdom's ways are *ways of pleasantness, and all her paths are peace.*

II. It is easy also to set aside the misrepresentation of religion, which are made by some that call themselves its friends, and profess kindness for it. As there are enemies of the Lord that blaspheme, (2 Sam. xii. 14.) so there are among the people of the Lord those that give them great occasion to do so, as David did. How many wounds does religion receive in the house of her friends, false friends they are or foolish ones, unworthy to be called Wisdom's children, for they do not justify her as they ought; but through mistake and indulgence of their own weakness, betray her cause, instead of pleading it, and witnessing to it; and confirm people's prejudices against it, which they should endeavour to remove.

Some that profess religion are morose and sour in their profession, peevish and ill-humoured, and make the exercises of religion a burthen, and task, and terror to themselves, and all about them, which ought to sweeten the spirit and make it easy, and candid, and compassionate to the infirmities of the weak and feeble of the flock.

Others are melancholy and sorrowful in their profession, and go mourning from day to day under prevailing doubts and fears, and disquietudes about their spiritual state. We know some of the best of God's servants have experienced trouble of mind to a great degree.

But as to the former, it is their sin; and let them bear their own burthen, but let not religion be blamed for it: and as to the latter, though there are some very good people that are of a sorrowful spirit, yet we will abide by it, that true piety has true pleasure in it notwithstanding.

1. But God is sometimes pleased, for wise and holy ends, for a time, to suspend the communication of his comforts to his people, and to hide his face from them, to try their faith, that it may be *found to praise and honour, and glory, at the appearing of Christ*, (1 Pet. i. 6, 7.) and so much the more for their being awhile *in heaviness through manifold temptations.* Thus he corrects them for what has been done amiss by them, and takes this course to mortify what is amiss in them; even winter seasons contribute to the fruitfulness of the earth. Thus he brings them to a closer and more humble dependence upon Christ for all their comfort, and teaches them to live entirely upon him. And though *for a small moment* he thus *forsakes them*, (Isa. liv. 7, 8.) it is but to magnify his power so much the more in supporting them, and to make his returns the sweeter, for he will gather them with *everlasting loving-kindness.* Light is sown for them, and it will come up again.

2. This is their affliction, God's hand must be acknowledged in it, as his righteous hand; yet there is sin in it, and that is from themselves. Good people have not the comforts they might have in their religion, and whose fault is it? They may thank themselves; they run themselves into the dark, and then shut their eyes against the light. *My wounds stink and are corrupt*, (says David, Ps. xxxviii. 5.) The wounds of sin which I gave myself are unhealed, not bound up, or mollified with ointment. And why? Is it for want of balm in Gilead, or a physician there? No, he owns, it is because of my foolishness; I did not take the right method with them. God speaks joy and gladness to them, but they turn a deaf ear to it, like Israel in Egypt, that hearkened not to Moses, for *anguish of spirit and sore bondage*, Exod. vi. 9. But let not the blame be laid upon religion, which has provided comfort for their souls; but let them bear the blame whose souls refuse to be comforted, or who do not take the way appointed for comfort; who do not go through with their repenting and believing. David owns that the reason why he wanted comfort, and was in pain, and agitated, was because he *kept silence.* He was not so free with God as he might and should have been; but when he said, *I will confess my transgression unto the Lord*, he was forgiven, and all was well, Ps. xxxii. 3—5.

Those do both God and Christ, and themselves and others, a deal of wrong, who look upon him with whom they have to do in religion, as one that seeks an occasion against them, and counts them for his enemies, and is extreme to mark what they think, or say, or do amiss; whereas he is quite otherwise, is slow to anger, swift to mercy, and willing to make the best of those whose hearts are upright with him, though they are compassed about with infirmity: he will not always chide; he does not delight in the death of *them that die*, but would rather they should *turn and live*, Ezek. xxxiii. 11. Nor does he delight in the tears of them that weep, does not *afflict willingly, nor grieve the children of men*, (Lam. iii. 33.) much less his own children, but would rather they should be upon good grounds comforted. Religion then clears itself from all blame, which some may take occasion to cast upon it, from the uncomfortable lives which some lead that are religious.

III. But it will require some more pains to reconcile this truth of the *pleasantness of religious ways*, with (that which the word of God itself tells us of) the difficulties with which the ways of religion are attended. We value not the misapprehensions of some, and the misrepresentations of others, concerning religious ways; but we are sure the word of God is of a piece with itself, and does not contra-

dict itself. Our Master has taught us to call the way to heaven a narrow way, *ὁδος τεθλιμμένη,—an afflicted way, a distressed way;* and we have in Scripture many things that declare it so. And it is true; but that does not contradict this doctrine, "That the ways of Wisdom are pleasant:" for the pleasantness that is in Wisdom's ways, is intended to be a balance, and is very much an over-balance, to any thing in them which is any way distasteful or incommodious. As for the imaginary difficulties, which the sluggard dreams of, "A lion in the way," "A lion in the street," we do not regard them: but there are some real difficulties in it, as well as real comforts; for *God hath set the one over against the other*, (Eccl. vii. 14.) that we might study to comport with both, and might sing, and sing unto God, of both, Psal. ci. 1.

We will not, we dare not, make the matter better than it is, but will allow there is that in religion which at first view may seem unpleasant; and yet doubt not but to show that it is reconcilable to, and consistent with, all that pleasure which we maintain to be in religion, and so, to take off all exceptions against this doctrine. *Amicæ Scripturarum lites; utinam et nostræ!—It were well if we could agree with one another, as well as Scripture does with itself.*

There are four things which seem not well to agree with this doctrine, and yet it is certain they do.

1. It is true, that to be religious, is to live a life of repentance, and yet, religious ways are pleasant notwithstanding. It is true, that we must mourn for sin daily, and reflect with regret upon our manifold infirmities; sin must be bitter to us, and we must even loathe and abhor ourselves for our corruptions that dwell in us, and the many actual transgressions that are committed by us. We must renew our repentance daily, and every night must make some sorrowful reflections upon the transgressions of the day. But then,

(1.) It is not walking in the way of Wisdom that creates us this sorrow, but our trifling in that way, and our turning aside out of it. If we would keep close to these ways, and pass forward in them as we ought, there would be no occasion for repentance. If we were as we should be, we should be always praising God, and rejoicing in him; but we make other work for ourselves by our own folly, and then complain that religion is unpleasant; and whose fault is that? If we would be always loving and delighting in God, and would live a life of communion with him, we should have no occasion to repent of that; but if we leave the fountain of living waters, and turn aside to broken cisterns, or the brooks in summer, and see cause (as doubtless we shall) to repent of it, we may thank ourselves.

What there is of bitterness in repentance, is owing not to our religion, but to our defects and defaults in religion; and it proves, not that there is bitterness in the ways of God, but in the ways of sin, which make a penitential sorrow necessary, for the preventing of a sorrow a thousand times worse; for sooner or later sin will have sorrow. If repentance be bitter, we must not say, this is occasioned through being godly, but through being sinful; Jer. iv. 18. *This is thy wickedness, because it is bitter.* If by sin we have made sorrow necessary, it is certainly better to mourn now, than *mourn at the last*, Prov. v. 11. To continue impenitent, is not to put away sorrow from thy heart, but to put it off to a worse place.

(2.) Even in repentance, if it be right, there is a true pleasure, a pleasure accompanying it. Our Saviour has said of them, who thus mourn, not only that they shall be comforted, but that they *are blessed*, Matt. v. 4. When a man is conscious to himself that he has done an ill thing, and what is unbecoming him, and may be hurtful to him, it is incident to him to repent of it. Now religion has found a way to put a sweetness into that bitterness. Repentance, when it is not from the influence of religion, is nothing but bitterness and horror, as Judas's was; but repentance, as it is made an act of religion, as it is one of the laws of Christ, is pleasant, because it is the raising of the spirit, and the discharging of that which is noxious and offensive.

Our religion has not only taken care, that penitents be not overwhelmed with an excess of sorrow, (2 Cor. ii. 7.) and swallowed up by it; that their sorrow do not work death, as the sorrow of the world does; but it has provided, that even this bitter cup should be sweetened: and therefore we find that under the law, the sacrifices for sin were commonly attended with expressions of joy; and while the priests were sprinkling the blood of the sacrifices to make atonement, (2 Chr. xxix. 24, 25.) the Levites attended with *psalteries and harps*, for so was the commandment of the Lord by his prophets. Even the day to afflict the soul is the day of atonement; and when we receive the atonement, we *joy in God through our Lord Jesus Christ*, Rom. v. 11. In giving our consent to the atonement, we take the comfort of the atonement.

In sorrowing for the death of some dear friend or relation, thus far we have found a pleasure in it, that it has given vent to our grief which our spirits were full of; so in sorrow for sin, the shedding of just tears is some satisfaction to us. If it is a pleasure to be angry, when a man thinks with Jonah, that he *does well to be angry;* much more is it a pleasure to be sorry, when a man is sure he does well to be sorry. The same word in Hebrew, נחם signifies both *consolari* and *pœnitere*, both to *comfort* and to *repent*, because there is comfort in true repentance.

(3.) Much more after repentance, there is a plea-

ure attending it, and flowing from it. It is a way of pleasantness, for it is the way to pleasantness. To them that mourn in Zion, that sorrow after a godly sort, God has appointed *beauty for ashes*, and the *oil of joy for mourning*, Isa. lxi. 3. And the more the soul is humbled under the sense of sin, the more sensible will the comfort of pardon be; it is wounded in order to be healed: the jubilee trumpet sounded in the close of the day of soul-affliction, (Lev. xxv. 9.) which proclaimed the acceptable year of the Lord, the year of release; and an acceptable year it is indeed, to those who find themselves tied and bound with the cords of their sin.

True penitents go weeping, it is true, but it is to *seek the Lord of hosts*, (Jer. l. 4, 5.) to seek him as *their God*, and to enter into covenant with him: and let their *hearts rejoice that seek the Lord*, (Ps. cv. 3.) for they shall find him, and find him their bountiful rewarder. They sorrow not as those that have no hope, but good hope that their iniquities are forgiven; and what joy can be greater than that of a pardon to one condemned?

2. It is true, that to be religious is to take care, and to take pains, and to labour earnestly, (Luke xiii. 24.) and yet *Wisdom's ways* are *ways of pleasantness*. It is true, we must strive to enter into this way, must be in an agony, so the word is. There is a violence which the kingdom of heaven suffers, and the *violent take it by force*, Matt. xi. 12. And when we are in that way, we must *run with patience*, Heb. xii. 1. The bread of life is to be eaten in the sweat of our face; we must be always upon our guard, and keep our hearts with all diligence. Business for God and our souls is what we are not allowed to be slothful in, but *fervent in spirit, serving the Lord*, Rom. xii. 11. We are *soldiers of Jesus Christ*, and we must *endure hardness*, must *war the good warfare*, till it be accomplished, 2 Tim. ii. 2.

And yet even in this contention there is comfort. It is work indeed, and work that requires care; and yet it will appear to be pleasant work, if we consider how we are strengthened for it, and encouraged in it.

(1.) How we are strengthened for it, and animated with strength in our souls to go on in it, and go through with it. It would be unpleasant, and would go on very heavily, if we were left to ourselves, to travel in our own strength; but if we be actuated and animated in it by a better spirit, and mightier power than our own, it is *pleasant*. If God *work in us both to will and to do of his own good pleasure*, (Phil. ii. 13.) we shall have no reason to complain of the difficulty of our work; for God *ordains peace for us*, true peace and pleasure, by *working all our works in us*, Isa. xxvi. 12.

We may sing at our work, if our minds be by the Spirit of God brought to it, our hands strengthened for it, and our infirmities helped, (Rom. viii. 26.) and particularly our infirmities in prayer; that by it we may fetch in strength for every service, strength according to the day. Daniel at first found God's speaking to him a terror, he could not bear it; but when one like the appearance of a man came and touched him, (who could be no other than Christ the Mediator,) and put strength into him, saying, *Peace be unto thee, be strong, yea, be strong;* it was quite another thing with him, then nothing more pleasant, *Let my Lord speak, for thou hast strengthened me*, Dan. x. 17—19.

Though the way to heaven be up-hill, yet, if we be carried on in it as upon eagle's wings, it will be pleasant; and those are so that wait upon the Lord, for to them it is promised that they *shall renew their strength*. That is pleasant work, though against the inclination of our corrupt natures, for the doing of which we have not only a new nature given us, inclining us to it, and making us habitually capable of application to it, but actual supplies of grace sufficient for the doing of it promised us, (2 Cor. xii. 9, 10.) by one who knows what strength we need, and what will serve, and will neither be unkind to us, nor unfaithful to his own word. And it is observable that when God, though he eased not Paul of the thorn in the flesh, yet said that good word to him, *My grace is sufficient for thee;* immediately it follows, *Therefore I take pleasure in infirmities, in reproaches, in distresses for Christ's sake; for when I am weak, then I am strong*. Sufficient grace will make our work pleasant, even the hardest part of it.

(2.) How we are encouraged in it. It is true, we must take pains, but the work is good work, and is to be done, and is done by all the saints, from a principle of holy love; and that makes it pleasant, (1 John v. 3.) as Jacob's service for Rachel was to him, because he loved her. It is an unspeakable comfort to industrious Christians, that they are working together with God, and he with them; that their Master's eye is upon them, and a witness to their sincerity: he *sees in secret*, and will *reward openly*, Mat. vi. 6. God now accepts their works, smiles upon them, and his Spirit speaks to them good words and *comfortable words*, (Zech. i. 13.) witnessing to their adoption. And this is very encouraging to God's servants, as it was to the servants of Boaz, to have their master come to them, when they were hard at work, reaping down his own fields, and with a pleasant countenance say to them, *The Lord be with you*, Ruth ii. 4. Nay, the Spirit says more to God's labourers, *The Lord is with you*.

The prospect of the recompence of reward, is in a special manner encouraging to us in our work, and makes it pleasant, and the little difficulties we meet with in it to be as nothing. It was by having an eye to this that Moses was encouraged not only to bear the reproach of Christ, but to *esteem it greater riches than the treasures of* Egypt, Heb. xi. 26. In

all labour there is profit; and if so, there is pleasure also in the prospect of that profit, and according to the degree of it. We must work, but it is to work out our salvation, a great salvation, which, when it comes, will abundantly make us amends for all our toil. We must strive, but it is to enter into life, eternal life. We must run, but it is for an incorruptible crown, the prize of our high calling. And we do not run at an uncertainty, nor fight as those that beat the air; for to him that *sows righteousness there is a sure reward*, (Prov. xi. 18.) and the assurance of that harvest will make even the seed-time pleasant.

3. It is true, that to be religious, is to deny ourselves in many things that are pleasing to sense: and yet Wisdom's ways are *pleasantness* notwithstanding. It is indeed necessary, that beloved lusts should be mortified and subdued, corrupt appetites crossed and displeased, which, to the natural man, is like *plucking out a right eye*, and *cutting off a right hand*, Mat. v. 29. There are forbidden pleasures that must be abandoned, and kept at a distance from: the flesh must not be gratified, nor *provision* made to *fulfil the lusts of it*, (Rom. xiii. 14.) but on the contrary, we must *keep under the body*, and *bring it into subjection*, (1 Cor. ix. 27.) we must *crucify the flesh*, must kill it, and put it to a painful death. The first lesson we are to learn in the school of Christ, is to deny ourselves, (Matt. xvi. 24.) and this must be our constant practice; we must use ourselves to deny ourselves, and thus *take up our cross daily*.

Now will not this spoil all the pleasure of a religious life? No, it will not; for the pleasures of sense, which we are to deny ourselves, are comparatively despicable, and really dangerous.

(1.) These pleasures we are to deny ourselves are comparatively despicable: how much soever they are valued and esteemed by those who live by sense, and know no better, they are looked upon with a generous contempt by those who live by faith, and are acquainted with divine and spiritual pleasures. And it is no pain to deny ourselves in these pleasures, when we know ourselves entitled to better, more rational, and noble, and agreeable; the delights of the blessed spirits above.

The garlic and onions of Egypt were doated upon by those that knew not how to value either the manna of the wilderness, or the milk and honey of Canaan, Numb. xi. 5. So the base and sordid pleasures of sense are relished by the depraved and vicious appetites of the carnal mind. But when a man has learned to put a due estimate upon spiritual pleasures, those that are sensual have lost all their sweetness, and are become the most insipid things in the world; have no pleasure in them, in comparison with that far greater pleasure which excelleth.

Is it any diminution to the pleasure of a grown man, to deny himself the toys and sports which he was fond of when a child? No, when he became a man, he put away those childish things; he is now past them, he is above them, for he is acquainted with those entertainments that are manly and more generous. Thus mean and little do the pleasures of sense appear to those that have learned to delight themselves in the Lord.

(2.) They are really dangerous, they are apt to take away the heart. If the heart be set upon them, they blind the mind, debauch the understanding and conscience, and in many quench the sparks of conviction, and of that holy fire which comes from heaven, and tends to heaven. They are in danger of drawing away the heart from God, and the more they are valued and coveted, the more dangerous they are, of piercing us through with many sorrows, and of drowning us in destruction and perdition: to deny ourselves in them is but to avoid a rock, upon which multitudes have fatally split.

What diminution is it to the pleasure of a safe and happy way on sure ground, which will certainly bring us to our journey's end, to deny ourselves the false and pretended satisfaction, of walking in a fair but dangerous way, that leads to destruction? Is it not much pleasanter travelling on a rough pavement, than on a smooth quicksand? Where there is a known peril, there can be no true pleasure, and therefore the want of it is no loss or uneasiness.

What pleasure can a wise or considerate man take in those entertainments, in which he has continual reason to suspect a snare and a design upon him, any more than he that was at a feast could relish the dainties of it, when he was aware of a naked sword hanging directly over him by a single thread? The foolish woman, indeed, calls the *stolen waters sweet*, and *bread eaten in secret pleasant*, (Prov. ix. 17, 18.) But those find no difficulty or uneasiness in denying them, who know *that the dead are there, and her guests are already in the depths of hell*. Therefore, however the corrupt heart may find some reluctance in refusing those forbidden pleasures, we may say of it, as Abigail did of David's denying himself the satisfaction of being revenged on Nabal; afterwards this shall be *no grief unto us, nor offence of heart*, 1 Sam. xxv. 31.

4. It is true, that *through much tribulation we must enter into the kingdom of God*, (Acts xiv. 23.) that we must not only deny ourselves the pleasures of sense, but must sometimes expose ourselves to its pains; we must take up our cross when it lies in our way, and bear it after Christ. We are told, that *all, that will live godly in Christ Jesus, must suffer persecution*, at least they must expect it, and get ready for it; bonds and afflictions abide them, losses in their estates, hinderances in their preferment, reproaches and contempts, banishments, deaths must be counted upon: and will not this spoil the pleasure of religion? No, it will not; for,

(1.) It is but *light affliction* at the worst, that we are called to suffer, and *but for a moment*, compared with the *far more exceeding and eternal weight of glory* that is reserved for us, (2 Cor. iv. 17.) with which the *sufferings of this present time* are *not worthy to be compared*, Rom. viii. 18. All these troubles do but touch the body, the outward man, and the interests of it, they do not at all affect the soul: they break the shell, or pluck off the husk, but do not bruise the kernel.

Can the brave and courageous soldier take pleasure in the toils and perils of the camp, and in jeoparding his life in the high places of the field, in the eager pursuit of honour, and in the service of his prince and country? And shall not those who have the interests of Christ's kingdom near their hearts, and are carried on by a holy ambition of the honour that comes from God, take a delight in suffering for Christ, when they know that those sufferings tend to his honour, and their own hereafter? They that are *persecuted for righteousness sake*, that are *reviled*, and have *all manner of evil said against them falsely*, because they belong to Christ, are bidden not only to bear it patiently, but to rejoice in it, and to be *exceeding glad*, for *great is their reward in heaven*, Matt. v. 11, 12. Every reproach we endure for Christ, will be a pearl in our crown shortly.

(2.) As those *afflictions abound* for Christ, so our *consolations in Christ do much more abound*, 2 Cor. i. 5. The more the waters increased, the higher was the ark lifted up; the more we suffer in God's cause, the more we partake of his comforts; for he will not be wanting to those whom he calls out to any hardships more than ordinary for his name's sake. The Lord was with Joseph in the prison, when he lay there for a good conscience; and those went from the council rejoicing, that were counted worthy to suffer shame for Christ's name; were honoured to be dishonoured for him, Acts v. 41.

Thus the extraordinary supports and joys which they experience, who patiently suffer for righteousness sake, add much more to the pleasantness of the ways of Wisdom, than the sufferings themselves do, or can, derogate from it; for the sufferings are human, the consolations are divine. They suffer in the flesh, but they rejoice in the spirit; they suffer for a time, but they rejoice evermore; and *this their joy no man taketh from them.*

CHAPTER VII.

THE APPLICATION OF THE DOCTRINE.

CONCERNING this doctrine of the pleasantness of religious ways, I hope we may now say, as Eliphaz does of his principle, *Lo! this, we have searched it, so it is*, (Job v. 27.) it is incontestably true, and therefore we may conclude as he does, *Hear it, and know thou it for thy good;* know thou it *for thyself*, so the margin reads it; apply it to thyself, believe it concerning thyself, not only that it is good, but that *it is good for thee, to draw near to God*, Ps. lxxiii. 28. Then only we hear things and know them for our good, when we hear them and know them for ourselves.

Three inferences, by way of counsel and exhortation, we shall draw from this doctrine.

1. Let us all then be persuaded, and prevailed with, to enter into, and to walk in, these paths of Wisdom, that are so very pleasant. This is what I principally intend in opening and proving this truth: most people would rather be courted than threatened to their duty. Much might be said to frighten you out of the ways of sin and folly, but I would hope to gain the same point another way, by alluring you into the ways of wisdom and holiness. This comes to invite you to a feast which the Lord of hosts has, in the gospel, made to all nations, (Isa. xxv. 6.) and to all in the nations, and to you among the rest, for none are excluded, that do not by their unbelief exclude themselves; *a feast of fat things full of marrow, of wines on the lees well refined;* delights for souls, infinitely transcending the delicacies of sense. You are welcome to this feast: come, for all things are now ready. *Come, eat of Wisdom's bread, and drink of the wine that she has mingled*, Prov. ix. 5.

Is a life of religion such a sweet and comfortable life? Why then should not we be religious? If such as these be the ways of Wisdom, why should not we be travellers in those ways? Let this recommend to us a life of sincere and serious godliness, and engage us to conform to all its rules, and give up ourselves to be ruled by them. It is not enough to have a good opinion of religion, and to give it a good word; that will but be a witness against us, if we do not set ourselves in good earnest to the practice of it, and make conscience of living up to it.

I would here, with a particular and pressing importunity, address myself to you that are young; to persuade you, now in the days of your youth, now in the present day, to make religion your choice and your business; and I assure you, if you do so, you will find it your delight. May God, by his grace, convince you of the real comforts that are to be had in real godliness, that you may be drawn cheerfully to Christ with these cords of a man, and held fast to him with these bands of love. *My son*, (says Solomon to his little scholar, Prov. xxiv. 13, 14.) *eat thou honey, because it is good; and the honey-comb, which is sweet to thy taste.* He does not forbid him the delights of sense, he may use them soberly and moderately, and with due caution; but remember that, *so shall the knowledge of Wisdom be to thy soul, when thou hast found it:* thou hast better pleasures

than these to mind and pursue, spiritual and rational ones: and instead of being made indifferent to those, we should rather be led to them, and quickened in our desires after them, by these delights of sense, which God gives us to engage us to himself and his service.

The age of youth is the age of pleasure; you think you may now be allowed to take your pleasure; O that you would take it, and seek it there, where alone it is to be had, and that is, in a strict observance of the laws of virtue and godliness. Would you live a pleasant life? begin betimes to live a religious life, and the sooner you begin, the more pleasant it will be: it is best travelling in a morning. Would you rejoice, O young people! in your youth, and have your hearts to cheer you in the days of your youth? (Eccl. xi. 9.) do not walk in the way of your corrupt and carnal hearts, but in the way of God's commandments; for he knows what is good for you, better than you do yourselves: do not walk in the sight of your eyes, for the eyes are apt to fly upon that which is not, (Prov. xxiii. 5.) but live by faith, that faith, which, being the *substance of things hoped for, and the evidence of things not seen*, will lead you to that which is; for Wisdom *makes those that love her to inherit substance*, and *fills their treasures*, (Prov. viii. 21.) and thence arises their true satisfaction.

That which I would persuade you to, is, to walk in the way of Wisdom, to be sober-minded, to be thoughtful about your souls and your everlasting state, and get your minds well-principled, and well-affected, and well-inclined. *Wisdom is the principal thing, therefore get Wisdom, and, with all thy getting, get understanding*, Prov. iv. 7. That of which I would persuade you, is, the pleasantness of this way; you cannot do better for yourselves, than by a religious course of life. *My son, if thine heart be wise, my heart shall rejoice, even mine;* (Prov. xxiii. 15, 16.) *yea, my reins shall rejoice if thy lips*, out of the abundance of thy heart, *speak right things;* but that is not all, not only my heart shall rejoice, but thy own shall.

I wish you would see, and seriously consider, the two rivals that are making court to you for your souls, for your best affections, Christ and Satan, and act wisely in disposing of yourselves, and make such a choice as you will afterwards reflect upon with comfort. You are now at the turning time of life; turn right now, and you are made for ever. Wisdom says, (Prov. ix. 4.) *Whoso is simple, let him turn in* to me; and she will cure him of his simplicity: Folly says, *Whoso is simple, let him turn in* to me; and she will take advantage of his simplicity: now let him come, whose right your hearts are, and give them him, and you shall have them again more your own.

That you may determine well between these two competitors for the throne in your souls,

(1.) See the folly of carnal, sinful pleasures, and abandon them; you will never be in love with the pleasures of religion till you are persuaded to fall out with forbidden pleasures. The enjoyment of the delights of sense suits best with that age, the appetite towards them is then most violent; mirth, sport, plays, dainties, are the idols of young people; they are therefore called *youthful lusts*. The days will come, the evil days, when they themselves will say they have *no pleasure in them*, like Barzillai, (2 Sam. xix. 35.) who, when he is old, can no more relish what he eats and what he drinks. O that reason, and wisdom, and grace, might make you as dead to them now, as time and days will make you after a while.

Will you believe one that tried the utmost of what the pleasures of sense could do towards making a man happy? He said of laughter, It *is mad*, and of mirth, *What doth it?* and that *sorrow is better than laughter*, Eccl. ii. 2. and vii. 3. Moses knew what the pleasures of the court were, and yet chose rather to suffer affliction with the people of God, than to continue in the snare of them; (Heb. xi. 25.) and you must make the same choice; for you will never cordially embrace the pleasures of religion, till you have renounced the pleasures of sin. Covenant against them, therefore, and watch against them.

If you would live, and go in the way of understanding, you must forsake the foolish, (Prov. ix. 6.) take heed of the way both of the *evil man*, and of the *strange woman;* avoid it, pass not by it, turn from it, and pass away, Prov. iii. 12, 16. Look upon sinful pleasures as mean, and much below you; look upon them as vile, and much against you; and do not only despise them, but dread them, and hate even the garments spotted with the flesh.

(2.) Be convinced of the pleasure of Wisdom's ways, and come and try them. You are, it may be, prejudiced against religion as a melancholy thing, but, as Philip said to Nathanael, (John i. 46.) *Come and see.* Believe it possible, that there may be a pleasure in religion which you have not yet thought of. When religion is looked upon at a distance, we see not that pleasure in it, which we shall certainly find when we come to be better acquainted with it. Peter Martyr, in a sermon, illustrated it by this comparison, (and it proved a means of the conversion of the Marquis of Vico,) "He that looks upon persons dancing at a distance, would think they were mad; but let him come nearer, and observe how they take every step by rule, and keep time with the music, he will not only be pleased with it, but inclined to join with them."

Come and take Christ's yoke upon you, and you will find it easy; try the pleasure there is in the knowledge of God and Jesus Christ, and in converse with spiritual and eternal things; try the pleasure of seriousness and self-denial, and you will find it

far exceeds that of vanity and self-indulgence. Try the pleasure of meditation on the word of God, of prayer and praise, and sabbath-sanctification, and you will think that you have made a happy change of the pleasure of vain and carnal mirth for these true delights.

Make this trial by these four rules:

[1.] That man's chief end is to glorify God, and enjoy him. Our pleasures will be according to that which we pitch upon and pursue as our chief end: if we can mistake so far, as to think it is our chief end to enjoy the world and the flesh, and our chief business to serve them, the delights of the sense will relish best with us; but if the world was made for man, certainly man was made for more than the world; and if God made man, certainly he made him for himself. God then is our chief good, it is our business to serve and please him, and our happiness to be accepted of him.

And if so, and we believe so, nothing will be a greater pleasure to us, than that which we have reason to think will be pleasing to him. If we do, indeed, look upon God as our chief good, we shall make him our *chief joy*, our *exceeding joy*. If we consider that we were made capable of the pleasure of conversing with God in this world, and seeing and enjoying him in another; we cannot but think that we wretchedly disparage ourselves, when we take up with the mean and sordid pleasures of sense as our felicity, especially if we forego all spiritual and eternal pleasures for them; as certainly we do, and give up all our expectations of them, if we place our happiness in these present delights; and we are guilty of a greater absurdity than that which profane Esau was guilty of, who, *for a mess of pottage, sold his birth-right*, Heb. xii. 16.

[2.] That the soul is the man, and that is best for us, that is best for our souls. Learn to think meanly of this flesh, by which we are allied to the earth and the inferior creatures; it is formed out of the dust, it is dust, and it is hastening to the dust; and then the things that gratify it, will not be esteemed of any great moment: *Meats for the belly, and the belly for meats, but God shall destroy both it and them;* and therefore let us not make idols of them.

But the soul is the noble part of us, by which we are allied to heaven, and the world of spirits; those comforts therefore which delight the soul, are the comforts we should prize most, and give the preference to, for the soul's sake. Rational pleasures are the best for a man.

[3.] That the greatest joy is that which a stranger doth not intermeddle with, Prov. xiv. 10. The best pleasure is that which lies not under the eye and observation of the world, but which a man has and hides in his own bosom, and by which he enjoys himself, and keeps not only a peaceable, but a comfortable, possession of his own soul, though he does not by laughter, or other expressions of joy, tell them the satisfaction he has. Christ had *meat to eat which the world knew not of*, (John iv. 32.) and so have Christians, to whom he is the bread of life.

[4.] That all is well that ends everlastingly well. That pleasure ought to have the preference, which is of the longest continuance. The pleasures of sense are withering and fading, and leave a sting behind them to those that placed their happiness in them; but the pleasures of religion will abide with us; *in these is continuance*, (Isa. lxiv. 5.) they will not turn with the wind, nor change with the weather, but are meat which endures to everlasting life.

Reckon that the best pleasure which will remain with you, and stand you in stead, when you come to die: which will help to take off the terror of death, and allay its pains. The remembrance of sinful pleasures will give us killing terrors, but the remembrance of religious pleasures will give us living comforts in dying moments. They that live in Belshazzar's revels, may expect to receive the summons of death, with the same confusion that he did, when *the joints of his loins were loosed, and his knees smote one against another;* (Dan. v. 6.) but they that live in Hezekiah's devotions, may receive them with the same composure that he did, when with a great deal of satisfaction he looked back upon a well-spent life: *Now, Lord, remember how I have walked before thee in truth, and with an upright heart*, Isa. xxxvii. 3.

2. Let us, that profess religion, study to make it more and more pleasant to ourselves. We see how much is done to make it so; let us not receive the grace of God herein in vain. Let them that walk in Wisdom's ways, taste the sweetness of them, and relish it. Christ's service is perfect freedom; let us not make a drudgery of it, nor a toil of such a pleasure. We should not only be reconciled to our duty, (as we ought to be to our greatest afflictions, and to make the best of it,) but we should rejoice in our duty, and sing at our work. If God intended that his service should be a pleasure to his servants, let them concur with him herein, and not walk contrary to him.

Now in order to the making of our religion increasingly pleasant to us, I shall give seven directions.

(1.) Let us always keep up good thoughts of God, and carefully watch against hard thoughts of him. As it is the original error of many that are loose and careless in religion, that they *think God altogether such a one as themselves*, (Ps. l. 21.) as much a friend to sin as themselves, and as indifferent whether his work be done or no; so it is the error of many that are severe in their religion, that they think God, like themselves, a hard master; they have such thoughts of him, as Job had in an hour of temptation, when he looked upon God as seeking occasions against him, numbering his steps, and watching over his sins, and taking him for his enemy; (Job xiii.

24. and xiv. 16.) as if he were extreme to mark iniquities, and implacable to those who had offended, and not accepting any service that had in it the least defect or imperfection.

But the matter is not so, and we do both God and ourselves a great deal of wrong, if we imagine it to be so; what could have been done more than God has done, to convince us that he is gracious and merciful, *slow to anger*, and ready to forgive sin when it is repented of? *I said, I will confess mine iniquity unto thee, and thou forgavest;* (Ps. xxxii. 5.) and he is ready to accept the services that come from an upright heart. He *will not always chide*, nor *contend for ever*. So far is he from taking advantage of us, that he makes the best of us: where the spirit is willing, he accepts that, and overlooks the weakness of the flesh. Let us deal with him accordingly; look upon God as Love, and the God of love, and then it will be pleasant to us to hear from him, to speak to him, to converse with him, and to do him any service.

It is true, God is great, and glorious, and jealous, and to be worshipped with reverence and holy fear; but is he not our Father, a tender, gracious father? Was not God, in Christ, *reconciling the world* to himself, (2 Cor. v. 19.) and to all his attributes and relations to us, by showing himself willing to be reconciled to us, notwithstanding our provocations? See him, therefore, upon a throne of grace, and come boldly to him; and that will make your service pleasant.

(2.) Let us dwell much, by faith, upon the promises of God. What pleasant lives should we lead, if we were but more intimately acquainted with those declarations which God has made of his good will to man, and the assurances he has given of his favour, and all the blessed fruits of it, to those who serve him faithfully? The promises are many, and exceeding great and precious, suited to our case, and accommodated to every exigence; there are not only promises *to* grace, but promises *of* grace, grace sufficient; and these promises are all *Yea* and *Amen* in Christ.

What do these promises stand in our Bibles for, but to be made use of? Come then, and let us apply them to ourselves, and insert our own names in them by faith. What God said to Abraham, *I am thy shield*, (Gen. xv. 1.) I am *El-shaddi*, a *God All-sufficient;* (Gen. xvii. 1.) what he said to Joshua, *I will never fail thee nor forsake thee*, (Josh. i. 5.) he says to me. What he says to all that love him, that *all things shall work for good to them*, (Rom. viii. 28.) and to all that *fear him*, that *no good thing* shall be *wanting* to them, (Ps. xxxiv. 10.) he says to me; and why should not I take the comfort of it?

These promises, and the like, are *wells of salvation*, from which we may *draw water with joy;* and *breasts of consolation*, from which we may *suck, and be satisfied;* they will be both our *strength*, and our *song* in the *house of our pilgrimage*. So well-ordered is the covenant of grace in all things, and so sure, (2 Sam. xxiii. 5.) that if, having laid up our portion in it, and so made it all our salvation, we would but fetch our maintenance from it, and so make it all our desire and delight, we should have in it a continual feast, and should go on our way rejoicing, Ps. cxix. 111.

(3.) Let us order the affairs of our religion with discretion. Many make religion unpleasant to themselves, and discouraging to others, by their imprudent management of it; making that service to be a burthen by the circumstances of it, which in itself would be a pleasure; doing things out of time, or tasking themselves above their strength, and undertaking more than they can go through with, especially at first; which is like *putting new wine into old bottles*, (Matt. ix. 17.) or like *over-driving the flocks one day*, Gen. xxxiii. 13. If we make the yoke of Christ heavier than he has made it, we may thank ourselves that our drawing in it becomes unpleasant. Solomon cautions us, (Eccl. vii. 16.) against being *righteous overmuch*, and making ourselves *overwise*, as that by which we may destroy ourselves, and put ourselves out of conceit with our religion; there may be over-doing in well-doing, and then it becomes unpleasant.

But let us take our religion as Christ has settled it, and we shall find it easy. When the ways of our religion are ways of Wisdom, then they are ways of pleasantness; for the more wisdom the more pleasantness; and that Wisdom dwells with prudence. Wisdom will direct us to be even and regular in our religion, to take care that the duties of our general and particular calling, the business of our religion, and our necessary business in the world, do not interfere or intrench upon one another. It will direct us to time duty aright; for every thing is beautiful and pleasant in its season, (Eccl. iii. 11.) and work is then easy, when we are in frame for it.

(4.) Let us live in love, and keep up Christian charity, and the spiritual communion of saints; if we would be of good comfort, we must be of one mind, (2 Cor. xiii. 11.) and therefore the apostle presses brotherly love upon us, with an argument taken from the consolations in Christ, (Phil. ii. 1.) that is, the comfort that is in Christianity. As ever you hope to have the comfort of your religion, submit to that great law of it, *Walk in love:* for, *Behold, how good, and how pleasant, it is*, (how good in itself, and pleasant to us,) *for brethren to dwell together in unity*. The more pleasing we are to our brethren, the more pleasant we shall be to ourselves.

Nothing makes our lives more uncomfortable than strife and contention; *Woe is me that I dwell* among those that *hate peace*, Ps. cxx. 5. It is bad being among those that are disposed to quarrel, and worse

having in ourselves a disposition to quarrel. The resentments of contempt put upon us, are uneasy enough, and contrivances to revenge it much more so. And nothing makes our religion more uncomfortable, than strifes and contentions about that. We forfeit and lose the pleasure of it, if we entangle ourselves in perverse disputings about it.

But by holy love we enjoy our friends, which will add to the pleasure of enjoying God in this world. Love itself sweetens the soul, and revives it, and, as it is the loadstone of love, it fetches in the further pleasure and satisfaction of being beloved, and so it is a heaven upon earth; for what is the happiness and pleasure of heaven, but that there love reigns in perfection? Then we have most peace in our bosoms, when we are most peaceably disposed towards our brethren.

(5.) Let us be much in the exercise of holy joy, and employ ourselves much in praise. Joy is the heart of praise, as praise is the language of joy; let us engage ourselves to these, and quicken ourselves in these. God has made these our duty, that by these all the other parts of our duty may be pleasant to us; and for that end we should abound much in them, and attend upon God with joy and praise. Let us not crowd our spiritual joys into a corner of our hearts, nor our thankful praises into a corner of our prayers, but give both scope and vent to both.

Let us live a life of delight in God, and love to think of him as we do of one whom we love and value. Let the flowing in of every stream of comfort lead us to the fountain; and in every thing that is grateful to us, let us taste that the Lord is gracious. Let the drying up of every stream of comfort drive us to the fountain; and let us rejoice the more in God for our being deprived of that which we used to rejoice in.

Let us be frequent and large in our thanksgivings. It will be pleasant to us to recount the favours of God, and thus to make some returns for them; though poor and mean, yet such as God will graciously accept. We should have more pleasure in our religion, if we had but learned in *every thing to give thanks*, (1 Thess. v. 18.) for that takes out more than half the bitterness of our afflictions, that we can see cause even to be thankful for them; and it infuses more than a double sweetness into our enjoyments, that they furnish us with matter for that excellent heavenly work of praise; *Sing praises unto his name, for it is pleasant;* comfortable, as well as comely, Ps. cxxxv. 3.

(6.) Let us act in a constant dependence upon Jesus Christ. Religion would be much more pleasant, if we did but cleave more closely to Christ in it, and do all in his name. The more precious Christ is to us, the more pleasant will every part of our work be; and therefore believing in Christ is often expressed by our rejoicing *in him*, Phil. iii. 3. We may rejoice in God, through Christ, as the Mediator between us and God; may rejoice in our communion with God, when it is kept up through Christ; may rejoice in hope of eternal life, when we see this life in the Son: *He that hath the Son of God, has life*, that is, he has comfort, 1 John v. 11, 12.

There is that in Christ, and in his undertaking and performances for us, which is sufficient to satisfy all our doubts, to silence all our fears, and to balance all our sorrows. He was appointed to be the consolation of Israel, and he will be so to us, when we have learnt not to look for that in ourselves, which is to be had in him only, and to make use of his mediation in every thing wherein we have to do with God. When we rejoice in the righteousness of Christ, and in his grace and strength, rejoice in his satisfaction and intercession, rejoice in his dominion and universal agency and influence, and in the progress of his gospel, and the conversion of souls to him, and please ourselves with prospects of his second coming, we have then a joy, not only which no man takes from us, but which will increase more and more; and of the *increase of* Christ's *government*, (and therefore of that peace,) *there shall be no end*, Isa. ix. 7. Our songs of joy are then most pleasant, when the burthen of them is, *None but Christ, none but Christ.*

(7.) Let us converse much with the glory that is to be revealed. They that by faith send their hearts and best affections before them to heaven, while they are here on this earth, may in return fetch thence some of those joys and pleasures that are at God's right hand. That which goes up in vapours of holy desire, though insensible, in groanings which cannot be uttered, will come down again in dews of heavenly consolations, which will make the soul as a watered garden.

Let us look much to the end of our way, how glorious it will be, and that will help to make our way pleasant. This abundantly satisfies the saints, and is the fatness of God's house on earth, Ps. xxxvi. 8, 9. This makes them now to *drink of the river of God's pleasures*, that *with him is the fountain of life*, whence all these streams come, and *in his light* they hope to *see light*, everlasting light. By frequent meditations on that rest which remains for the people of God, (Heb. iv. 3.) we now enter into that rest, and partake of the comfort of it.

Our hopes of that happiness through grace would be very much strengthened, and our evidences for it cleared up insensibly, if we did but converse more with it, and the discoveries made of it in the Scripture. We may have foretastes of heavenly delights, while we are here on earth, clusters from Canaan, while we are yet in this wilderness, and there is no pleasure comparable to that which these afford. That is the sweetest joy within us, which is borrowed

from the joy set before us. And we deprive ourselves very much of the comfort of our religion, in not having our eye more to that joy. We rejoice most triumphantly, and with the greatest degrees of holy glorying, when we *rejoice in hope of the glory of God*, Rom. v. 2. In this our heart is glad, and our glory rejoices, Ps. xvi. 9.

3. Let us make it appear, that we have, indeed, found Wisdom's ways to be pleasantness, and her paths peace. If we have experienced this truth, let us evidence our experience, and not only in word, but in deed, bearing our testimony to the truth of it. Let us live as those who believe the sweetness of religion, not because we are told it, but because we have tasted it, 1 John i. 1.

If so be then, to borrow the apostle's words, (1 Pet. ii. 3.) *we have tasted that the Lord is gracious*, if we have, indeed, found it a pleasant thing to be religious;

(1.) Let our hearts be much enlarged in all religious exercises, and all instances of gospel-obedience. The more pleasant the service of God is, the more we should abound in it. When God enlarges our hearts with his consolations, he expects that we should run the way of his commandments, that we should exert ourselves in our duty with more vigour, and press forward the more earnestly towards perfection.

This should make us forward to every good work, and ready to close with all opportunities of serving God, and doing good; that which we take a pleasure in, we need not to be twice *called to*. If indeed the hearts of those rejoice that seek the Lord, (as in Ps. cv. 3.) then when God says, *Seek ye my face*, how steadily should our hearts answer at the first word, *Thy face, Lord, will we seek;* (Ps. xxvii. 8.) and how glad shall we be, when it is said, *Let us go to the house of the Lord!* Ps. cxxii. 1. This should make us forward to acts of charity, that there is a pleasure in doing good; and we shall reflect with comfort upon it, that we have done something that will turn to the honour of God and our own account.

This should make us lively in our duty; and fix the heart in hearing the word, and in prayer and praise. Those that take delight in music, how does it engage them! How do all the marks of a close application of mind appear in their countenance and carriage! And shall not we, by our attending on the Lord without distraction, make it to appear, that we attend upon him with delight, and are in our element when we are in his service? Let this be my rest for ever: here let me dwell all the days of my life.

This should keep us constant and unwearied in the work and service of God. What is really our delight, we are not soon weary of. If we delight in approaching to God, we shall seek him daily, and make it our daily work to honour him. If meditation and prayer be sweet, let them be our daily exercise; and let this bind our souls with a bond to God, and the *sacrifice* as *with cords to the horns of the altar*. With this we should answer all temptations to apostasy: "Shall I quit so good a master, so good a service? Entreat me not to leave Christ, or to turn from following after him; for *it is good to be here.*" *Here let us make tabernacles*, (Matt. xvii. 4.) *Whither* else *shall we go*, but to him that has *the words of eternal life*.

(2.) Let our whole conversation be cheerful, and melancholy be banished. Are the ways of religion pleasant? Let us be pleasant in them, both to ourselves, and to those about us. As for those who are yet in a state of sin and wrath, they have reason to be melancholy; let the sinners in Zion be afraid, be afflicted, joy is forbidden fruit to them; what have they to do with peace? *Rejoice not*, O Israel, *for joy as other people, for thou hast gone a whoring from thy God*, Hos. ix. 1.

But those who, through grace, are called out of darkness into a marvellous light, have cause to be cheerful, and should have hearts to be so. *Arise, shine, for thy Light is come*, Isa. lx. 1. Is the Sun of Righteousness risen upon us? Let us arise, look forth as the morning with the morning. That comfort which Christ directs to our souls, let us reflect back upon others. And as our light is come, so is our liberty. Art thou *loosed from the bands of thy neck? O captive daughter of* Zion, *awake, awake, put on thy strength, put on thy beautiful garment, and shake thyself from the dust, arise and sit down, O Jerusalem*, Isa. lii. 1, 2.

Though vain and carnal mirth is both a great sin, and a great snare, yet there is a holy cheerfulness and pleasantness of conversation, which will not only consist very well with serious godliness, but greatly promote it in ourselves, and greatly adorn it and recommend it to others. *A merry heart* (Solomon says) *does good like a medicine*, (Prov. xvii. 22.) and make fat the bones; while a broken spirit does hurt like a poison, and dries the bones. Christians should endeavour to keep up a cheerful temper, and not indulge themselves in that which is saddening and disquieting to the spirit; and they should show it in all holy conversation, that those they converse with may see, they did not renounce pleasure, when they embraced religion.

I am sure none have so much reason to rejoice as good people have, nor so much done for them to encourage their joy; and therefore, (to allude to that of Jonadab to Amnon,) *Why art thou, being the king's son, lean from day to day?* 2 Sam. xiii. 4. Are we in prosperity? Therefore let us be cheerful, in gratitude to the God of our mercies, who expects that we should *serve him with joyfulness and gladness of heart, in the abundance of all things*, (Deut. xxviii. 47.) and justly takes it ill if we do not.

Tristis es, et felix? Sciat hoc Fortuna caveto,
Ingratum dicet te (Lupe) si scierit. *Mart.*

In the midst of prosperity are you sorrowful? Beware that Fortune hear it not; if she be informed of it (Lupus) she will call you ungrateful. Mart.

Are we in affliction? Yet let us be cheerful, that we may make it appear that our happiness is not laid up in the creature, nor our treasures on earth. If it is the privilege of Christians to rejoice in tribulation, let them not throw away their privilege, but glory in it, and make use of it. Let the joy of the Lord, which has infused itself into our hearts, diffuse itself into all our converse. *Go thy way, eat thy bread with joy,* (Eccl. ix. 7.) *and drink thy wine;* nay, if thou shouldst be reduced to drink mere water, drink it *with a merry heart,* if thou hast good ground to hope that in Christ Jesus, God now accepts thy works: and this joy of the Lord will be thy strength.

(3.) Let us look with contempt upon the pleasures of sense, and with abhorrence upon the pleasures of sin. The more we have tasted of the delights of heaven, the more our mouths should be put out of taste with the delights of this earth. Let not those who have been feasted with the milk and honey of Canaan, hanker after the garlic and onions of Egypt.

Let us keep at a distance from all forbidden pleasures; there is a hook under those baits, a snake under the green grass; a rock under those smooth waters, on which multitudes have split. We must so dread the drunkard's pleasure, as not to *look upon the wine when it is red,* (Prov. xxiii. 31.) so dread the pleasures of the adulterer, as not to *look upon a woman to lust after her;* (Matt. v. 28.) for these pleasures of sin not only are but for a season, but at the last they bite like a serpent, and sting like an adder. Either spiritual pleasures will deaden the force of the pleasures of sin, or the pleasures of sin will spoil the relish of spiritual pleasures.

Let us keep up a holy indifference even to the lawful delights of sense, and take heed not to love them more than God. The eye that has looked at the sun, is dazzled to every thing else. Have we beheld the beauty of the Lord? Let us see and own how little beauty there is in other things. If we be tempted to do any thing unbecoming us, by the allurements of pleasure, we may well say, "Offer these things to those that know no better; but we do, and will never leave fountains of living water for cisterns of puddle water."

(4.) Let not our hearts envy sinners. Envy arises from an opinion that the state of others is better than our own, which we grudge and are displeased at, and wish ourselves in their condition. Good people are often cautioned against this sin: *Be not thou envious against evil men, nor desire to be with them;* (Prov. xxiv. 1. Ps. xxxvii. 1.) for if there be all this pleasure in religion, and we have experienced it, surely we would not exchange our condition with any sinner, even in his best estate.

Envy not sinners their outward prosperity, their wealth and abundance, which put them into a capacity of having all the delights of sense raised to the highest pitch of pleasure; though they lie *upon beds of ivory,* (Amos vi. 4, 5, 6.) and *stretch themselves upon their couches, and eat the lambs out of the flocks, and the calves out of the midst of the stall, though they chant to the sound of the viol, drink wine in bowls, and anoint themselves with the chief ointments;* yet those have no reason to envy them, whose souls dwell at ease in God; who are fed with the bread of life, the true manna, angels' food, and drink of the water of life freely; that make melody with their hearts to the Lord, and are made to hear from him joy and gladness; and have received the anointing of the Spirit. If we have relished the delights of religion, we shall say as David, *Let us not eat of their dainties,* Ps. cxiv. 4.

Envy not sinners the liberty they take to sin; that they can allow themselves in the full enjoyment of those pleasures which we cannot think of without horror; but have not we then the enjoyment of those pleasures which are infinitely better, and which they are strangers to? We cannot have both, and of the two, are not ours, without dispute, preferable to theirs; and why then should we envy them? Their pleasures are enslaving, ours enlarging; theirs debasing to the soul, ours ennobling; theirs surfeiting, ours satisfying; theirs offensive to God, ours pleasing to him; theirs will end in pain and bitterness, ours will be perfected in endless joys; and what reason then have we to envy them?

(5.) Let not our spirits sink, or be dejected, under the afflictions of this present time. We disparage our comforts in God, if we lay too much to heart our crosses in the world: and therefore, hereby let us evidence, that, being satisfied *of* God's loving-kindness, we are satisfied *with* it. Let us look upon that as sufficient to balance all the unkindnesses of men. They that value themselves upon God's smiles, ought not to vex themselves at the world's frowns. The light of God's countenance can shine through the thickest clouds of the troubles of this present time: and, therefore, we should walk in the light of the Lord, even when, as to our outward condition, we sit in darkness.

We manifest that we have found true delight and satisfaction in the service of God, and communion with him, when the pleasure of them will make the bitterest cup of affliction that our Father puts into our hand, not only passable but pleasant; so that, like blessed Paul, when we are as sorrowful, yet we may be always rejoicing, and may take pleasure in infirmities and reproaches, because, though, for the present, they are not joyous but grievous, yet when afterwards they yield the peaceable fruit of righte-

ousness, they become not grievous, but truly joyous. *Blessed is the man whom thou chastenest.*

(6.) Let the pleasure we have found in religion, dispose us to be liberal and charitable to the poor and distressed. The pleasing sense we have of God's bounty to us, by which he has done so much to make us easy, should engage us bountifully to distribute to the necessities of saints, according to our ability; not only to keep them from perishing, but to make them easy, and that they may rejoice as well as we. Cheerfulness that enlarges the heart, should open the hand too. Paul observes it concerning the churches of Macedonia, who were ready to give for the relief of the poor saints at Jerusalem, that it was the *abundance of their joy*, their spiritual joy, their joy in God, that *abounded unto the riches of their liberality*, 2 Cor. viii. 2.

When the people of Israel are commanded to *rejoice in every good thing* which God had given them, (Deut. xxvi. 11, 12.) they are commanded also to give freely to *the Levite, the stranger, the fatherless, and the widow, that they may eat and be filled.* And when upon a particular occasion they are directed to *eat the fat*, and *drink the sweet*, (Neh. viii. 10.) at the same time they are directed to *send portions to them for whom nothing is prepared:* and then the joy of the Lord will be their strength. By our being charitable, we should show that we are cheerful; that we cheerfully taste God's goodness in what we have, and trust his goodness for what we may hereafter want.

(7.) Let us do what we can to bring others to partake of the same pleasures in religion which we have tasted, especially those who are under our charge. It adds very much to the pleasure of an enjoyment, to communicate of it to others, especially when the nature of it is such, that we have never the less, but the more rather, for others sharing in it. What good tidings we hear, that are of common concern, we desire that others may hear them, and be glad too. He that has but found a lost sheep, *calls his friends and neighbours to rejoice with him;* (Luke xv. 6.) but he that has found Christ, and found comfort in him, can say, not only, Come, rejoice with me, but, Come, and partake with me; for yet there is room enough for all, though ever so numerous, enough for each, though ever so necessitous and craving.

When Samson had found honey in the carcass of the lion, (Judg. xiv. 8.) he brought some of it to his parents, that they might partake with him: thus when we have found a day in God's courts better than a thousand, we should invite others into those courts, by telling them what God has done for our souls, and how willing he is to do the same for theirs, if they, in like manner, apply themselves to him. When Andrew, with a surprising pleasure, finds the Messiah, (John i. 41, 45.) he cannot rest till he has brought his brother Peter to him; nor Philip till he has brought his friend Nathaniel. They that are feasted with the comforts of God's house, should not covet to eat their morsel alone, but be willing to communicate of their spiritual things.

(8.) Let us be willing to die, and leave this world. We have reason to be ashamed of ourselves, that we, who have not only laid up our treasures above, but fetch our pleasures thence, are as much in love with our present state, and as loth to think of quitting it, as if our riches, and pleasure, and all, were wrapt up in the things of sense and time. The delights of sense entangle us and hold us here; these are the things that make us loth to die, as one once said, viewing his fine house and gardens. And are these things sufficient to court our stay here, when God says, *Arise, and depart, for this is not your rest?* Mic. ii. 10.

Let us not be afraid to remove from a world of sense to a world of spirits, since we have found the pleasures of sense not worthy to be compared with *spiritual pleasures.* When in old age, which is one of the valleys of the shadow of death, we can no longer relish the delights of the body, but they become sapless and tasteless, (as they were to Barzillai,) yet we need not call those *evil days*, and *years in which we have no pleasure*, if we have walked and persevered in Wisdom's ways; for if so, we may then in old age look back with pleasure upon a life well spent on earth, (as Hezekiah did,) and look forward with pleasure, upon a life to be better spent in heaven.

And when we have received a sentence of death within ourselves, and see the day approaching, the pleasure we have in loving God, and believing in Christ, and in the expressions of holy joy and thankfulness, should make even a sick-bed and a death-bed easy; *The saints shall be joyful in glory, and shall sing aloud upon their beds*, (Ps. cxlix. 5.) those beds to which they are confined, and from which they are removing to their graves, their beds in the darkness. Our religion, if we be faithful to it, will furnish us with living comforts in dying moments, sufficient to balance the pains of death, and take off the terror of it, and to enable us to triumph over it; *O death! where is thy sting?* Let us then evidence our experience of the pleasures of religion, by living above the inordinate love of life, and fear of death.

(9.) *Lastly*, Let us long for the perfection of these spiritual pleasures in the kingdom of glory. When we come thither, and not till then, they will be perfected; while we are here, as we know and love but in part, so we rejoice but in part; even our spiritual joys here have their damps and allays; we mix tears and tremblings with them: but, in heaven, there is a *fulness of joy* without mixture, and *pleasures for evermore*, without period or diminution. The servants of Christ will there enter into the joy

of their Lord, and it shall be *everlasting joy*, Isa. xxxv. 10.

And what are the pleasures in the way of Wisdom, compared with those at the end of the way? If a complacency in the divine beauty and love be so pleasant while we are in the body, and are absent from the Lord, what will it be when we have put off the body, and go to be present with the Lord? If a day in God's courts, and a few minutes spent there in his praises, be so pleasant; what will an eternity within the veil be, among them that dwell in his house above, and are still praising him? If the earnest of our inheritance be so comfortable, what will the inheritance itself be?

Now whenever there is grace, it will be aiming at, and pressing towards, its own perfection; it is a *well of water springing up to eternal life;* (John iv. 14.) this therefore we should be *longing for*. Our love to God in this world is love in motion, in heaven it will be love at rest: O when shall that sabbatism come, which remains for the people of God? Here we have the pleasure of looking towards God; *O when shall we come and appear before him?* Our Lord Jesus, when at his last passover, which he earnestly desired to eat with his disciples, he had tasted of the *fruit of the vine*, speaks as one that longed to drink it *new in the kingdom of his Father*, Matt. xxvi. 29. It is very pleasant to serve Christ here, but to *depart and be with Christ, is far better. Now are we the sons of God*, (1 John iii. 2.) and it is very pleasant to think of it; but *it doth not yet appear what we shall be:* something there is in reserve, which we are kept in expectation of. We are not yet at home, but should long to be there, and keep up holy desires of that glory to be revealed, that we may be quickened, as long as we are here, to press *toward the mark for the prize of the high calling*.

A

DISCOURSE

CONCERNING

MEEKNESS AND QUIETNESS OF SPIRIT.

TO WHICH IS ADDED

A SERMON ON ACTS XXVIII. 22.

SHOWING THAT THE CHRISTIAN RELIGION IS NOT A SECT; AND YET THAT IT IS EVERY WHERE SPOKEN AGAINST.

To the Reader.

I do not think it at all needful to tell the world what it was which led me to the writing of this discourse concerning Meekness, the substance of which was preached several years ago; nor am I concerned to apologize for the publication of it: if I thought it needed an apology I would not consent to it. That temper of mind, which it endeavours to promote, and to charm men into, every one will own to be highly conducive to the comfort of human life, the honour of our holy religion, and the welfare and happiness of all societies, civil and sacred: and therefore, while the design cannot be disliked, I hope what is weak and defective in the management, will be excused. Some useful discourses have been of late published against rash anger, and an excellent dissuasive from revenge by the present Bishop of Chester; wherein those brutish vices are justly exposed. I am cooperating in the design, while I recommend the contrary virtues to the love and practice of all that profess relation to the Holy Jesus. And if this Essay have that good effect upon those into whose hands it shall at any time fall, my object will be attained.

As to the Sermon annexed, it is published (with some enlargements) at the request of a very worthy friend who heard it preached in London last summer: and since, blessed be God, there are a great many testimonies borne at this day, against the avowed infidelity and impiety of the age, I hope this may be accepted as a mite cast into that treasury, by a cordial friend to peace and holiness.

M. HENRY.

Chester, Nov. 21, 1698.

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1 Peter iii. 4. [latter part.]

——*Even the ornament of a meek and quiet spirit, which is in the sight of God of great price.*

The apostle Peter, in this Epistle, (as also his beloved brother Paul, in many of his,) is very earnest in pressing upon Christians the conscientious discharge of the duties of their particular relations, and not without good reason; for generally it holds true, "That we are really, as we are relatively."[a] He is here, in the former part of this chapter, directing Christian wives how to carry themselves in that relation, to the glory of God, their own comfort, and the spiritual benefit and advantage of their yokefellows. Among other good lessons, he teaches them how to dress themselves as it becomes women professing godliness.* Those of that sex are commonly observed to be very solicitous about their ornaments. When the question is asked, *Can a maid forget her ornaments, or a bride her attire?* it is supposed scarcely possible, Jer. ii. 32. This prevailing inclination the apostle here takes hold of, for the recommending of those graces and duties to their choice and practice, which are indeed the most excellent and amiable adorning, not only of their sex to whom the exhortation is primarily directed, but of the other also, for whom, no doubt, it is likewise intended. Observe this method:

1. He endeavours to wean them from the vanity of outward ornaments, v. 3. *whose adorning let it not be that outward adorning*, &c. ων ἔσω—κόσμος. This does not forbid the sober and moderate use of decent ornaments, when it is according to the quality, place,

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[a] V. 1, 2.

* *Genus muliebre est* φιλόκοσμον.—The race of women is attached to ornaments. *Lorin. in loc.*

and station, and in due season; (not on days of fasting, and humiliation, when it is proper for ornaments to be laid aside, Exod. xxxiii. 4, 5.) but it forbids the inordinate love and excessive use (that is, the abuse) of them. There *may be* the *plaiting of the hair*, and the *wearing of gold*, and there *must be* the *putting on of apparel;* (that shame, which came into the world with sin, has made it necessary;) but we must not make these things our adorning; that is, we must not set our hearts upon them, nor value ourselves by them, nor think the better of ourselves for them, nor pride ourselves in them, as if they added any real excellency to us, nor say to them as Saul did to Samuel, *Honour me now before this people*, out of a vain ambition to make *a fair show in the flesh*. We must spend no more care, or thoughts, or time, or words, or cost, about them, and lay no more stress or weight upon them, than they deserve, and that is but a very little. It is but *glory hung upon us*, as the expression is, (Isa. xxii. 24.) and has no glory, if compared with the glory that excelleth it even in the creatures that are so far below us:[b] for Solomon, in all his glory, *was not arrayed* or beautified like one of those *lilies, which to-day is, and to-morrow is cast into the oven*. We must not seek first these things, nor seek them most, as if we had bodies for no other end than to wear out our clothes, and had nothing else to do with them than to make them fine. It was the folly, and proved the ruin, of that rich man in the parable, that he made his purple, and his fine linen, (with the other ornaments and delights of the body,) his good things, the things in which he placed his happiness, and in which he had his consolation, (Luke xvi. 19, 25.) that is, in the language of this scripture, he made them *his adorning*;[c] and so, being unclothed of these, he was found naked. Let not the wearing of gold, and the putting on of apparel, be κόσμος—*the world;* so it may be rendered: it is *mundus muliebris—a woman's world*. Let not these things be all the world with us, as they are with many, who reckon that to be out of the fashion (whatever it be) is to be out of the world.[d] Christians are called out of the world, and delivered from it, and should evidence a victory obtained by faith over it, as in other instances, so in this. It is a prescribed rule of our holy religion, (whether they will hear, or whether they will forbear,) that *women adorn themselves in modest apparel, with shamefacedness and sobriety*, 1 Tim. ii. 9. But whereas there are some, on the one hand, that exclaim against vanity in apparel as the crying sin of this age, above any other, as if it were a new thing under the sun, and the former days were, in this respect, better than these;[e] and some, on the other hand, condemn it as a piece of fanaticism to witness (as there is occasion) against this vanity; both may receive a sufficient answer, if they will but read that excellent Homily of the Church of England, entitled, "An Homily against Excess of Apparel," (No. 18.) by which it will appear, that even in those early days of the reformation, it was a vanity that prevailed much in our land, and which the rulers of the church thought themselves obliged to reprove. But we will hasten to the text.

2. He endeavours to bring them in love with the better ornaments, those of the mind, the graces of the blessed Spirit, here called ὁ κρυπτὸς ἄνθρωπος—*the hidden man of the heart*. Grotius observes, that "though he writes to women, yet he uses a word of the masculine gender, because the ornament he recommends, is such as both men and women must be adorned with." Grace, as a living principle of regular holy thoughts, words, and actions, is sometimes called the *new man*, (Eph. iv. 24.) sometimes the *inward man*, (Rom. vii. 22. and 2 Cor. iv. 16.) and so here, the *hidden man of the heart*. It is called a man, because it is made up of many parts and members, and its operations are vital and rational; and it restores those to the dignity of men, who, by sin, had made themselves like the beasts that perish. It is called the *man of the heart*, because out of the heart are the *issues of life;* there lie the springs of the words and actions, and therefore into that the salt of grace is cast, and so all the waters are healed.[g] He is the Christian indeed, that is one inwardly, and that circumcision, that baptism, which is *of the heart*, Rom. ii. 29. It is called the *hidden man of the heart*, because the work of grace is a secret thing, and does not make a pompous show in the eye of the world; it is a *mystery of godliness;* a[h] *life* that is *hid* with Christ in God, to whom secret things belong; therefore the saints are called his *hidden ones*, (Ps. lxxxiii. 3.) for the world knows them not, much less does it yet appear what they shall be. The king's daughter that is espoused to Christ, is *all glorious within*, Ps. xlv. 13. The working of grace in the soul is often represented as a regeneration, or being begotten again; and perhaps when this good work is called the *hidden man of the heart*, there may be some allusion to the[i] forming of the bones in the womb of her that is with child, which Solomon speaks of as unaccountable, as is also the way of the Spirit, Eccl. xi. 5. compare John iii. 8. And lastly, it consists in that which is not corruptible; it is not depraved or vitiated by the corruption that is in the world through lust, and is in the soul a *well of living water, springing up unto eternal life*, John iv. 14.

In the text he specifies one particular grace, one member of this *hidden man in the heart*, which we must every one of us adorn ourselves with, and

[b] Matt. vi. 29, 30. [c] 2 Cor. v. 3.
[d] Gal. i. 4. 1 John v. 4. [e] Eccl. vii. 10.
[f] Prov. iv. 23. [g] 2 Kings ii. 21.
[h] Col. iii. 3. [i] Ps. cxxxix. 14—16.

that is, *a meek and quiet spirit, which is in the sight of God of great price.* Where observe,

(1.) The grace itself here recommended to us; it is a *meek and quiet spirit.* There must be not only a meek and quiet behaviour outwardly; there may be that, either by constraint, or with some base and disguised design, while the soul in the mean time is rough and turbulent, and envenomed; the words may be softer than oil, while war is in the heart, Ps. lv. 21. But the word of God is κριτικος—*a discerner* and *judge* of the *thoughts* and *intents* of the heart, Heb. iv. 12. The power of men's laws may bind a man to good behaviour, but it is only the power of God's grace that will *renew a right spirit* within him, Ps. li. 10. It is this that makes the tree good, and then the fruit will be good. The God with whom we have to do, demands the heart, looks at the principle, and requires truth in the inward parts, not only in the duties of his own immediate worship, that those be done in the Spirit, but also in the duty we owe to our neighbour, that that also be done with a pure heart, and without dissimulation. The word of command which the Captain of our salvation gives, is, Christians, *take heed to your spirits,* Mal. ii. 15.

(2.) The excellency of this grace; it is *in the sight of God of great price.* It is really a precious grace, for it is so in the sight of God, and we know that he can neither deceive, nor be deceived. It is πολυτελὲς, which is the same word that is used, (1 Tim. ii. 9.) for that *costly array,* which is joined with *gold* and *pearls,* ἱματισμῷ πολυτελεῖ. Persons of quality, in their ornaments, affect not so much that which is gay, as that which is rich; not that which makes a glittering, gaudy show, and pleases children and fools, but that which is of intrinsic value, and recommends itself to the intelligent. A meek and quiet spirit is such an ornament, which has not that *gaiety* which is agreeable to the humour of a carnal world, but that real worth which recommends it to the favour of God. It is one of those graces which are compared to the *powders of the merchant,* (Cant. iii. 6.) far-fetched, and dear-bought, even with the precious blood of the Lord Jesus. [k] Herein we should every one φιλοτιμεμεθα —*labour,* and this we should be ambitious of, as the greatest honour, that present or absent, living and dying, we may be *accepted of the Lord;* and blessed be God it is a thing attainable, through the Mediator, from whom we have received how to walk so as to please him; we must walk with *meekness* and *quietness* of Spirit, for this is *in the sight of God of great price.* Therefore this mark of honour is, in a special manner, put upon the grace of meekness, because it is commonly despised and looked upon with contempt by the children of this world, as a piece of mean-spiritedness; but (however they be termed and treated now) they are happy, and will appear so shortly, whom God approves, and to whom he says, *Well done, good and faithful servant;* for by his judgment we must stand or fall eternally.

These words, therefore, will easily afford us this plain Doctrine,

That meekness and quietness of spirit is a very excellent grace, which we should every one of us put on, and be adorned with.

In the prosecution hereof, we shall endeavour,

I. To show *what this meekness and quietness of Spirit is.* And,

II. *What excellency there is in it.* And,

III. *Apply it.*

[k] 2 Cor. v. 9.

CHAPTER I.

THE NATURE OF MEEKNESS AND QUIETNESS OF SPIRIT.

MEEKNESS and quietness seem to import much the same thing, but the latter having something of metaphor in it, will illustrate the former, and therefore we shall speak of them distinctly.

I. We must be of a meek spirit.—πραὸς qu. ῥᾳος —*facilis—easy:* so the critics. Meekness is easiness of spirit; not a sinful easiness to be debauched, as Ephraim's, who willingly walked after the commandment of the idolatrous princes, (Hos. v. 11.) nor a simple easiness to be imposed upon and deceived, as Rehoboam's, who, when he was forty years old, is said to be young and tender-hearted, (2 Chron. xiii. 7.) but a gracious easiness to be wrought upon by that which is good, as theirs whose heart of stone is taken away, and to whom a *heart of flesh* is given. Meekness is easiness, for it accommodates the soul to every occurrence, and so makes a man easy to himself, and to all about him. The Latins call a meek man *mansuetus,* qu. *manu assuetus—used to the hand;* which alludes to the taming and reclaiming of creatures wild by nature, and bringing them to be tractable and familiar.[a] Man's corrupt nature has made him like *the wild ass used to the wilderness,* or the *swift dromedary traversing her ways,* (Jer. ii. 23, 24.) but the grace of *meekness,* when that gets dominion in the soul, alters the temper of it, brings it to hand, submits it to management; and now the wolf dwells with the lamb, and the leopard lies down with the kid, and a little child may lead them; for enemies are laid aside, and there is nothing to *hurt or destroy,* Isa. xi. 6, 9.

Meekness may be considered with respect both to God, and to our brethren; it belongs to both the tables of the law, and attends upon the *first* great commandment, *Thou shalt love the Lord thy God;* as well as the *second,* which is like unto it, *Thou*

[a] Jam. iii. 7, 8.

shalt love thy neighbour as thyself; though its special reference is to the latter.

1. There is meekness toward God, and it is the easy and quiet submission of the soul to his whole will, according as he is pleased to make it known, whether by his word or by his providence.

(1.) It is the silent submission of the soul to the word of God: the understanding bowed to every divine truth, and the will to every divine precept; and both without murmuring or disputing. The word is then an engrafted word, when it is received with meekness, (Jam. i. 21.) that is, with a sincere willingness to be taught, and desire to learn. Meekness is a grace that cleaves the stock, and holds it open, that the word, as the imp, or shoot, may be grafted in; it breaks up the fallow ground, and makes it fit to receive the seed; captivates the high thoughts, and lays the soul like white paper under God's pen. When the day-*spring* takes *hold of the ends of the earth*, it is said to be *turned as clay to the seal*, Job xxxviii. 12—14. Meekness does, in like manner, dispose the soul to admit the rays of divine light, which before it rebelled against; it opens the heart, as Lydia's was opened; and sets us down with Mary at the feet of Christ; the learner's place and posture. (Compare Deut. xxxiii. 3.) The promise of teaching is made to the meek, because they are disposed to learn; The *meek will he teach his way*, Ps. xxv. 8, 9. The word of God is gospel indeed, good tidings to the meek, (Isa. lxi. 1.) they will entertain it and bid it welcome; the poor in spirit are evangelized, (Matt. xi. 5.) and wisdom's alms are given to those that with meekness [b] *wait daily at her gates*, and like beggars *wait at the posts of her doors*. The language of this meekness is that of the child Samuel, (1 Sam. iii. 9.) *Speak Lord, for thy servant heareth;* and that of Joshua, who, when he was in that high post of honour, giving command to Israel, and bidding defiance to all their enemies, (his breast filled with great and bold thoughts,) yet, upon the intimation of a message from heaven, thus submits himself to it, (Josh. v. 14.) *What saith my Lord unto his servant?* And that of Paul, (and it was the first breath of a new man,) Acts ix. 6. *Lord, what wilt thou have me to do?* And that of Cornelius, (Acts x. 33.) And *now we are all here present before God, to hear all things that are commanded thee of God.* And that of the good man I have read of, who, when he was going to hear the word, used to say, "Now let the word of the Lord come; and if I had six hundred necks, I would bow them all to the authority of it." To receive the word with meekness, is to be delivered into it, as into a mould: it seems to be Paul's metaphor, Rom. vi. 17. that form of doctrine εἰς ὃν παρεδόθητε—*into which you were given up.* Meekness softens the wax, that it may receive the impression of the seal, whether it be *for doctrine or reproof, for correction or instruction in righteousness.* It opens the ear to discipline, silences objections, and suppresses the risings of the carnal mind against the word; consenting to the *Law that* it is *good,*[a] and esteeming *all the precepts* concerning all things to be *right*, even when they give the greatest check to flesh and blood.

(2.) It is the silent submission of the soul to the *providence* of God, for that also is the *will* of God concerning us.

[1.] When the events of Providence are grievous and afflictive, displeasing to sense, and crossing our secular interests; meekness not only quiets us under them, but reconciles us to them; and enables us not only to bear, but to receive, evil as well as good at the hand of the Lord; which is the excellent frame that Job argues himself into, Job ii. 10. It is to kiss the rod, and even to accept of the punishment of our iniquity; taking all in good part that God does: not daring to strive with our Maker, no, nor desiring to prescribe to him, but dumb, and not opening the mouth because God does it. How meek was Aaron under the severe dispensation which took away his sons with a particular mark of divine wrath! *He held his peace*, (Lev. x. 3.) God was sanctified, and therefore Aaron was satisfied, and had not a word to say against it. Unlike to this was the temper, or rather the distemper, of David, who was not like a man after God's own heart, when he was *displeased because the Lord had made a breach upon Uzziah*, (2 Sam. vi. 8.) as if God must have asked David leave thus to assert the honour of his ark. When God's anger is kindled, ours must be stifled; such is the law of meekness, that whatsoever pleases God, must not displease us. David was in a better frame when he penned the 56th Psalm, the title of which, some think, bespeaks the calmness and submissiveness of his spirit when the Philistines took him in Gath. It is upon *Jonathelem-reckokim,—the silent dove afar off.* It was his calamity, that he was afar off, but he was then as a *silent dove;* mourning perhaps, (Isa. xxxviii. 14.) but not murmuring, not struggling, not resisting, when seized by the birds of prey; and the Psalm he penned in this frame, was, *Michtam*, a *Golden Psalm.* The language of this meekness is that of Eli, (1 Sam. iii. 18.) *It is the Lord:* and that of David to the same purport, (2 Sam. xv. 26.) *Here I am, let him do to me as seemeth good unto him.* Not only, he *can* do what he will, subscribing to his power, for who can stay his hand? Or, He *may* do what he will, subscribing to his

[b] Prov. viii. 34.

[a] *Mitescere est non contradicere divinæ Scripturæ sive intellectæ, si vitia percutit, sive non intellectæ, quasi nos melius sapere possemus. Aug. l. 2. de Doctrinâ Christi.*—True meekness will prevent us from opposing either the obvious parts of Scripture, severely as they may task our vices; or the mysterious parts, in reading which, vanity may suggest that we could have dictated what is more profitable.

sovereignty, for he gives not account of any of his matters. Or, He *will* do what he will, subscribing to his unchangeableness, for he is in one mind, and who can turn him? But, *Let him do what he will*, subscribing to his wisdom and goodness, as Hezekiah, (Isa. xxxix. 8.) *Good is the word of the Lord, which thou hast spoken.* Let him do what he will, for he will do what is best; and therefore, if God should refer the matter to me, (says the meek and quiet soul,) being well assured that he knows what is good for me better than I do for myself, I would refer it to him again; he shall *choose our inheritance for us*, Ps. xlvii. 4.

[2.] When the methods of Providence are dark and intricate, and we are quite at a loss what God is about to do with us, *his way is in the sea, and his path in the great waters, and his footsteps are not known*, clouds and darkness are round about him; a meek and quiet spirit acquiesces in an assurance, that all things shall work together for good to us, if we love God, though we cannot apprehend how or which way. It teaches us to follow God with an implicit faith, as Abraham did when he went out, not knowing *whither he went*, but knowing very well whom he followed, Heb. xi. 8. It quiets us with this, that though what he doeth *we know not now*, yet we *shall know hereafter*, John xiii. 7. When poor Job was brought to that dismal plunge, that he could no way trace the footsteps of the divine providence, but was almost lost in that labyrinth, (Job xxiii. 8, 9.) how quietly does he sit down, v. 10. with this thought, *But he knows the way I take; when he hath tried me, I shall come forth as gold.*

2. There is meekness toward our brethren, toward all men, (Tit. iii. 2.) and so we take it here. Meekness is especially conversant about the affection of anger, not wholly to extirpate * and eradicate it out of the soul; (that were to quench a coal which sometimes there is occasion for, even at God's altar, and to blunt the edge even of our spiritual weapons, with which we are to carry on our spiritual warfare;) but its office is to direct and govern this affection, that we may *be angry and not sin*, Eph. iv. 26.

Meekness, in the school of the philosophers, is a virtue consisting in a mean between the extremes of rash excessive anger on the one hand, and a defect of anger on the other, in which Aristotle † confesses it very hard exactly to determine.

Meekness, in the school of Christ, is one of the *fruits of the Spirit*, (Gal. v. 22, 23.) it is a grace, (both *gratis data—freely given*, and *gratum faciens—rendering kind,*) wrought by the Holy Ghost both as a sanctifier and as a comforter in the hearts of all true believers, teaching and enabling them at all times to keep their passions under the conduct and government of religion and right reason. I observe that it is wrought in the hearts of all true believers, because, though there are some rough and knotty pieces that the Spirit works upon, whose natural temper is unhappily sour and harsh, which are long in the squaring; yet wheresoever there is true grace, there is a disposition to strive against, and strength in some measure to conquer, that distemper. And though in this, as in other graces, an absolute sinless perfection cannot be expected in this present state, yet we are to labour after it, and press towards it.

More particularly: the work and office of meekness is to enable us prudently to govern our own anger when at any time we are provoked, and patiently to bear the anger of others, that it may not be a provocation to us. The former is its office especially in superiors, the latter in inferiors, and both in equals.

(1.) Meekness teaches us prudently to govern our own anger, whenever any thing occurs that is provoking. As it is the work of temperance to moderate our natural appetites toward those things that are pleasing to sense, so it is the work of meekness to moderate our natural passions against those things that are displeasing to sense, and to guide and govern our resentments of those things. Anger in the soul is like mettle in a horse, good if it be well managed. Now meekness is the bridle; as wisdom is the hand that gives law to it; puts it into the right way, and keeps it in an even, steady, and regular pace in that way, reducing it when it turns aside, preserving it in a due decorum, and restraining it and giving it check when at any time it grows headstrong and outrageous, and threatens mischief to ourselves or others. It must thus be held in, *like the horse and mule, with bit and bridle*, (Ps. xxxii. 9.) lest it break the hedge, run over those that stand in its way, or throw the rider himself headlong. It is true of anger, ‡ which we say of fire, that it is a "*good servant*," but a "*bad master*;" it is good on the hearth, but bad in the hangings. Now meekness keeps it in its place, sets banks to this sea, and says, *Hitherto thou shalt come, and no further; here shall thy proud waves be stayed.*

In reference to our own anger, when at any time we meet with the excitements of it, the work of meekness is to do these four things:

[1.] To consider the circumstances of that which we apprehend to be a provocation, so as at no time to express our displeasure, but upon due and mature deliberation. The office of meekness is to keep reason upon the throne in the soul, as it ought to be, to preserve the understanding clear and unclouded,

* Not ἀπαθεια—insensibility, but μετριοπαθεια—moderation. Anger is *cos fortitudinis*—the whetstone of courage.

† Ethic. l. 4. c. 6.

‡ *Non cognoscitur audacia nisi in bello, amicus nisi in necessitate, sapiens nisi in irâ.*—It is in war, that we discover the hero; in a time of need, the friend; and during anger, the man of wisdom. *Sent. Arab.*

the judgment untainted and unbiassed in the midst of the greatest provocations, so as to be able to set every thing in its true light, and to see it in its own colour, and to determine accordingly, as also to keep silence in the court, that the still small voice, in which the Lord is, (as he was with Elijah at Mount Horeb, 1 Kings xix. 12, 13.) may not be drowned by the noise of the tumult of the passions. A meek man will never be angry at a child, at a servant, at a friend, till he has first seriously weighed the cause in just and even balances, while a steady and impartial hand holds the scales, and a free and unprejudiced thought adjudges it necessary. It is said of our Lord Jesus, John xi. 33. ἐτάραξε ἑαυτὸν—*he troubled himself;* which denotes it to be a considerate act, and what he saw reason for. Then things go right in the soul, when no resentments are admitted into the affections, but what have first undergone the scrutiny of the understanding, and thence received their pass. That passion which comes not in by this door, but climbs up some other way, the same is a thief and a robber, which we should stand upon our guard against. In a time of war, (and such a time it is in every sanctified soul in a constant war between grace and corruption,) due care must be taken to examine all passengers, especially those that come armed, whence they came, whither they go, whom they are for, and what they would have? Thus should it be in the well-governed, well-disciplined soul. Let meekness stand centinel, and, upon the advance of a provocation,* let us examine who it is that we are about to be angry with, and for what? What are the merits of the cause, wherein lay the offence, what was the nature and tendency of it? What are likely to be the consequences of our resentments, and what harm will it be if we stifle them, and let them go no further? Such as these are the interrogatories which meekness would put to the soul, and in answer to them would abstract all that which passion is apt to suggest, and hear reason only, as it becomes rational creatures to do.

Three great dictates of meekness we find put together, in one scripture, James i. 19. *Be swift to hear, slow to speak, slow to wrath;* which some observe to be couched in three proper names of Ishmael's son, Gen. xxv. 14. 1 Chron. i. 30. (which Bishop Prideaux, in the beginning of the wars, recommended to a gentleman that had been his pupil, as the summary of his advice,) *Mishma, Dumah, Massa;* the signification of which is, *Hear, Keep silence, Bear.* Hear reason, keep passion silent, and then you will not find it difficult to bear the provocation.

It is said of the Holy One of Israel, when the Egyptians provoked him, *Libravit semitam iræ suæ—He weighed a path to his anger:* so the margin reads it from the Hebrew, Ps. lxxviii. 50. Justice first poised the cause, and then anger poured out the vials. Thus (Gen. xi. 5.) the Lord came down to see the pride of the Babel-builders, before he scattered them; and (Gen. xviii. 21.) he came down to see the wickedness of Sodom, before he overthrew it, though both were obvious and barefaced,† to teach us to consider before we are angry, and to judge before we pass sentence, that herein we may be *followers of God, as dear children,* and be merciful, as our Father which is in heaven is merciful.

We read, (Jam. iii. 13.) of the *meekness of wisdom;* for where there is not wisdom, (that wisdom which is profitable to direct, that wisdom of the prudent which is to understand his way,) meekness will not long be preserved.[c] It is our rashness and inconsideration that betray us to all the mischiefs of an ungoverned passion, on the‡ neck of which the reins are laid, (which should be kept in the hand of reason,) and so we are hurried upon a thousand precipices. Nehemiah is a remarkable instance of prudence presiding in just resentments; he owns, (Neh. v. 6, 7.) *I was very angry when I heard their cry;* but that anger did not at all transgress the laws of meekness, for it follows, *Then I consulted with myself,* or as the Hebrew has it, *My heart consulted in me.* Before he expressed his displeasure, he retired into his own bosom, took time for a sober thought upon the case, and then he *rebuked the nobles,* in a very solid rational discourse, *v.* 8—11. and the success was good, *v.* 12, 13. In every cause, when passion demands immediate judgment, meekness moves for further time, and will have the matter fairly argued, and counsel heard on both sides.

When the injured Levite had pitched upon a very barbarous course to irritate the tribes of Israel (who commonly were too fiery to need a spur) against the men of Gibeah, yet withal he referred the matter to their deliberate counsels, to teach us, when our hearts are meditating revenge, to do likewise, Judg. xix. 30. So and so the matter is, *consider of it, take advice,* and then *speak your minds.* When Job had any quarrel with his servants, he was willing to admit a rational debate of the matter, and to hear what they had to say for themselves. *For,* (says he,) *what shall I do when God riseth up?* And withal, *did not he that made me in the womb, make*

* *Expendantur verba, si dicendum hoc, si dicendum adversum hunc, si tempus sermonis sit hujus, &c.*—We should carefully consider whether what we say ought to be said, whether it ought to be said against this particular person, whether this is the time for saying it, &c. *Ambr. de Offic. l.* 1. *c.* 9.

† *In correptione vitiorum subesse menti debet Iræcundia, non præesse.*—In reproving vice, though we admit a degree of anger, we should not suffer it to usurp arbitrary sway. *Greg. in Job, l.* 26. *c.* 36.

c Eccl. x. 10. Prov. xiv. 8.

‡ *Ratio id judicare vult quod æquum est, Iræ id æquum videri vult, quod judicavit*—Reason prompts us to pass a righteous judgment; anger first hurries us into an opinion, and then, whatever it is, resolves to maintain it. *Sen.*

him? Job xxxi. 13—15. When our hearts are at any time hot within us, we should do well to put that question to ourselves which God put to Cain, (Gen. iv. 6.) *Why am I wroth?* Why am I angry at all? Why so soon angry? Why so very angry? Why so far transported, and dispossessed of myself, by my anger? What reason is there for all this? *Do I well to be angry for a gourd,* that *came up in a night, and perished in a night?* Jonah iv. 9. Should I be touched to the quick by such a sudden and transient provocation? Will not my cooler thoughts correct these hasty resentments, and therefore were it not better to check them now? Such are the reasonings of the meekness of wisdom.

[2.] The work of meekness is to calm the spirit, so as that the inward peace may not be disturbed by any outward provocation. No doubt a man may express his displeasure against the miscarriages of another, as much as at any time there is occasion for, without suffering his resentments to recoil upon himself, and to put his own soul into a hurry. What need is there for a man to *tear himself (his soul,* so it is in the Hebrew) *in his anger?* Job xviii. 4. Cannot we charge home upon our enemy's camp, without the wilful disordering of our own troops? Doubtless we may, if meekness have the command, for that is the grace which preserves a man master of himself, while he contends to be master of another, and which, though there may be some firing in the outworks, yet fortifies the heart, the main fort, the inner wards, against the assaults of provocation, which do us no great harm, while they do not rob us of our peace, nor disturb the rest of our souls. As patience in case of sorrow, so meekness in case of anger, keeps *possession of the soul,* (as the expression is, Luke xxi. 19.) that we be not dispossessed of that freehold, and takes care when the bell is up, that it does not overturn. The drift of Christ's farewell-sermon to his disciples we have in the first words of it, John xiv. 1. *Let not your hearts be troubled.* It is the duty and interest of all good people, whatever happens, to keep trouble from their hearts, and to have them even and sedate, though the *eye* (as Job expresses it) should *continue* unavoidably *in the provocation* of this world, Job xvii. 2. The wicked (רשעים the *turbulent* and *unquiet,* so the world primarily signifies) are *like the troubled sea when it cannot rest,* (Isa. lvii. 20.) but that *peace of God, which passeth all understanding,* keeps the *hearts and minds* of all the meek of the earth. Meekness preserves the mind from being ruffled and discomposed, and the spirit from being unhinged by the vanities and vexations of this lower world. It stills the noise of the sea, the noise of her waves, and the tumult of the soul; it permits not the passions to crowd out in a disorderly manner, like a confused ungoverned rabble; but draws them out like the trained-bands, rank and file, every one in his own order, ready to march, to charge, to fire, to retreat, as wisdom and grace give the word of command.

It is said of the just and holy God, that he is *Lord of his anger,* Nah. i. 2. where we translate it, he is *furious,* (perhaps not so well, for *fury is not in him,* Isa. xxvii. 4. but,) he is בעל חמה *the Lord of anger, compos iræ,* so some of the critics render it; he is master of his own anger, and we should labour to be so too. Some interpreters give this as the sense of that which God said to Cain, (Gen. iv. 7.) *Unto thee,* or, *subject unto thee, shall be its desire, and thou shalt rule over it;* that is, over this passion of anger, which thou hast conceived in thy bosom, thou shouldst, and (if thou wouldst use the grace offered to thee) thou mightst subdue and keep under these intemperate heats, so as that they may not disquiet the repose of thy soul, nor break out into any extravagance.

[3.] Meekness will curb the tongue, and keep the mouth as with a bridle when the heart is hot, Ps. xxxix. 1, 2, 3. Even then, when there may be occasion for a keenness of expression, and we are called to *rebuke sharply,* (ἀποτόμως—*cuttingly,* Tit. i. 13.) yet meekness forbids all fury and indecency of language, and every thing that sounds like *clamour and evil-speaking,* Eph. iv. 31. The meekness of Moses was not at hand when he spake that unadvised word, Num. xx. 10. [*rebels,*] for which he was shut out of Canaan, though rebels they were, and at that time very provoking. Men in passion are apt to give reviling language, to call names, and those most senseless and ridiculous, to take the blessed name of God in vain, and so to profane it. It is a wretched way by which the children of hell vent their passion at their beasts, their servants, any person, or any thing, that provokes them, to swear at them. Men in a passion are apt to reveal secrets, to make rash vows and resolutions which afterward prove a snare, and sometimes to slander and belie their brethren, and bring railing accusations, and so to do the devil's work; and to speak that in their haste concerning others, (as David, Ps. cxvi. 11. *All men are liars,*) which they see cause to repent of at leisure. How brutishly did Saul, in his passion, call his own son, the heir-apparent to the crown, the *son of the perverse rebellious woman!* 1 Sam. xx. 30. that is, *the son of a strumpet,* a fine credit to himself and his family! *Raca* and *Thou fool,* are specified by our Saviour as breaches of the law of the sixth commandment, (Matt. v. 22.) and the passion in the heart is so far from excusing such opprobrious speeches, (for which purpose it is commonly alleged,) that really it is that which gives them their malignity, they are the smoke from that fire, the gall and wormwood springing from that root of bitterness; and if,[d] *for every idle word* that men

[d] Matt. xii. 36.

speak, much more for such wicked words as these, must they *give an account at the day of judgment*. And as it is a reflection upon God to kill, so it is to curse men that are made after the image of God, (though ever so much our inferiors,) that is, to speak ill of them, or to wish ill to them.

This is the disease which meekness prevents, and is *in the tongue a law of kindness*, as the expression is, Prov. xxxi. 26. It is to the tongue as the helm is to the ship, (it is the apostle's comparison, Jam. iii. 4.) not to silence it, but to guide it, to steer it wisely, especially when the wind is high. If at any time we have conceived passion, and thought evil, meekness will *lay the hand upon the* * *mouth*, (as the wise man's advice is, Prov. xxx. 32.) to keep that evil thought from venting itself in any evil word, reflecting upon God or our brother. It will reason a disputed point without noise, give a reproof without a reproach, convince a man of his folly without calling him a fool, will teach superiors either to *forbear threatening*, (Eph. vi. 9.) or (as the margin reads it) to *moderate* it, and will *look diligently*, lest *any root of bitterness, springing up, trouble us, and thereby we*, and *many others, be defiled*, Heb. xii. 15.

[4.] Meekness will cool the heat of passion quickly, and not suffer it to continue. As it keeps us from being soon angry, so it teaches us, when we are angry, to be soon pacified. The anger of a meek man is like fire struck out of steel, hard to be got out, but when it is out, soon gone. The wisdom that is from above, as it is gentle, and so not apt to provoke, so it is *easy to be entreated* when any provocation is given, (Jam. iii. 17.) and has the ear always open to the first proposals and overtures of satisfaction, submission, and reconciliation, and so the anger is turned away. He that is of a meek spirit, will be forward to forgive injuries, and to put up with affronts, and has some excuse or other ready wherewith to extenuate and qualify the provocation, which an angry man, (for the exasperating and justifying of his own resentments,) will industriously aggravate. It is but saying, "There is no great harm done, or, if there be, there was none intended,† and peradventure it was an oversight;" and so the offence being looked at through that end of the perspective which diminishes, it is easily past by, and the distemper being taken in time, goes off quickly, the fire is quenched before it gets head, and by a speedy interposal the plague is stayed. While the world is so full of the sparks of provocation, and there is so much tinder in the hearts of the best, no marvel if anger come sometimes into the bosom of a wise man, but it rests only in the *bosom of fools*, Eccl. vii. 9. Angry thoughts, as other vain thoughts, may crowd into the heart upon a sudden surprise, but meekness will not suffer them to lodge there, (Jer. iv. 14.) nor let the sun go down upon the wrath, (Eph. iv. 26.) for if it do, there is danger lest it rise bloody the next morning. Anger concocted, becomes malice; it is the wisdom of meekness, by proper applications, to disperse the humour before it comes to a head. One would have thought when David so deeply resented Nabal's abuse, that nothing less than the blood of Nabal and all his house could have quenched his heat, but it was done at a cheaper rate; and he showed his meekness, by yielding to the diversion that Abigail's present and speech gave him, and that with satisfaction and thankfulness. He was not only soon pacified, but blessed her, and blessed God for her that pacified him. God does not *contend for ever*, neither is he *always wroth*; his *anger endures but a moment*, Ps. xxx. 5. How unlike then are those to him, whose sword devours for ever, and whose anger burns like the coals of juniper? But the grace of meekness, if it fail of keeping the peace of the soul from being broken, yet fails not to recover it presently, and to make up the breach, and, upon the least transport, steps in with help in the time of need, restores the soul, puts it in frame again, and no great harm is done. Such as these are the achievements of meekness, as it governs our own anger.

(2.) Meekness teaches and enables us patiently to bear the anger of others, which property of meekness we have especially occasion for, in reference to our superiors and equals. Commonly, that which provokes anger, is anger, as fire kindles fire; now meekness prevents that violent collision which forces out these sparks, and softens, at least, one side, and so puts a stop to a great deal of mischief; for it is the second blow that makes the quarrel. Our first care should be to prevent the anger of others, by giving no offence to any, but becoming all things to all men; every one studying to *please his neighbour for good to edification*, (Rom. xv. 2.) and endeavouring as much as lies in us, to accommodate ourselves to the temper of all with whom we have to do, and to make ourselves acceptable and agreeable to them. How easy and comfortable should we make every relation, and all our intercourse, if we were but better acquainted with this art of obliging. Naphtali's tribe, that was famous for giving *goodly words*, (Gen. xlix. 21.) had the happiness of being *satisfied with favour*, (Deut. xxxiii. 23.) for *every man shall kiss his lips that giveth a right answer*, Prov. xxiv. 26. In the conjugal relation it is taken for granted (1 Cor. vii. 33, 34.) that the care of the husband is

* *In Socrate iræ signum erat, vocem submittere, loqui parcius; apparebat tunc illum sibi obstare.*—Anger was indicated in Socrates by his speaking little, and in a low key; thus he was observed to maintain a conflict within himself. *Ita refert Seneca de ira, l. 3. c. 13. Plutarch de non irascendo.*

† It is a maxim in the law, *In verbis dubiis benignior sententia est præferenda.*—On words of dubious import we should pass a favourable construction. And, *Semper fit præsumptio in meliorem partem.*—We should always presume on the candid side. *Vid. Alciat de præsumpt. Reg. 3.*

to *please his wife*, and the care of the wife is to *please her husband;* and where there is that mutual care, comfort cannot be wanting. Some people love to be unkind, and take a pleasure in displeasing, and especially contrive to provoke those they find passionate and easily provoked, that (as he that giveth his *neighbour drink, and putteth his bottle to him*, Hab. ii. 15, 16.) they may look upon his shame, to which, in his passion, he exposes himself, and so they make a mock at sin, and become like the madman that casts firebrands, arrows, and death, and says, "*Am not I in sport?*" But the law of Christ forbids us to *provoke one another*, Gal. v. 26. (unless it be to *love and to good works,*) and enjoins us (as it follows there, ch.vi. 2.) to *bear one another's burthens, and so to fulfil the law of Christ.*

But because they must rise betimes, who will please every body, and carry their cup even indeed, who will give no offence; our next care therefore must be, so to behave ourselves when others are angry that we may not make bad worse. And this is one principal thing, in which the younger must submit themselves to the elder; nay, in which all of us must be subject one to another, as our rule is, 1 Pet. v. 5. And here meekness is of use, either to enjoin silence, or indite a soft answer.

[1.] To enjoin silence. It is prescribed to servants, (Tit. ii. 9.) to *please their masters well in all things*, not *answering again*, for that must needs be displeasing; better say nothing, than say that which is provoking. When our hearts are hot within us, it is good for us to keep silence, and hold our peace; so David did, (Ps. xxxix. ii. 3.) and when he did speak it was in prayer to God, and not in reply to the wicked that were before him. If the heart be angry,* angry words will but inflame it the more, as wheels are heated by a rapid motion. One reflection, and repartee, begets another, and the beginning of the debate is like the letting forth of water, which is with difficulty stopt when the least breach is made in the dam; and therefore meekness says, "By all means keep silence, and leave it off before it be meddled with." When a fire is begun, it is good, if possible, to smother it, and so prevent its spreading. Come on, let us deal wisely, and stifle it in the birth, lest afterward it prove too strong to be dealt with. Anger in the heart, is like those books which were stowed up in cellars in the conflagration of London, which, though they were extremely heated, yet never took fire, till they took air many days after, where giving vent to the heat put them into a flame. When the spirits are in a ferment, though it may be some present pain to check and suppress them, and the headstrong passions hardly admit the bridle, yet afterward it will be no grief of heart to us.

Those who find themselves wronged and aggrieved think they may have leave to speak, but it is better to be silent than to speak amiss, and make work for repentance. At such a time, he that holds his tongue holds his peace; and if we soberly reflect, we shall find we have been often the worse for our speaking, but seldom the worse for our silence.† This must be especially remembered and observed by as many as are under the yoke, who will certainly have most comfort in meekness, and patience, and silent submission, not only to the good and gentle, but also to the froward. It is good in such cases to remember our ‡ place, and *(if the spirit of a ruler rise up against us,)* not to *leave* it, that is, not to do any thing unbecoming, for yielding *pacifieth great offences*, Eccl. x. 4. We have a common proverb that teaches us this, "*When thou art the hammer, knock thy fill; but when thou art the anvil, lie thou still:*" for it is the posture thou art cut out for, and which best becomes thee.

If others be angry at us without cause, and we have ever so much reason on our side, yet oftentimes it is best to adjourn our own vindication, though we think it necessary, till the passion be over: for there is nothing said or done in passion, but it may be better said and better done afterwards. When we are calm, we shall be likely to say it and do it in a better manner; and when our brother is calm, we shall be likely to say it and do it to a better purpose. A needful truth, spoken in a heat, may do more hurt than good, and offend rather than satisfy. The prophet himself forbare even a message from God, when he saw Amaziah in a passion, 2 Chron. xxv. 16. Sometimes it may be advisable to get some one else to say that for us, which is to be said, rather than say it ourselves. However, we have a righteous God, to whom (if, in a meek silence, we suffer ourselves to be run down unjustly) we may *commit our cause:* and having his promise, that he will *bring forth our righteousness as the light, and our judgment as the noonday*, (Ps. xxxvii. 6.) we had better leave it in his hands than undertake to manage it ourselves, lest that which we call clearing ourselves, God should call quarrelling with our brethren. David was greatly provoked by those that sought his hurt, and spake mischievous things against him; and yet, (says he,) *I as a deaf man heard not, I was as a dumb man that*

* *Quid refert inter provocantem et provocatum, nisi quod ille prior in maleficio deprehenditur, et ille posterior? nulla vero in maleficio ordinis ratio est.*—What is the difference between him that provokes and him that is provoked, but this, that the one did wrong in the first instance, and that the other did wrong afterward? In the act of doing wrong they are alike culpable. *Tertul. de Patientiâ, c.* 10.

† *Complures vidi loquendo peccatum incidisse, vix quemquam tacendo: ideoq; tacere nosse quam loqui difficilius est.*—I have known many sin by speaking, scarcely one by continuing silent, it is therefore more difficult to know how to be silent than how to speak. *Ambr. de Offic. l.* 1. *c.* 2.

‡ *Locus tuus patientia est, locus tuus sapientia est, locus tuus ratio est, et sedatio indignationis.*—Your place is to be patient, wise, and reasonable. *Ambr. ubi supra, c.* 21.

peneth not his mouth, Ps. xxxviii. 13. And why so? It was not because he wanted something to say, or because he knew not how to say it; but, v. 15. because *in thee, O Lord, do I hope, thou wilt hear, O Lord my God.* If God hear, what need have *I* to hear? *His* concerning himself in the matter supersedes *ours;* and he is not only engaged, in justice, to own every righteous cause that is injured, but he is further engaged, in honour, to appear for those who, in obedience to the law of meekness, commit their cause to him, and trust him with it. If there be any vindication or avenging necessary, (which Infinite Wisdom is the best judge of,) he can do it better than we can; and therefore *give place unto wrath*, (Rom. xii. 19.) that is, to the judgment of God, which is according to truth and equity; make room for him to take the seat, and do not you step in before him: it is fit that our wrath should stand by to give way to his, for the *wrath of man* engages not the *righteousness of God* for him.[e] Even just appeals made to him, if they be made in passion, are not admitted into the court of heaven, being not duly put in; that one thing, error, is sufficient to overrule them: let not therefore those that do well, and suffer for it, spoil their own vindication by mistiming and mismanaging it; but tread in the steps of the Lord Jesus, *who, when he was reviled, reviled not again; when he suffered, he threatened not, but was as a lamb dumb before the shearers;* and so *committed himself to him that judges righteously.* It is indeed a great piece of self-denial to be silent when we have enough to say, and provocation to say it; but if we do thus control our tongues, out of a pure regard to peace and love, it will turn to a good account, and will be an evidence for us that we are Christ's disciples, having learned to deny ourselves. It is better by silence to yield to our brother, who is, or has been, or may be, our friend, than by angry speaking to yield to the devil, who has been, and is, and ever will be, our sworn enemy.

[2.] To indite a soft answer. This Solomon commends as a proper expedient to turn away wrath, while grievous words do but stir up anger, Prov. xv. 1. When any speak angrily to us, we must pause a while, and study an answer, which, both for the matter and manner of it, may be mild and gentle. This brings water, while peevishness and provocation would but bring oil to the flame. Thus is death and life in the power of the tongue; it is either healing or killing, an antidote or a poison, according as it is used. When the waves of the sea beat on a rock, they batter and make a noise; but a soft sand receives them silently, and returns them without damage. A soft tongue is a wonderful specific, and has a very strange virtue in it; for Solomon says, *It breaks the bone*, (Prov. xxv. 15.) that is, it qualifies those that were provoked, and makes them pliable; it heaps *coals of fire* upon the head of an enemy, not to burn him, but to melt him, Prov. xxv. 21, 22. "Hard words (we say) break no bones;" but it seems soft ones do, (and yet do no harm,) as they calm an angry spirit, and prevent its progress, breaking it, as we do a flint, upon a cushion. A stone that falls on a wool-pack rests there, and rebounds not to do any further mischief, such is a meek answer to an angry question. It is observed in that rencounter which was between the royal tribe and the other ten, that the *words of the men of Judah were fiercer than the words of the men of Israel*, 2 Sam. xix. 43. When passion is up, that God whose eyes are upon all the ways of men, takes notice who speaks fiercely, and sets a mark upon them.

The good effects of a soft answer, and the ill consequence of a peevish one, are observable in the stories of Gideon and Jephtha. Both of them in the day of their triumphs over the enemies of Israel, were causelessly quarrelled with by the Ephraimites, (an angry sort of people it seems, *) who took it very heinously, when the danger was past and the victory won, that they had not been called upon to engage in the battle. Gideon pacified them with a soft answer, (Judg. viii. 2.) *What have I done now in comparison of you?* magnifying their achievements, and lessening his own, speaking honourably of them, and meanly of himself, *Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezar?* In which reply it is hard to say whether there was more of wit or wisdom: and the effect was very good; the Ephraimites were pleased, their anger turned away, a civil war prevented, and no body could think the worse of Gideon, for his mildness and self-denial; but, on the contrary, that he won more true honour by this victory over his own passion, than he did by his victory over all the host of Midian; for he that *hath rule over his own spirit, is better than the mighty*, Prov. xvi. 32. The Angel of the Lord has pronounced him a *mighty man of valour*, (Judg. vi. 12.) and this his tame submission did not at all derogate from that part of his character. But Jephtha, (who by many instances appears to be a man of a rough and hasty spirit, though enrolled among the eminent believers, Heb. xi. 32. for all good people are not alike happy in their temper,) when the Ephraimites in like manner pick a quarrel with him, rallies them, upbraids them with their cowardice, boasts of his own courage, challenges them to make good their cause, Judg. xii. 2, 3. They retort a scurrilous reflection upon Jephtha's country (as it is usual with passion to taunt and jeer one another) *Ye Gileadites are fugi-*

[e] Jam. i. 20.

* Hence we read of the envy of Ephraim, Isa. xi. 13.

tives, v. 4. From words they go to blows, and so great a matter does this little fire kindle, that there goes no less, to quench the flame, than the blood of two and forty thousand Ephraimites, v. 6. All which had been happily prevented, if Jephtha had had but half as much meekness in his heart, as he had reason on his side.

A soft answer is the dictate and dialect of that wisdom which is from above, which is *peaceable, gentle, and easy to be entreated.* And to recommend it to us, we have the pattern of good men, as that of Jacob's carriage to Esau; though, who is so hard to be won, as a brother offended, yet, as he had prevailed with God by faith and prayer, so he prevailed with his brother by meekness and humility. We have also the pattern of good angels, who, even when a rebuke was needful, durst not turn it into a railing accusation, durst not give any reviling language, not to the devil himself, but referred the matter to God, *The Lord rebuke thee*, as that passage, Jude 9. is commonly understood. Nay, we have the pattern of a good God, who, though he could plead against us with his great power, yet gives soft answers: witness his dealing with Cain, when he was wroth, and his countenance fallen, reasoning the case with him, (Gen. iv. 6, 7.) *Why art thou wroth——If thou doest well, shalt not thou be accepted?* With Jonah likewise, when he was so discontented, Jonah iv. 4, 9. *Doest thou well to be angry?* This is represented in the Parable of the Prodigal Son, by the carriage of the father towards the elder brother, who was so high and humorsome, so angry, that he would not come in. The father did not say, "Let him stay out then," but he came himself and entreated him, (when he might have interposed his authority, and commanded him,) and said, *Son, thou art ever with me*, Luke xv. 28, 31. When a passionate parley is begun, there is a plague broke out; the meek man, like Aaron, takes his censer with the incense of a soft answer, steps in seasonably, and stays the plague.

This soft answer, in case we have committed a fault, (though perhaps not culpable to that degree that we are charged with,) must be penitent, humble, and submissive, and we must be ready to acknowledge our error, and not stand in it, or insist upon our own vindication, but rather aggravate than excuse it, rather condemn than justify ourselves. It will be a good evidence of our repentance toward God, to humble ourselves to our brethren, whom we have offended; as it will be also a good evidence of our being forgiven of God, if we be ready to forgive those that have offended us: and such yielding pacifies great offences. Meekness teaches us, as often as we trespass against our brother, to turn again and say, *I repent*, Luke xvii. 4. An acknowledgment in case of a wilful affront, is perhaps as necessary to pardon, as (we commonly say) restitution is in case of wrong. And so much for the opening of the Nature of Meekness, which yet will receive further light from what follows.

II. We must be of a quiet spirit. Quietness is the evenness, the composure, and the rest of the soul, which speaks both the nature and the excellency of the grace of meekness. The greatest comfort and happiness of man is sometimes set forth by quietness. That peace of conscience which Christ has left for a legacy to his disciples, that present sabbatism of the soul, which is an earnest of the rest that remains for the people of God, is called *quietness and assurance for ever*, and is promised, as the *effect of righteousness*, Isa. xxxii. 17. and it follows, v. 18. *My people shall dwell in quiet resting-places.* So graciously has God been pleased to intwine interests with us, as to enjoin the same thing under the notion of a duty, which he proposes and promises under the notion of a privilege. Justly may we say, that we serve a good Master, whose *yoke is easy*, (Matt. xi. 30.) it is χρηστὸς, not only easy, but *sweet* and *gracious*, (so the word signifies,) not only tolerable, but amiable and acceptable: *Wisdom's ways* are not only pleasant, but pleasantness itself, and all her *paths are peace*, Prov. iii. 17. It is the character of the Lord's people, both in respect of holiness and happiness, that (however they be branded as the troublers of Israel) they are the *quiet in the land*, Ps. xxxv. 20. If every saint be made a spiritual prince, (Rev. i. 6.) having a dignity above others, and a dominion over himself, surely he is like that Seraiah, Jer. li. 59. a *quiet prince.* It is a reign with Christ, the transcendent Solomon, under the influence of whose golden sceptre there is abundance of peace *as long as the moon endures*, yea, and longer, *for, of the increase of his government and peace there shall be no end.* Quietness is in the text recommended to us as a grace which we should be endued with, and as a duty which we should practise. In the midst of all the affronts and injuries that are or can be offered us, we must keep our spirits sedate, and undisturbed, and evidence by a calm, and even, and regular behaviour, that they are so. This is quietness. Our Saviour has pronounced the blessing of adoption upon the peace-makers, Matt. v. 9. εἰρηνοποιοὶ, *those that are for peace*, as David professes himself to be, Ps. cxx. 7. in opposition (such an opposition as meekness is capable of) to those that *delight in war*, Ps. lxviii. 30. Now if charity be for peace-making, surely this "charity begins at home," and is for making peace there in the first place. Peace in our own souls is some conformity to the example of the God of peace, who, though he does not always give peace on this earth, yet evermore *makes peace in his own high-places*, Job xxv. 2. *This, some think, is

* Dr. Hammond, Pract. Catech. p. 125.

the primary intention of that peace-making, on which Christ there commands the blessing: it is to have strong and hearty affections to peace, to be peaceably-minded; for making in Scripture notes the bent and inclination of the soul: as to make a lie, is to be given to lying; so to make peace, is to be addicted to peace; to have a disposition in the soul ready to command the peace, when there is at any time any kind of disturbance. In a word, quietness of spirit is the soul's stillness, and silence, from intending provocation *to*, or resenting provocation *from*, any with whom we have to do.

The word has something in it of a metaphor, which we would not choose but fairly prosecute, for the illustration of the grace of meekness.

1. We must be quiet as the air is quiet from winds. Disorderly passions are like stormy winds in the soul; they toss and hurry it, and often split, or strand, or overset it; they move it *as the trees of the wood are moved with the wind;* it is the prophet's comparison, Isa. vii. 2. and is an apt emblem of a man in passion. Now meekness restrains these winds, says to them, *Peace, be still,* and so preserves a calm in the soul, and makes it conformable to him, who has the winds in his hands, and is herein to be praised, that even the stormy winds fulfil his word. A brisk gale is often useful, especially to the *ships of desire,* (as the Hebrew phrase is, Job ix 26.) so there should be in the soul such a warmth and vigour as will help to speed us to the desired harbour. It is not well to lie wind-bound in dulness and indifferency; but tempests are perilous, yea, though the wind be in the right point; so are strong passions, even in good men, they both hinder the voyage and hazard the ship: such a quickness as consists with quietness is what we should all labour after, and meekness will contribute very much toward it; it will silence the noise, control the force, moderate the impetus, and correct all undue and disorderly transports. What manner of grace is this, that even the winds and the sea obey it? If we will but use the authority God has given us over our own hearts, we may keep the * winds of passion under the command of religion and reason, and then the soul is quiet, the sun shines, all is pleasant, serene, and smiling, and the man sleeps sweetly and safely on the lee-side. We make our voyage among rocks and quicksands, but if the weather be calm, we can the better steer so as to avoid them, and by a due care and temper hit the mean between extremes; whereas he that suffers these winds of passion to get head, and spread a large sail before them, while he shuns one rock, splits upon another, and is in danger of being drowned in destruction and perdition, by many foolish and hurtful lusts, especially those whence *wars and fightings come.*

2. We must be quiet as the sea is quiet from waves. The wicked (whose sin and punishment both lie in the unruliness of their own souls, and the violence and disorder of their own passions, which perhaps will not be the least of their eternal torments) are compared *to the troubled sea, when it cannot rest, whose waters cast forth mire and dirt,* (Isa. lvii. 20.) that is, they are uneasy to themselves, and to all about them, *raging waves of the sea,* (so they are described, Jude 13.) *foaming out their own shame;* their *hard speeches* which they speak against God, *v.* 15. and *dignities, v.* 8. and *things which they know not, v.* 10. their *great swelling words, v.* 16. and *mockings, v.* 18. these are the *shame* they *foam out.* Now meekness is the grace of the Spirit, that *moves upon the face of the waters,* and quiets them, smooths the ruffled sea, and stills the noise of it, (it is now *mare pacificum—the Pacific Ocean,*) it casts forth none of the mire and dirt of passion. The waves mount not up to the heaven in proud and vain-glorious boastings; go not down to the depths to scrape up vile and scurrilous language; no reeling to and fro, as men overcome with drink, or with their own passion, which is all one, (for if *wine* be a *mocker,* and *strong drink raging,* Prov. xx. 1. anger is no less so,) none of that transport which brings them to their wits' end: I refer to the Psalmist's description of a storm, Ps. cvii. 26, 27. but as it follows there, *v.* 30. *They are glad because they are quiet, so he bringeth them to their desired haven.* This calmness and evenness of spirit makes our passage over the sea of this world safe and pleasant, quick and speedy towards the desired harbour, and is amiable and exemplary in the eyes of others; such a path does the meek and quiet Christian make to shine after him, that one would think the deep to be hoary.

3. We must be quiet as the land is quiet from war. It was the observable felicity of Asa's reign, that in his days *the land was quiet,* 2 Chron. xiv. 1, 5. In the preceding reigns there was *no peace to him that went out, or to him that came in,* whether outward bound or homeward bound, they were exposed to *great vexations, ch.* xv. 5. but now the rumours and alarms of war were stilled, and the people *delivered from the noise of archers at the place of drawing waters,* as when the land had rest in Deborah's time, Judg. v. 11. Such a quietness there should be in the soul, and such a quietness there will be where meekness sways the sceptre. A soul inflamed with wrath and passion upon all occasions, is like a kingdom embroiled in war, in a civil war, subject to continual frights, and losses, and perils; deaths and terrors, in their most horrid shapes, walk triumphantly, sleeps disturbed, families broken, friends suspected, enemies feared, laws silenced, commerce ruined, business neglected, cities wasted; such heaps upon heaps does ungoverned anger lay

* *Æolus sis affectuum tuorum.*—Rule your passions, as Æolus the winds. *Neirembg.*

when it is let loose in the soul. *Jusq; datum sceleri —When vice has free scope, &c.* But meekness makes these wars to cease, breaks the bow, cuts the spear, sheaths the sword, and in the midst of a contentious world, preserves the soul from being the seat of war, and makes peace in those borders. The rest of the soul is not disturbed, its comforts not plundered, its government not disordered; the laws of religion and reason rule, and not the sword: the trading duties are not interrupted, neither its communion with God, nor its communion with the saints, intercepted; no breaking in of temptation, no going out of corruption, no complaining in the streets, no occasion given, no occasion taken, to complain. *Happy is the soul that is in such a case*, Ps. cxliv. 14, 15. *The words of such wise men are heard in quiet, more than the cry of him that ruleth among fools, and this wisdom is better than weapons of war*, Eccl. ix. 17, 18. This is the quietness we should every one of us labour after, and it is what we might attain to, if we would but more support and exercise the authority of our graces, (which are as the commissioners of the peace,) and guide and control the power of our passion, (which are as the commissioners of array,) in our souls.

4. We must be quiet as the child is quiet after weaning. It is the Psalmist's comparison, Ps. cxxxi. 2. *I have behaved* (or rather, I have *composed*, so Ainsworth reads it) *and quieted myself, (my soul*, Heb. for our souls are ourselves, and our principal care must be concerning them,) *as a child that is weaned of his mother, my soul is even as a weaned child.* A child while it is in the weaning perhaps is a little cross and froward, and troublesome for a time; but when it is perfectly weaned, how quickly does it forget the breast, and accommodate itself to its new way of feeding! Thus a quiet soul, if provoked by the denial or loss of some creature-comfort or delight, that has been dear, quiets itself, and does not fret at it, nor perplex itself with anxious cares how to live without it, but composes itself to make the best of that which is. If wormwood be put upon the breasts, which we have called the breasts of our consolation, it is but to make us indifferent to them, and we must set ourselves to answer that intention, and sit loose to them accordingly. And this holy indifference to the delights of sense, is (like the weaning of a child) a good step taken towards the *perfect man*, the *measure of the stature of the fulness of Christ.** A child newly weaned is free from all the uneasiness and disquietude of care, and fear, and envy, and anger, and revenge: how undisturbed are its sleeps, and even in its dreams it looks pleasant and smiling! How easy its days? How quiet its nights! If put into a little pet now and then, how soon is it over, the provocation forgiven, the sense of it forgotten, and both buried in an innocent kiss! Thus, if ever we would enter into the kingdom of heaven, we must be converted from pride, envy, ambition, and strife for precedency, and must *become like little children.*† So our Saviour has told us, (who, even after his resurrection, is called, *The Holy Child Jesus*, Acts iv. 27.) Matt. xviii. 3. And even when we have put away other childish things, yet still in *malice* we must be children, 1 Cor. xiv. 20. And as for the quarrels of others, in all broils and heats, a meek and quiet Christian endeavours to be as disinterested, and as little engaged, as a weaned child in the mother's arms, that is not capable of such angry resentments.

This is that meekness and quietness of spirit which is here recommended to us, such a command and composure of the soul, that it be not unhinged by any provocation whatsoever, but all its powers and faculties preserved in due temper for the just discharge of their respective offices.‡ In a word; *Put off all wrath, and anger, and malice*, (those corrupted limbs of the old man,) pluck up and cast away those roots of bitterness, and stand upon a constant guard against all the exorbitances of your own passion, and then you will soon know, to your comfort, better than I can tell you, what it is to be of a meek and quiet spirit.

CHAPTER II.

THE EXCELLENCY OF MEEKNESS AND QUIETNESS OF SPIRIT.

THE very opening of this cause, one would think, were enough to carry it, and the explaining of the nature of meekness and quietness, should suffice to recommend it to us; such an amiable sweetness does there appear in it, upon the very first view, that if we look upon its beauty, we cannot but be enamoured with it. But because of the opposition that there is in our corrupt hearts to this, as well as to the other graces of the Holy Spirit, I shall endeavour more particularly to show the excellency of it, that we may be brought (if possible) to be in love with it, and to submit our souls to the charming power of it.

It is said, (Prov. xvii. 27.) That *a man of understanding is of an excellent spirit.*—He is קר רוח (so the *Chetib*, though the *Keri*, which our translation follows, reads it יקר) *frigidus Spiritu*, so Tremellius,

* Yet corrupt passions appear betimes. *Vidi zelotem parvulum qui intuebatur pallidus amaro aspectu collactaneum suum.*—I have seen a young child pale with envy, while looking on another child that was nourished at the same breast. *Aug. Conf.* l. 7.

† *Et si cito pueri inter se moventur, facile sedantur et majori suavitate in se recurrunt; nesciunt se subdole artificioseque tractare.*—Though boys are soon irritated, they are soon reconciled, and become kinder than before they quarrelled; they are strangers to artifice and circumvention. *Amb. de Offic. l.* 1. *c.* 21.

‡ Col. iii. 8.

he is *of a cool spirit;* put them together, and teach us, that a cool spirit is an excellent spirit, and that he is *a man of understanding* who is governed by such a spirit. The text tells us (what need we more) that *it is in the sight of God of great price;* and we may be sure that is precious indeed which is so in God's sight; that is good, very good, which he pronounces so, for his judgment is according to truth, and sooner or later he will bring all the world to be of his mind; for as he has decided it, so shall our doom be, and he will be *justified when he speaketh, and clear when he judgeth.*

The excellency of a meek and quiet spirit will appear, if we consider the *credit* of it, and the *comfort* of it, the present *profit* there is by it, and the *preparedness* there is in it for something further.

I. Consider how creditable a meek and quiet spirit is. Credit or reputation is a thing which most people are very sensibly touched with the ambition of, though few consider aright either what it is, or what is the right way of obtaining it, and particularly it is little believed what a great deal of true honour there is in the grace of meekness, and what a sure and ready way mild and quiet souls take to gain the good word of their Master, and of all their fellow-servants who love our Master, and are like him.

Let us see what credit there is in meekness.

1. There is in it the credit of a victory. What a great figure do the names of high and mighty conquerors make in the records of fame! How are their conduct, their valour, and success, cried up and celebrated! But if we will believe the word of truth, and pass a judgment upon things according to the rules of it, *he that is slow to anger, is better than the mighty; and he that ruleth his spirit, than he that taketh a city,* Prov. xvi. 32. Behold, a greater than Alexander or Cæsar is here; the former of which (some think) lost more true honour by yielding to his own ungoverned anger, than he got by all his conquests. No triumphant chariot so easy, so safe, so truly glorious, as that in which the meek and quiet soul rides over all the provocations of an injurious world, with a gracious unconcernedness: no train so splendid, so noble, as that train of comforts and graces which attend this chariot. The conquest of an unruly passion is more honourable than that of an unruly people, for it requires more true conduct. It is easier to kill an enemy without, which may be done at a blow, than to chain up and govern an enemy within, which requires a constant, even, steady hand, and a long and regular management. It was more to the honour of David to yield himself conquered by Abigail's persuasions, than to have made himself a conqueror over Nabal and all his house. A rational victory must needs be allowed more honourable to a rational creature than a brutal one. This is a cheap, safe, and unbloody conquest that does nobody any harm, no lives, no treasures are sacrificed to it, the glory of these triumphs are not stained, as others generally are, with funerals. *Every battle of the warrior* (says the prophet, Isa. ix. 5.) *is with confused noise, and garments rolled in blood; but this shall be with burning, even by the Spirit of the Lord of hosts;* as a *Spirit of judgment* and a *Spirit of burning.* Nay, in meek and quiet suffering we are *more than conquerors through Christ that loved us;* (Rom. viii. 37.) conquerors *with little loss;* we lose nothing but the gratifying of a base lust: conquerors with great gain, the spoils we divide are very rich, the favour of God, the comforts of the Spirit, the foretastes of everlasting pleasures: these are more glorious and excellent than the mountains of prey. We are more than conquerors; that is, *triumphers,* we live a life of victory, every day is a day of triumph to the meek and quiet soul.

Meekness is a victory over ourselves and the rebellious lusts in our own bosoms; it is the quieting of intestine broils, the stilling of an insurrection at home, which is oftentimes more hard to do than to resist a foreign invasion. It is an effectual victory over those that injure us, and make themselves enemies to us, and is often a means of winning their hearts. The law of meekness is, *If thine enemy hunger, feed him; if he thirst, πότιζε αὐτὸν, propina illi,* not only *give him drink,* (which is an act of charity,) but *drink to him,* in token of friendship, and true love, and reconciliation; and *in so doing thou shalt heap coals of fire upon his head,* not to consume him, but to melt and soften him, that he may be cast into a new mould: and thus while the angry and revengeful man, that will bear down all before him with a high hand, is overcome of evil, the patient and forgiving *overcome evil with good;* (Rom. xii. 20, 21.) and forasmuch as their *ways please the Lord,* he makes even their enemies to be at peace with them, Prov. xvi. 7. Nay, meekness is a victory over Satan, the greatest enemy of all. What conquest can sound more great than this? It is written for caution to us all, and it reflects honour on those who through grace overcome, that *we wrestle not against flesh and blood, but against principalities and powers, and the rulers of the darkness of this world,* Eph. vi. 12. The magnifying of the adversary, magnifies the victory over him; such as these are the meek man's vanquished enemies,* the spoils of these are the trophies of his victory. It is the design of the devil, that great deceiver and destroyer of souls, that is baffled; it is his attempt that is defeated, his assault that is repulsed by our meekness and quietness. Our Lord Jesus was more admired

* Ἕνα μόνον ἐχθρὸν ἔχε τὸν Διάβολον, πρὸς αὐτὸν μηδέποτε καταλλάττου, πρὸς ἀδελφὸν μηδέποτε ἀπεχθῶς ἔχε.—Have but one enemy, the devil; never be reconciled to him, with a brother never fall out. Chrysost. Hom. 19.

for controlling and commanding the unclean spirits, than for any other cures which he wrought: unruly passions are unclean spirits, legions of which some souls are possessed with, and desperate outrageous work they make; the soul becomes like that miserable creature, (Mark v. 3—5.) that *cried and cut himself;* or that, (Mark ix. 22.) who was so often *cast into the fire, and into the waters.* The meek and quiet soul is through grace a conqueror over these enemies, their fiery darts are quenched by the shield of faith, Satan is in some measure trodden under his feet, and the victory will be complete shortly, when *he that overcometh shall sit down with Christ upon his throne, even as he overcame and is set down with the Father upon his throne,* where he still appears in the emblem of his meekness, *a Lamb as it had been slain,* Rev. v. 6. And upon mount Zion, at the head of his heavenly hosts, he appears also as a Lamb, Rev. xiv. 1. Such is the honour meekness has in those higher regions.

2. There is in it the credit of beauty. The beauty of a thing consists in the symmetry, harmony, and agreeableness of all the parts: now what is meekness, but the soul's agreement with itself? It is the joint concurrence of all the affections to the universal peace and quiet of the soul, every one regularly acting in its own place and order, and so contributing to the common good. Next to the beauty of holiness, which is the soul's agreement with God, is the beauty of meekness, which is the soul's agreement with itself. Behold how good and how pleasant a thing it is for the powers of the soul thus to dwell together in unity, the reason knowing how to rule, and the affections at the same time knowing how to obey. Exorbitant passion is a discord in the soul; it is like a tumour in the face, which spoils the beauty of it; meekness scatters the tumour, binds down the swelling, and so prevents the deformity, and preserves the beauty. This is one instance of the comeliness of grace, through *my comeliness,* (says God to Israel, Ezek. xvi. 14.) *which I had put upon thee.* It puts a charming loveliness and amiableness upon the soul, which renders it acceptable to all who know what true worth and beauty is. *He that in righteousness, and peace, and joy in the Holy Ghost,* (that is, in Christian meekness and quietness of spirit,) *serveth Christ, is acceptable to God and approved of men,* Rom. xiv. 17, 18. And to whom else can we wish to recommend ourselves?

Solomon (a very competent judge of beauty) has determined, that it is a man's wisdom that makes *his face to shine,* (Eccl. viii. 1.) and doubtless the meekness of wisdom contributes as much as any one branch of it to this lustre. We read in Scripture of three whose faces shone remarkably, and they were all eminent for meekness. The face of Moses shone, (Exod. xxxiv. 30.) and he was the meekest of all the men on earth. The face of Stephen shone, (Acts vi. 15.) and he it was, who, in the midst of a shower of stones, so meekly submitted, and prayed for his persecutors. The face of our Lord Jesus shone in his transfiguration, and he was the great pattern of meekness. It is a sweet and pleasing air which this grace puts upon the countenance, while it keeps the soul in tune, and frees it from those jarring ill-favoured discords which are the certain effect of an ungoverned passion.

3. There is in it the credit of an ornament. The text speaks of it as an *adorning* much more excellent and valuable than gold, pearls, or the most costly array; much more recommending than all the bravery of the daughters of Zion. It is an adorning to the soul, the principal, the immortal part of the man. That outward adorning does but deck and beautify the body, which at the best is but a sister to the worms, and will ere long be a feast for them; but this is the ornament of the soul, by which we are allied to the invisible world: it is an adorning that recommends us to God, which is in his sight of *great price;* so the text says, and in that says enough to its praise. Ornaments go by estimation: now we may be sure the judgment of God is right and unerring. Every thing is indeed, as it is with God; those are righteous indeed, that are [a] righteous before God; and that is an ornament indeed which he calls and counts so. It is an ornament of God's own making; is the soul thus decked? it is he that has decked it: *By his Spirit he hath garnished the heavens,* (Job xxvi. 13.) and by the same Spirit has he garnished the meek and quiet soul. It is an ornament of his accepting, (it must needs be so if it be of his own working,) for to him who has this ornament, more adorning shall be given. He has promised, (Ps cxlix. 4.) that he will *beautify the meek with salvation;* and if the garments of salvation will not beautify, what will? The robes of glory will be the everlasting ornaments of the meek and quiet spirits. This meekness is an ornament that (like the Israelites' clothes in the wilderness) never waxes old, nor will ever go out of fashion while right reason and religion have any place in the world: all wise and good people will reckon those best drest that put on the Lord Jesus Christ, and walk with him in the white of meekness and innocency. Solomon in all his glory was not arrayed like one of these lilies of the valleys, though *lilies among thorns.*

The same ornament, which in the text is recommended to wives, is, by the same apostle, recommended to us all, (1 Pet. v. 5.) *Yea, all of you be subject one to another:* that explains what meekness is; it is that mutual yielding which we owe one to

[a] Luke i. 6.

another, for edification and in the *fear of God*, Eph. v. 21. This seems to be a hard saying, how shall we digest it? an impracticable duty, how shall we conquer it? Why, it follows, *Be clothed with humility*. The word is * την ταπεινοφροσυνην εγκομβωσασθε, *innodate*, from κομβος, *a knot*. Which notes, (1.) The *fixedness* of this grace: we must gird it fast to us, and not leave it to hang loose, so as to be snatched away by every temptation. Carelessness is no commendation of the soul's adorning: watchfulness and resolution in the strength of Christ must tie the knot upon our graces, and make them as the girdle that cleaves to a man's loins. (2.) The comeliness and ornament of it: put it on as a knot of ribbons, as an ornament to the soul. Such is the meekness of wisdom, it gives to the head an *ornament of grace*, and (which is more) *a crown of glory*, Prov. i. 9. and iv. 9.

There is in it the credit of true courage.† Meekness is commonly despised and run down by the grandees of the age, as a piece of cowardice and mean-spiritedness, and the evidence of a little soul, and is posted accordingly; while the most furious and angry revenges are celebrated and applauded under the pompous names of valour, honour, and greatness of spirit, which arise from a mistaken notion of courage; the true nature whereof is thus stated by a very ingenious pen,‡ "That it is a resolution never to decline any evil of pain, when the choosing of it, and the exposing of ourselves to it, is the only remedy against a greater evil." And therefore, he that accepts a challenge, and so runs himself upon the evil of sin, which is the greater evil, only for fear of shame and reproach, which is the less evil, he is the coward; while he that refuses the challenge, and so exposes himself to reproach, for fear of sin,§ he is the valiant man. True courage is such a presence of mind, as enables a man rather to suffer than to sin; to choose affliction rather than iniquity; to pass by an affront, though he lose by it, and be hissed at for a fool and a sneak, rather than engage in a sinful quarrel. He that can deny the brutal lust of anger and revenge, rather than violate the royal law of love and charity, (however contrary the sentiments of the world may be,) is truly resolute and courageous; the Lord is with thee, thou mighty man of valour. Fretting and vexing is the fruit of the weakness of women and children, but much below the strength of a man, especially of the new man, that is born from above. When our Lord Jesus is described in his majesty, riding prosperously, the glory he appears in, is *truth*, and *meekness*, and *righteousness*, Ps. xlv. 4. The courage of those who overcome this great red dragon of wrath and revenge, by meek and patient suffering, and by *not loving their lives unto the death*, (Rev. xii. 11.) will turn to the best and most honourable account on the other side the grave, and will be crowned with *glory*, and *honour*, and *immortality*; when those that *caused their terror in the land of the living*, fall ingloriously, and *bear their shame with them that go down to the pit*. Ezek. xxxii. 24.

5. The credit of a conformity to the best patterns. The resemblance of those that are confessedly excellent and glorious, has in it an excellence and glory. To be meek, is to be like the greatest saints, the elders that obtained a good report, and were of renown in their generation. It is to be like the greatest angels, whose meekness in their converse with, and ministration to, the saints, is very observable in the Scriptures. Nay, it is to be like the great God himself, whose goodness is his glory, (who is *Deus optimus—the best God*, and therefore *maximus—the greatest*,) who is slow to anger, and in whom *fury is not*, Isa. xxvii. 4. We are then *followers of God, as dear children*, when we *walk in love*, and are *kind one to another, tender-hearted, forgiving one another*, Eph. v. 1, 2. compare *ch.* iv. 2. The more quiet and sedate we are, the more like we are to that God, who, though he be nearly concerned in all the affairs of this lower world, is far from being moved by its most violent convulsions and revolutions: but as he was from eternity,‖ so he is and will be to eternity, infinitely happy in the enjoyment of himself. It is spoken to his praise and glory, Ps. xxix. 10. *The Lord sits upon the floods*, even when *the floods have lifted up their voice, have lifted up their waves*, Ps. xciii. 3. Such is the rest of the Eternal Mind, that he sits as¶ firm and undisturbed upon the movable flood, as upon the immovable rock, the same *yesterday, to-day, and for ever*: and the meek and quiet soul that preserves its peace and evenness against all the ruffling insults of passion and provocation, does thereby somewhat participate of a *divine nature*, 2 Pet. i. 4.

Let the true honour that attends this grace of meekness recommend it to us: it is one of those things that are *honest*, and *pure*, and *lovely*, and *of good report*; a virtue that has a *praise* attending it, Phil. iv. 8. A praise, not, perhaps, of men, but of God, Rom. ii. 29. It is the certain way to get and keep, if not a great name, yet a good name; such as is *better than precious ointment*. Though there be those that trample upon the meek of the earth, and look

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* *Vobis infixam habete.*—Fix within you. *Eras.*

† *Magni animi est proprium, placidum esse et injurias superne despicere*—It belongs to a great mind to be calm, and to despise injuries as one elevated above their power. *Sen.*

‡ Norris Miscell. p. 167, 188.

§ Paul showed more true *valour* when he said, *I can do nothing against the truth*, than Goliah did, when he defied all the host of Israel. *Ward.*

‖ The Hebrew critics observe, that in the name יהוה all the letters are *quiescent*.

¶ *Quod desideras magnum et summum est, Deoque vicinum, non concuti.* Sen.—*Diis proximus ille est, quem ratio non ira movet.*—What you

upon them as Michal upon David, despising them in their hearts; yet *if this is to be vile*, let us be *yet more vile*, and *base in our own sight*, and we shall find (as David argues there) that there are those of whom we shall be *had in honour*, sooner or later, (2 Sam. vi. 22.) for the word of Christ shall not fall to the ground, that those who humble themselves shall be exalted.

II. Consider how comfortable a meek and quiet spirit is. Inward comfort is a desirable good, which has more in it of reality, and depends less upon opinion, than that of credit: and this is that which meekness and quietness of spirit has such a direct tendency to, nay, which it carries along with it. What is true comfort and pleasure, but a quietness in our own bosom? Those are most easy to themselves, who are so to all about them; while they that are a burthen and a terror to others, will not be much otherwise to themselves. He that would lead a quiet, must lead a peaceable, life, 1 Tim. ii. 2. The surest way to find rest to our souls, is to learn of him who is meek and lowly in heart, Matt. xi. 29. Let but our moderation be known unto all men; *and the peace of God which passeth all understanding, will keep our hearts and minds*, Phil. iv. 5, 7. Quietness is the thing which even the busy, noisy part of the world pretend to desire and pursue: they will be quiet, yea, that they will, or they will not endure the least disturbance of their quietness. But verily they go a mad way to work, in pursuit of quietness; greatly to disquiet themselves inwardly, and put their souls into a continual hurry, only to prevent or remedy some small outward disquietude from others. But he that is meek, finds a sweeter, safer quietness, and much greater comfort, than that which they in vain pursue. *Great peace have they that love this law of love*, for *nothing shall offend them*, Ps. cxix. 165. Whatever offence is intended, it is not so interpreted, and by that means the peace is preserved. If there be a heaven any where upon earth, it is in the meek and quiet soul, that acts and breathes above that lower region, which is infested with storms and tempests, the harmony of whose faculties is like the music of the spheres they talk of, a perpetual melody. *Mercy and truth are met together, righteousness and peace have kissed each other.*

A meek and quiet Christian must needs live very comfortably, for he enjoys himself, he enjoys his friends, he enjoys his God, and he puts it out of the reach of his enemies to disturb him in these enjoyments.

1. He enjoys himself. Meekness is very nearly allied to that patience which our Lord Jesus prescribes to us, as necessary to the keeping possession of our own souls, Luke xxi. 19. How calm are the thoughts, how serene are the affections, how rational the prospects, and how even and composed are all the resolves, of the meek and quiet soul![*] How free from the pains and tortures of an angry man, who is disseized and dispossessed even of himself, and while he toils and vexes to make other things his own, makes his own soul not so: his reason is in a mist, confounded and bewildered, cannot argue, infer, or foresee with any certainty. His affections are on the full speed, hurried on with an impetus, which is as uneasy as it is hazardous. Who is that good man who is †*satisfied from himself?* Prov. xiv. 14. Who but the quiet man, that needs not go abroad for satisfaction, but having Christ dwelling in his heart by faith, has in him that peace, which the world can neither give nor take away? While those that are fretful and passionate rise up early, and sit up late, and eat the bread of sorrow, in pursuit of revengeful projects, the God of peace *gives to his beloved* (Jedidijahs, one of Solomon's names, who was a man of peace) *sleep*, Ps. cxxvii. 2. The sleep of the meek is quiet, and sweet, and undisturbed: those that by innocency and mildness make themselves the sheep of Christ, shall be made to lie down in the *green pastures*, Ps. xxiii. 2. That which would break an angry man's heart, will not break a meek man's sleep. It is promised, Ps. xxii. 26. That *the meek shall eat and be satisfied.* He has what sweetness is to be had in his common comforts, while the angry man either cannot eat, his stomach is too full and too high, (as Ahab, 1 Kings xxi. 4.) or eats and is not satisfied, unless he can be revenged, as Haman, Esth. v. 12, 13. *All this avails me nothing*, (though it was a banquet of wine with the king and queen,) as long as Mordecai is unhanged.

It is spoken of as the happiness of the meek, that they *delight themselves in the abundance of peace*, Ps. xxxvii. 11. Others may delight themselves in the abundance of wealth; a poor delight that is interwoven with so much trouble and disquietude; but the meek, though they have but a little wealth, have peace, abundance of peace, peace like a river, and this such as they have a heart to delight themselves in; *sat lucis intus—light enough within*, as Oecolampadius said, their souls are a Goshen in the midst of the Ægypt of this world, they have a light in their dwelling, when clouds and darkness are round about them: this is the *joy which a stranger doth not meddle with.* We may certainly have (and we would do well to consider it) less inward disturbance, and more true ease and satisfaction in forgiving twenty injuries, than in avenging one. No

want is, that noble, that divine attainment—Unshaken tranquillity. *Claud.*

[*] Opinion is the rate of things
From whence our peace doth flow:
I have a better fate than kings,
Because I think it so.
Mrs. Philips.

† ——*Ne te quæsiveris extra.*

doubt Abigail intended more than she expressed, when to qualify David, and to persuade him to pass by the affront which Nabal had given him, she prudently suggested, that *hereafter this shall be no grief unto thee, nor offence of heart.*[b]——Not only so, but it would be very sweet and easy, and comfortable in the reflection. Such a rejoicing is it, especially in a suffering-day, to have the testimony of conscience, that in *simplicity* and *godly sincerity, not with fleshly wisdom, but by the grace of God,* particularly the grace of meekness, *we have had our conversation in the world,* and so have pleased God, and done our duty. He did not speak the sense, no not of the sober heathen, that said, *Est vindicta bonum, vitâ jucundius ipsâ—Revenge is sweeter than life;* for it often proves more bitter than death.

2. He enjoys his friends:——And that is a thing in which lies much of the comfort of human life. Man was intended to be a sociable creature, and a Christian much more so. But the angry man is unfit to be so, that takes fire at every provocation; fitter to be abandoned to the lions' dens, and *mountains of the leopards,* than to *go forth by the footsteps of the flock.* He that has *his hand against every man,* cannot but have (with Ishmael's character Ishmael's fate) *every man's hand against him,* (Gen. xvi. 12.) and so he lives in a state of war; but meekness is the cement of society, the bond of Christian communion; it planes and polishes the materials of that beautiful fabric, and makes them lie close and tight, and the living stones which are built up a spiritual house, to be, like the stones of the temple that Herod built, all as one stone, whereas, "Hard upon hard" (as the Spaniards' proverb is) "will never make a wall." Meekness preserves among brethren that unity, which is like the ointment upon the holy head, and the dew upon the holy hill, Ps. cxxxiii. 1, 2. In our present state of imperfection there can be no friendship, correspondence, or conversation maintained without mutual allowances; we do not yet dwell with angels or spirits of just men made perfect, but with men subject to like passions. Now meekness teaches us to consider this, and to allow accordingly; and so distances and strangeness, feuds and quarrels, are happily prevented, and the beginnings of them crushed by a timely care. How necessary to true friendship it is to surrender our passions, and to subject them all to the laws of it, was (perhaps) intimated by Jonathan's delivering to David his sword, and his bow, and his girdle, all his military habiliments, when he entered into a covenant of friendship with him, 1 Sam. xviii. 3, 4.

3. He enjoys his God; and that is most comfortable of all. It is the quintessence of all happiness, and that without which all our other enjoyments are sapless and insipid; for this, none are better qualified than those who are arrayed with the *ornament of a meek and quiet spirit, which is in the sight of God of great price.* It was when the Psalmist had newly conquered an unruly passion, and composed himself, that he lifted up his soul to God in that pious and pathetic breathing, *Whom have I in heaven but thee, and there is none upon earth that I desire in comparison of thee?* Ps. lxxiii. 25. We enjoy God when we have the evidences and the assurances of his favour, the tastes and tokens of his love, when we experience in ourselves the communication of his grace, and the continued instances of his image stamped upon us: and this, those that are most meek and quiet have usually the greatest degrees of. In our wrath and passion we give place to the devil, and so provoke God to withdraw from us; nothing grieves the Holy Spirit of God (by whom we have fellowship with the Father) more than *bitterness, and wrath, and anger, and clamour, and evil speaking,* Eph. iv. 30, 31. But to this man does the God of heaven look with a peculiar regard, *even to him that is poor,* poor in Spirit, (Isa. lxvi. 2.) אל עני,—*to him that is quiet,* so the Syriac; *to him that is meek,* so the Chaldee. The great God overlooks heaven and earth, to give a favourable look to the meek and quiet soul. Nay, he not only looks at such, but (Isa. lvii. 15.) *he dwells with them;* noting a constant intercourse and communion between God and humble souls. His secret is with them; he gives them more grace, and they that thus dwell in love, *dwell in God, and God in them.* The waters were dark indeed, but they were quiet, when the Spirit of God moved upon them, and out of them produced a beautiful world.

This calm and sedate frame does very much qualify and dispose us for the reception and entertainment of divine visits, and *sets bounds to the mountain,* (Exod. xix. 12.) on which God is to descend, that no interruption may break in, and charges the *daughters of Jerusalem,* by *the roes and the hinds of the field,* (those sweet, and gentle, and peaceable creatures,) *not to stir up or awake our Love till he please,* Cant. ii. 7. Some think it was for the quieting and composing of his spirit, (which seems to have been a little ruffled,) that Elisha called for the minstrel, (2 Kings iii. 15.) *and then the hand of the Lord came upon him.* Never was God more intimate with any mere man, than he was with Moses, the meekest of all the men on the earth; and it was required as a needful qualification of the high priest, who was to draw near to minister, that he should have *compassion on the ignorant, and on them that are out of the way,* Heb. v. 1, 2. The meek will he guide in judgment, with a still small voice, which cannot be heard, when the passions are loud and tumultuous. The angry man, when he awakes, is

[b] 2 Sam. xxv. 31.

still with the devil, contriving some malicious project; the meek and quiet man, when he awakes, is still with God, solacing himself in his favour. *Return unto thy rest, O my soul*, says David, (Ps. cxvi. 7.) when he had reckoned himself among the simple, that is, the mild, innocent, and inoffensive people. Return to thy Noah, so the word is, (for Noah had his name from Rest,) perhaps alluding to the rest which the dove found with Noah in the ark, when she could find none any where else. Those that are harmless and simple as doves, can with comfort return to God as to their rest. It is excellently paraphrased by Mr. Patrick, "God and thyself" (my soul) "enjoy; in quiet rest, freed from thy fears." It is said, Ps. cxlvii. 6. that the *Lord lifteth up the meek:* as far as their meekness reigns, they are lifted up above the stormy region, and fixed in a sphere perpetually calm and serene. They are advanced indeed that are at home in God, and live a life of communion with him, not only in solemn ordinances, but even in the common accidents and occurrences of the world. Every day is a sabbath day, a day of *holy rest*, with the meek and quiet soul, that is, one of the days of heaven. As this grace gets ground, the comforts of the Holy Ghost grow stronger and stronger, according to that precious promise, (Isa. xxix. 19.) *The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.*

4. It is not in the power of his enemies to disturb and interrupt him in these enjoyments. His peace is not only sweet, but safe and secure: as far as he acts under the law of meekness, it is above the reach of the assaults of those that wish ill to it. He *that abides quietly under the shadow of the Almighty, shall surely be delivered from the snare of the fowler*, Ps. xci. 1, 3. The greatest provocations that men can give would not hurt us, if we did not,* by our own inordinate and foolish concern, come too near them, and within reach of their cannon; we may therefore thank ourselves if we be damaged: he that has learned, with meekness and quietness, to forgive injuries, and pass them by, has found the best and surest way of baffling and defeating them;† nay, it is a kind of innocent revenge. It was an evidence that Saul was actuated by another spirit, in that, when the children of Belial despised him, and brought him no presents, (hoping by that contempt to give a shock to his infant government,) *he held his peace*, and so neither his soul nor his crown received any disturbance, 1 Sam. x. 27. Shimei, when he cursed David, intended thereby to pour vinegar into his wounds, and to add affliction to the afflicted; but David, by his meekness, preserved his peace, and Shimei's design was frustrated, *So let him curse;* (2 Sam. xvi. 10.) alas, poor creature! he hurts himself more than David, who, while he keeps his heart from being tinder to those sparks, is no more prejudiced by them, than the moon is by the foolish cur that barks at it. The meek man's prayer is that of David, (Ps. lxi. 2.) *Lead me to the rock that is higher than I;* and there I can (as Mr. Norris expresses it)

——— Smile to see
The shafts of fortune all drop short of me.

The meek man is like a ship that rides at anchor, *movetur, sed non amovetur—is moved, but not removed.* The storm *moves* it, (the meek man is not a stock or stone under provocation,) but does not *remove* it from its port. It is a grace that in reference to the temptations of affront and injury, (as faith in reference to temptation in general,) quenches the fiery darts of the wicked.‡ It is armour of proof against the spiteful and envenomed arrows of provocation, and is an impregnable wall to secure the peace of the soul there, where *thief cannot break through and steal*, while the angry man lays all his comforts at the mercy of every wasp that will strike at him.

So that, upon the whole matter, it appears, That the ornament of a meek and quiet spirit is as easy as it is comely.

III. Consider how profitable a meek and quiet spirit is. All people are for what they can get; it is that which the busy world is set upon, *Every one for his gain from his quarter*, Isa. lvi. 11. It is for this that they break their sleep, and spend their spirits, and raise so great a dust. Now it will be to convince such, that, really, there is more to be gotten by meekness and quietness of spirit, than by all this hurry and confusion. They readily believe, that *in all labour there is profit;* but let God himself tell them, *In returning and rest shall ye be saved, in quietness and in confidence shall be your strength;* they will not take his word for it, but they say, (as it follows there,) *No, for we will flee upon horses, and we will ride upon the swift*, Isa. xxx. 15, 16. He tha came from heaven to bless us, has entailed a special blessing upon the grace of meekness, Matt. v. 5. *Blessed are the meek:* and his saying they are blessed, makes them so, for those whom he blesses are blessed indeed; *blessed, and they shall be blessed.*

Meekness is gainful and profitable,

1. As it is the condition of the promise. The meek are therefore blessed, *for they shall inherit the earth:* it is quoted from Ps. xxxvii. 11. and is almost the

* *Nemo læditur nisi a seipso.*—No man is hurt but by himself. *Dict. Diogen.*

† *Idcirco quis te lædit ut doleas, quia fructus lædentis in dolore læsi est; ergo, cum fructum ejus everteris non dolendo, ipse doleat necesse est amissione fructus sui, improbum cædis sustinendo.*—He who injures you, does it in order to grieve you, for the grief of the person injured is precisely the injurer's reward; if therefore you deprive him of this reward by suppressing your grief, you turn the mischief he intended, on himself. *Tertull. de Patientia, cap.* 8.

‡ Meekness is the greatest affront to all injuries in the world, for it returns them upon the injurious, and makes them useless, ineffective, and innocent. *Taylor's Great Exempl.* p. 304.

only express promise of temporal good things in all the New Testament.* Not that the meek shall be put off with the earth only, then they would not be truly blessed, but they shall have that as an earnest of something more. Some read it, *They shall inherit the land*, that is, the land of *Canaan*, which was not only a type and figure, but to them that believed, a token and pledge, of the heavenly inheritance. So that, "A double Canaan" (as Dr. Hammond observes) "is thought little enough for the meek man.† The same felicity, in a manner, attending him which we believe of Adam, if he had not fallen, a life in Paradise, and thence a transplantation to heaven."

——But besides this, meekness is a branch of godliness, which has more than other branches of it, the *promise of the life that now is*, 1 Tim. iv. 8. *They shall inherit the earth;* the sweetest and surest tenure is that by inheritance, which is founded in sonship: that which comes by descent to the heir, the law attributes to the act of God, who has a special hand in providing for the meek. They are his children, and *if children then heirs.* It is not always the largest proportion of this world's goods that falls to the meek man's share, but whether he has more or less, he has it by the best title; not by a common, but a covenant-right: he holds *in Capite*, ‡—*in* (Christ) *our Head*, an honourable tenure.

If he has but a little, he has it from God's love, and with his blessing, and behold all things are clean and comfortable to him. The wise man has determined it, (Prov. xvii. 1.) *Better is a dry morsel and quietness therewith, than a house full of sacrifices with strife*: and, chap. xv. 17. *Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.* Be the fare ever so scanty, he that has rule over his own spirit, knows how to make the best of them; how to *suck honey out of the rock, and oil out of the flinty rock*, Deut. xxxii. 13. *Blessed are the meek, for they shall* wield *the earth;* so old Wickliff's translation reads it, (as I remember it is quoted in the Book of Martyrs,) and very significantly. Good management contributes more to our comfort than great possessions. Whatever a meek man has of this earth, he knows how to wield it, to make a right and good use of it; that is all in all. Quiet souls so far inherit the earth, that they are sure to have as much of it as is good for them; as much as will serve to bear their charges through this world to a better; and who would covet more? Enough is as good as a feast. The promise of God without present possession, is better than possession of the world, without an interest in the promise.

2. As it has in its own nature a direct tendency to our present benefit and advantage. He that is thus wise, is wise for himself, even in this world, and effectually consults his own interest.

(1.) Meekness has a good influence upon our health. If envy be the *rottenness of the bones*, (Prov. xiv. 30.) meekness is the preservation of them. As the indulging of inordinate appetites towards those things that are pleasing to the flesh, so the indulging of inordinate passions against those things that are displeasing, do in the effect prejudice and injure the very body which they contend so much for. The excesses and exorbitances of anger stir up those peccant humours in the body which kindle and increase wasting and killing diseases; but meekness governs those humours, and so contributes very much to the good temper and constitution of the body. When Ahab was sick for Naboth's vineyard, meekness would soon have cured him. Moses, the meekest of men, not only lived to be old, but was then free from the infirmities of age; *his eye was not dim, nor his natural force abated*, (Deut. xxxiv. 7.) which may be very much imputed to his meekness, as a means. The days of old age would not be such evil days, if old people did not, by their own frowardness and unquietness, make them worse than otherwise they would be. Ungoverned anger inflames the natural heat, and so begets acute diseases, dries up the radical moisture, and so hastens chronical decays. The body is called the sheath or scabbard of the soul, Dan. vii. 15. *marg.* How often does an envious fretful soul, like a sharp knife, cut its own sheath, and, as they say of the viper's brood, eat its own way out: all which, meekness happily prevents.

The quietness of the spirit will help to cool distempering heats, to suppress melancholy vapours; and this, as other of wisdom's precepts, will be *health to the navel, and marrow to the bones; length of days, and long life, and peace they shall add unto thee: but wrath kills the foolish man*, Job v. 2.

(2.) It has a good influence upon our wealth, the preservation and increase of it. As in kingdoms, so in families and neighbourhoods, war begets poverty. Many a one has brought a fair estate to ruin, by giving way to the efforts of an ungoverned anger, that barbarous idol, to which, even the children's portions and the family's maintenance are oftentimes sacrificed. Contention will as soon clothe a man with rags as slothfulness; that, therefore, which keeps the peace, does not a little befriend the plenty. It was Abraham's meek management of his quarrel

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* As heaven is taken by violence, so is earth by meekness. *Trap in loc.*

† *Pract. Cat.* p. *(mihi)* 117.

‡ *Terram inhabitant quam sibi divinitus concessam esse norunt, et secure agunt sub Dei tutelâ; et hoc illis satis est, donec mundi hæreditatem ultimo die adeant. Feroces vero omnia possidendo nihil possident.*—They inhabit the earth which they know to be theirs by the divine allotment, and they are safe beneath the divine protection; this suffices them, till, in the last day, they arrive at the full possession of their inheritance. The furious, on the contrary, by grasping at all, lose every thing. Calv. *in* Matt. v. 5.

with Lot, that secured both his own and his kinsman's possessions, which otherwise would have been an easy prey to the Canaanite and the Perizzite that dwelt then in the land, Gen. xiii. 7, 8. And Isaac, whom I have sometimes thought to be the most quiet and calm of all the patriarchs, and that passed the days of his pilgrimage most silently, raised the greatest estate of any of them, (Gen. xxvi. 13.) *he grew till he became very great:* and his son Jacob lost nothing in the end, by his meek and quiet carriage toward his uncle Laban. Revenge is costly; Haman bid largely for it, no less than ten thousand talents of silver: (Esth. iii. 9.) it is better to forgive, and save the charges. Mr. Dod used to say, "Love is better than law; for love is cheap, but law is chargeable." Those tradesmen are commonly observed to thrive most, that make the least noise, that with quietness work and mind their own business, 2 Thess. iii. 12.

(3.) It has a good influence upon our safety. In the day of the Lord's anger, the meek of the earth are most likely to be secured. *It may be you shall be hid,* (so runs the promise, Zeph. ii. 3.) if any be, you shall, you stand fairest for special protections. Meekness approaches to that innocence which is commonly an effectual security against wrongs and injuries. However some base and servile spirits may insult over the tame and humble; yet, with all persons of honour, it is confessedly a piece of cowardice to set upon an unarmed unresisting man, that resents not provocation. *Who is he that will harm you, if you be followers τu ἀγαθu, of him that is good,* in his goodness, 1 Pet. iii. 13. Who draws his sword, or cocks his pistol, at the harmless silent lamb? while every one is ready to do it at the furious barking dog. Thus does the meek man escape many of those perplexing troubles, those woes, and sorrows, and wounds without cause, which he that is passionate, provoking and revengeful, pulls upon his own head. Wise men turn away wrath, but a fool's lips enter into contention, and his mouth calls for strokes. It is an honour to a man to cease from strife, but every fool will be meddling to his own hurt. An instance of this I remember Mr. Baxter gives in his book of "Obedient Patience," which was this; "That once, going along London streets, a hectoring rude fellow justled him: he went on his way, and took no notice of it; but the same man affronting the next he met in like manner, he drew his sword and demanded satisfaction, and mischief was done." He that would sleep both in a whole skin, and in a whole conscience, must learn rather to forgive injuries than to revenge them. The two goats that met upon the narrow bridge (as it is in Luther's fable) were both in danger should they quarrel; but were both preserved by the condescension of one, that lay down and let the other go over him. It is the evil of passion, that it turns our friends into enemies; but it is the excellency of meekness, that it turns our enemies into friends, which is an effectual way of conquering them. Saul, as inveterate an enemy as could be, was more than once melted by David's mildness and meekness. *Is this thy voice, my son David?* (says he, 1 Sam. xxiv. 16.) *I have sinned, return, my son David,* 1 Sam. xxvi. 21. And after that, Saul persecuted him no more, *ch.* xxvii. 4. The change that Jacob's meekness made in Esau, is no less observable; and (some think) is remarked as very strange and surprising, by an unusual pointing in the Hebrew text, upon Esau's kissing Jacob, Gen. xxxiii. 4. וישקהו a point over every letter, to put the reader in mind to take special notice of it. In the ordinary dispensations of Providence, some tell us,* that they have found it remarkably true in times of public trouble and calamity, that it has commonly fared best with the meek and quiet; their lot has been safe and easy, especially if compared with the contrary fate of the turbulent and seditious. Whoso is wise and observes these things, will understand the loving-kindness of the Lord to the quiet in the land, against whom we read indeed of plots laid, and deceitful matters devised, (Ps. xxxv. 20; xxxvii. 12, 14.) but those by a kind and overruling providence are ordinarily baffled and made successless. Thus does this grace of meekness carry its own recompence along with it, and in keeping this commandment, as well as after keeping it, there is a *great reward,* Ps. xix. 11.

IV. Consider what a preparative it is for something further. It is a very desirable thing to *stand complete in all the will of God,* (Col. iv. 12.) to be fitted and furnished for every good work, to be made ready, a people prepared for the Lord: a living principle of grace is the best preparation for the whole will of God. Grace is establishing to the heart, it is the root of the matter, and a good foundation for the time to come. This grace of meekness is particularly a good preparation for what lies before us in this world.

1. It makes us fit for any duty. It puts the soul in frame, and keeps it so, for all religious exercises. There was no noise of axes and hammers in the building of the temple: those are most fit for temple service that are most quiet and composed. The work of God is best done, when it is done without noise. Meekness qualifies and disposes us to hear and receive the word: when malice and envy are laid aside, and we are like new-born babes for innocence and inoffensiveness, then we are most fit to *receive the sincere milk of the word,* and are most likely to grow thereby, 1 Pet. ii. 1, 2. Meekness prepares the soil of the heart for the seed of the word, as the

* Dr. Hammond, *Pract. Cat.* p. 117.

husbandman *opens and breaks the clods of his ground, and makes plain the face thereof*, and then *casts in the principal wheat and the appointed barley*, Isa. xxviii. 24, 25. Christ's ministers are fishers of men, but we seldom fish successfully in these troubled waters. The voice that Eliphaz heard, was ushered in with a profound silence, (Job iv. 16.) and in *slumberings upon the bed*, a quiet place and posture. *God opens the ears of men, and sealeth their instructions*, Job xxxiii. 15, 16. Prayer is another duty which meekness disposes us for the right and acceptable performance of. We do not lift up pure hands in prayer, if they be not without wrath, 1 Tim. ii. 8. Prayers made in wrath are written in gall, and can never be pleasing to, or prevailing with, the God of love and peace. Our rule is, *First go and be reconciled to thy brother, and then come and offer thy gift*,* Matt. v. 23, 24. And if we do not take this method, though we seek God in a due ordinance, we do not seek him in the due order.

The Lord's day is a day of rest, and none are fit for it but those who are in a quiet frame, whose souls are entered into that present sabbatism which the gospel has provided for the people of God, Heb. iv. 9. The Lord's supper is the gospel-feast of *unleavened bread*, which must be kept, not with the old leaven of wrath, and malice, and wickedness, but with the unleavened bread of sincerity and truth.†

God made a gracious visit to Abraham, (Gen. xiii. 14.) after that Lot was separated from him, *viz.* after the strife betwixt him and Lot was over, in which he had discovered so much mildness and humility. The more carefully we preserve the communion of saints, the fitter we are for communion with God. It is observable, that the sacrifices which God appointed under the law, were not ravenous beasts, and birds of prey; but calves, and kids, and lambs, and turtle-doves, and young pigeons, all of them emblems of meekness, and gentleness, and inoffensiveness; for *with such sacrifices God is well pleased*. This quietness of spirit contributes very much to the constant steadiness and regularity of a religious conversation. Hot and eager spirits, that are ready to take fire at every thing, are usually very inconstant in their profession, and of great inconsistency with themselves, like a man in an ague-fit, sometimes burning hot, and sometimes shivering for cold; or like those that gallop in the beginning of their journey, and tire before the end of it: whereas the meek and quiet Christian is still the same; and, by keeping to a constant rate, rids ground. If you would have one foot of the compass go even round the circumference, you must be sure to keep the other fixed and quiet in the centre, for your strength is to sit still.

2. It makes us fit for any relation, which God in his providence may call us into. Those who are quiet themselves, cannot but be easy to all that are about them; and the nearer any are to us in relation and converse, the more desirable it is that we should be easy to them. Relations are various, as superiors, inferiors, and equals; he that is of a meek and quiet spirit, is cut out for any of them. Moses was forty years a courtier in Egypt, forty years a servant in Midian, and forty years a king in Jeshurun; and his meekness qualified him for each of these posts, and still he held fast his integrity. There are various duties requisite, according as the relation is, and various graces to be exercised; but this of meekness is the golden thread that must run through all. If man be a sociable creature, the more he has of humility, the more fit he is for society. Meekness would greatly help to preserve the wisdom and due authority of superiors, the obedience and due subjection of inferiors, and the love, and mutual kindness, and serviceableness of equals. A calm and quiet spirit receives the comfort of the relation most thankfully, studies the duty of the relation most carefully, and bears the inconvenience of the relation (for there is no unmixed comfort under the sun) most cheerfully and easily. I have heard of a married couple, who, though they were both naturally of a hot and hasty temper, yet lived very comfortably in that relation, by observing an agreement made between themselves, "Never to be both angry together:" an excellent law of meekness it is, which, if faithfully lived up to, would prevent many of those breaches among relations, which occasion so much guilt and grief, and are seldom healed without a scar. It was part of the good advice given by a pious and ingenious father, to his children newly entered into the conjugal relation;

Doth one speak fire? t'other with water come;
Is one provoked? be t'other soft or dumb.

And thus *one wise, both happy*. But where wrath and anger are indulged, all relations are imbittered, those that should be helps, become as thorns in our eyes, and goads in our sides. *Two indeed are better than one*, and yet it is better to dwell alone in the wilderness, than with a contentious and angry relation, *who is like a continual dropping in a very rainy day*, Prov. xxi. 19; xxvii. 15. Some of the Hebrew critics have noted, that if you take away יִרְאַת *the fear*

* Leave thy Gift: Θεος ουκ ηλειται ατιμιαν ειναι το δωρον καταλιμπανομενον, και συνομιζειν ὑβριν, ειναι, το προτερος απελθειν και καταλλαγηναι.—God does not deem that any dishonour attaches to him, when he leaves a gift, though it should be slighted; and dost thou think it degrading to make the first overture toward reconciliation? *Chrysost. Hom.*

† *Quid est ad pacem Dei accedere sine pace? Ad remissionem debitorum cum retentione? Quomodo placabit patrem iratus in fratrem, cum omnis ira ab initio interdicta sit nobis?*—How can we attain the peace of God without peace? How can we attain the remission of our sins without remitting the sins of others? How can he that is angry with his brother, pacify his father, who, from the first, forbids us to be angry? *Tertul. de Orat. c.* 10.

of the Lord, from איש and אשה *husband and wife;* there remains but אש and אש *fire, fire.*—It is so in other relations.

3. It makes us fit for any condition, according as the wise God shall please to dispose of us. Those that through grace are enabled to compose and quiet themselves, are fit to live in this world, where we meet with so much every day to discompose and disquiet us. In general, whether the outward condition be prosperous or adverse, whether the world smile or frown upon us, a meek and quiet spirit is neither lifted up with the one, nor cast down with the other, but still in the same poise; in prosperity humble and condescending, the estate rising, but the mind not rising with it; in adversity encouraged and cheered up, *cast down, but not in despair;* in both *even*, like a dye, throw in which way you will, it lights on a square side. St. Paul, who had learned in every state to be content, *α υταρκης—satisfied within himself, knew how to be abased, and knew how to abound; every where, and in all things, he was instructed both to be full and to be hungry, both to abound, and to suffer need*, Phil. iv. 11, 12. Changes without made none within. It is a temper which, as far as it has the ascendant in the soul, makes every burthen sit light, by bringing the mind to the condition, when the condition is not in every thing brought to the mind. Prosperity and adversity have each of them their particular temptation to peevishness and frowardness; the former by making men imperious, the latter by making men impatient. Against the assaults of each of these temptations, the grace of meekness will stand upon the guard. Being to pass through this world *by honour and dishonour, by evil report and good report*, that is, through a great variety of conditions and treatments, we have need of that long-suffering and kindness, and love unfeigned, which will be the armour of righteousness, on the right hand and on the left. I refer to that scripture, 2 Cor. vi. 6—8. Meekness and quietness will fortify the soul on each hand, and suit it to the several entertainments which the world gives us; like a skilful pilot, that, which point of the compass soever the wind blows from, will shift his sails accordingly; and knows either how to get forward, and weather his point with it, or to lie by without damage. It is the continual happiness of a quiet temper, to make the best of that which is.*

4. It makes us fit for a day of persecution. If tribulation and affliction arise because of the word, (which is no foreign supposition,) the meek and quiet spirit is armed for it, so as to preserve its peace and purity at such a time, which are our two great concerns, that we may neither torment ourselves with a base fear, nor pollute ourselves with a base compliance. We are accustomed to say, "We will give any thing for a quiet life."—I say, any thing for a quiet conscience, which will be best secured under the shield of a meek and quiet spirit, *which doth not render railing for railing*, (1 Pet. iii. 9.) nor aggravate the threatened trouble, or represent it to itself in its most formidable colours, but has learned to put a *but* upon the power of the most enraged enemies; they can but kill the body; and to witness the most righteous testimony with meekness and fear, (1 Pet. iii. 15.) like our Master, who, *when he suffered, threatened not, but committed himself to him that judgeth righteously*, 1 Pet. ii. 23. Suffering saints (as the suffering-Jesus) are compared to sheep, (Isa. liii. 7. Rom. viii. 36.) as sheep dumb before the shearer, nay, dumb before the butcher. The meek and quiet Christian, if duly called to it, can tamely part, not only with the wool, but with the blood; not only with the estate, but with the life, and even then rejoice with joy unspeakable, and full of glory. Angry, froward people, in a day of rebuke, are apt to pull crosses upon themselves by needless provocations, or to murmur, and complain, and fly in the face of instruments, and give unbecoming language, contrary to the laws of our holy religion, and the example of our Master, and so do more hurt than good by their suffering. Whenever we have the honour to be persecuted for righteousness-sake, our great care must be to glorify God, and to adorn our profession: (which is done most effectually by meekness and mildness, under the hardest censures, and the most cruel usage:) so manifesting that we are indeed under the power and influence of that holy religion, which we think it worth our while to suffer for.

5. It makes us fit for death and eternity. The grave is a quiet place; *there the wicked cease from troubling*, Job iii. 17. Those that were most troublesome, are there bound to the peace; and their *hatred and envy* (those great make-bates) *are there perished*, Eccl. ix. 6. Whether we will or no, in the grave we shall *lie still and be quiet*, Job iii. 13. What a great change then must it needs be to unquiet, angry, and litigious people! and what a mighty shock will that sudden forced rest give them, after such a violent rapid motion! It is therefore our wisdom to compose ourselves for the grave, to prepare ourselves for it, by adapting and accommodating ourselves to that which is likely to be our long home: this is dying daily, quieting ourselves, for death will shortly quiet us.

The meek and quiet soul is at death let into that rest which it has been so much labouring after; and how welcome must that needs be!——Thoughts of death and the grave are very agreeable to those who love to be quiet; for then and there they shall *enter into peace*, and *rest in their beds*, Isa. lvii. 2.

* Μη ζητει τα γινομενα γινεσθαι ὡς θελεις, αλλα θελε γινεσθαι τα γινομενα ὡς γινεται, και ευ ποιησεις.—Seek not to adjust events to your will so much as to adjust your will to events; thus you will act a becoming part. *Epict. c.* 13.

ath we expect the judgment, than which more dreadful to them that are conten-. ii. 8. The coming of the master brings g with it, to those who smite their fellow-Luke xii. 45, 46.) but those that are meek are likely to have their plea ready, their tated, and whenever it comes, it will be to them: to those whose moderation is ll men, it will be no ungrateful news to *he Lord is at hand*, Phil. iv. 5. It is there-ibed, as that which ought to be our con- that whenever our master comes, we may f him in peace, 2 Pet. iii. 14. that is, in e temper. *Blessed is that servant, whom hen he comes shall find* in such a frame. *an"* (says the late excellent Abp. Tillot- preface to his book of Family Religion) *oth to be taken out of the world reeking hot rp contention with a perverse adversary; ittle out of countenance to find himself in translated into the calm and peaceable re- blessed, where nothing but perfect charity ill reigns for ever."* Heaven, for certain, place, and none are fit for it but quiet he heavenly Canaan, that land of peace, no heaven to those that delight in war; nd unquiet people would be out of their ke a fish upon dry ground, in those calm

the sheep of Christ, (such as are patient sive,) that are called to inherit the king- *out are dogs* that bite and devour, Rev.

the wings of a dove, not those of a hawk at David would fly upon to his desired . 6.

r all this together, and then consider, ere be not a real excellency in this meek-uietness of spirit, which does highly re- t to all that love either God or themselves, y sensible regard to their own comfort, is world, or in that which is to come.

CHAPTER III.

THE APPLICATION.

w, have we not reason to lament the want *ment of a meek and quiet spirit*, among profess religion, and especially in our own If this be Christianity, the Lord help us! is there of the thing, even among those great pretensions to the name! Sure- said in another case,) *Aut hoc non Evan- hi non Evangelici—Either this is not Gos- are not Gospel-professors.* And oh! how bare and uncomely does profession appear, for want of this adorning! When the Israelites had stript themselves of their ornaments, to furnish up a golden calf, it is said, they were *made naked to their shame*, Exod. xxxii. 25. How naked are we (like Adam when he had sinned) for want of this ornament! It is well if it were to the shame of true repentance; for there is reason enough for it.

I am not teaching you to judge and censure others in this matter, there is too much of that to be found among us; we are quick-sighted enough to spy faults in others, the transports of whose passions we should interpret favourably. But we have all cause, more or less, to condemn ourselves, and confess guilt in this matter. In many things we all offend, and perhaps in this, as much as in any, coming short of the law of meekness and quietness.

We are called Christians, and it is our privilege and honour that we are so: we name the name of the meek and lowly Jesus, but how few are actuated by his Spirit, or conformed to his example! It is a shame that any occasion should be given to charge it upon professors, who, in other things, are most strict and sober, that in this, they are most faulty: and that many who pretend to conscience and devotion, should indulge themselves in a peevish, froward, and morose temper and conversation, to the great reproach of that worthy Name by which we are called. May we not say, as that Mahometan did, when a Christian prince had perfidiously broke his league with him, "O Jesus! are these thy Christians?"

It is the manifest design of our holy and excellent religion, to smooth, and soften, and sweeten our tempers, and to work off the ruggedness and unevenness of them. Is it not a wretched thing therefore, that any who profess it, should be soured, and imbittered, and less conversable and fit for human society, than other people? He was looked upon as a very good man in his day, (and not without cause,) who yet had such an unhappy temper, and was sometimes so transported with passion, that his friend would say of him, "He had grace enough for ten men, and yet not enough for himself." All the disciples of Jesus Christ, even those of the first three, do not *know what manner of spirit they are of*, Luke ix. 55. So apt are we to deceive ourselves, especially when these extravagances shroud themselves under the specious and plausible pretence of zeal for God and religion. But yet the fault is not to be laid upon the profession, or the strictness and singularity of it in other things which are praiseworthy; nor may we think the worse of Christianity for any such blemishes: we know very well that *the wisdom that is from above, is peaceable, and gentle, and easy to be entreated*, and all that is sweet, and amiable, and endearing, though she is not herein justified of all who call themselves her children. But the blame must be laid upon the corruption and

folly of the professors themselves, who are not so perfectly delivered into the mould of Christianity as they should be; but neglect their ornament, and prostitute their honour, and suffer the authority of their graces to be trampled upon; they let fire go out of the rod of their branches, which devour their fruit: so that there is no meekness as a strong rod, to be a sceptre to rule in the soul, which is a lamentation, and shall be for a lamentation; (I refer to that complaint, Ezek. xix. 14.) something resembling the woful degeneracy of the angels that sinned, of whom it is said, (Jude 6.) That they kept not *την εαυτων αρχην—Suum principatum.* So the Vulgate: might it not be read, *The government of themselves?** They lost the command they should have had over their inferior faculties, and suffered them to get head. And is it not much like this, when those pretend to the dignity, who have lost the dominion, of a religious profession, having no rule over their own spirits.

And yet, blessed be God, even in this corrupt and degenerate world, there are many, who appear in the excellent ornament of a meek and quiet spirit; and some whose natural temper is hasty and choleric, (as it is said Calvin's was,) yet have been enabled by the power of divine grace to show in a good conversation their works with meekness and wisdom. It is not so impracticable as some imagine, to subdue these passions, and to preserve the peace of the soul, even in a stormy day.

But that we may each of us judge ourselves, and find matter for repentance herein, I shall only mention those instances of irregular deportment towards our particular relations, which evidence the want of *meekness and quietness of spirit.*

1. Superiors are commonly very apt to chide, and that is, for want of meekness. It is spoken to the praise of him, who is the great ruler of this perverse and rebellious world, that *he will not always chide,* Ps. ciii. 9. But how many little rulers are there of families and petty societies, that herein are very unlike him, for they are always chiding! Upon every little default, they are put into a flame, and transported beyond due bounds; easily provoked, either for no cause at all, or for very small cause; greatly provoked, and very outrageous, and unreasonable, when they are provoked. Their carriage is fiery and hasty, their language is scurrilous and indecent; they care not what they say, nor what they do, nor whom they insult; they are such sons of Belial, that a man cannot speak to them, 1 Sam. xxv. 17. One had as good meet a bear robbed of her whelps, as meet them. These require meekness. *Husbands should not be bitter against their wives,* Col. iii. 19. *Parents should not provoke their children,* Eph. vi. 4. *Masters must forbear threatening,* Eph. vi. 9. These are the rules, but how few are ruled by them! The undue and intemperate passion of superiors goes under the umbrage and excuse of necessary strictness, and the maintaining of authority, and the education and control of children and servants. But surely every little failure needs not be animadverted upon, but rather should be passed by; or if the fault must needs be reproved and corrected, may it not be done without such a heat? What needs so much noise and clamour, and all this ado? Is this the product of a meek and quiet spirit? Is this the best badge of your authority you have to put on? and are these the ensigns of your honour? Is there no other way of making your inferiors know their place, but by putting them among the dogs of your flock, and threatening them as such? Not that I am against government and good order in families, and such reproofs as are necessary to the support and preservation of it, and those, so sharpened, as some tempers require and call for. But while you are governing others, pray learn to govern yourselves, and do not disorder your own souls, under pretence of keeping order in your families: for though you yourselves may not be aware of it, yet it is certain, that by those indications of your displeasure, which transgress the laws of meekness, you do but render yourselves contemptible and ridiculous, and rather prostitute than preserve your authority. Though your children dare not tell you so, yet perhaps they cannot but think that you are very unfit to command yourselves.† Time was, when you were yourselves children, and scholars, and perhaps servants and apprentices; and so (if you will but allow yourselves the liberty of reflection) you cannot but know the heart of an inferior, (Exod. xxiii. 9.) and should therefore treat those that are now under you, as you yourselves then wished to be treated. A due expression of displeasure, so much as is necessary to the amendment of what is amiss, will very well consist with meekness and quietness. And your gravity and awful composedness therein will contribute very much to the preserving of your authority, and will command respect abundantly more than your noise and chiding. Masters of families (and masters of schools too) have need, in this matter, to behave themselves wisely, (Ps. ci. 2.) so as to avoid the two extremes, that of Eli's foolish indulgence on the one hand, (1 Sam. ii. 23, 24.) and that of Saul's brutish rage on the other hand, (1 Sam. xx. 30, 33.) and for the hitting of this golden mean, wisdom is profitable to direct.

2. Inferiors are commonly very apt to complain. If every thing be not just to their mind, they are fretting and vexing, and their hearts are hot within them; they are uneasy in their place and station,

* *Cudworth's Intellect. Syst.* p. 816.

† *Nemo regere potest, nisi qui et regi.*—No one is fit to rule, except he is willing to be governed. *Seneca.*

finding fault with every thing that is said or done to them. Here wants a quiet spirit, which would reconcile us to the post we are in, and to all the difficulties of it, and would make the best of the present state, though it be attended with many inconveniences. Those unquiet people, whom the apostle Jude in his epistle compares to *raging waves of the sea, and wandering stars*, (*v.* 13.) *were murmurers and complainers* (*v.* 16.) μεμψιμοιροι,—*blamers of their lot*,—so the word signifies. It is an instance of unquietness to be ever and anon quarrelling with our allotment. Those wives wanted a meek and quiet spirit, who *covered the altar of the Lord with tears*, Mal. ii. 13. Not tears of repentance for sin, but tears of vexation at the disappointments they met with in their outward condition. Hannah's meekness and quietness was in some degree wanting, when she fretted, and wept, and would not eat; (1 Sam. i. 7.) but prayer composed her spirit, and set her to rights, *v.* 18. *Her countenance was no more sad.* It was the unquietness of the spirit of the elder brother in the parable, that quarrelled so unreasonably with the father, for receiving and entertaining the penitent prodigal, Luke xv. 29. For those that are given to be uneasy, will never want something or other to complain of. It is true, (though not so readily apprehended,) that the sullenness, and murmuring, and silent frets of children and servants, are as great a transgression of the law of meekness, as the more open, noisy, and avowed passions of their parents and masters. We find the king's chamberlains *wroth with the king*, Esth. ii. 21. And Cain's quarrel with God himself, for accepting of Abel, was interpreted anger at God: Gen. iv. 6. *Why art thou wroth, and why is thy countenance fallen?* The sour looks of inferiors are as certain an indication of anger resting in the bosom, as the disdainful looks of superiors; and how many such instances of discontent there have been, especially under a continual cross, our own consciences may perhaps tell us. It is the want of meekness only that makes those whom divine Providence has put under the yoke, children of Belial, that is, impatient of the yoke.

3. Equals are commonly very apt to clash and contend. It is for want of meekness that there are in the church so many pulpit and paper-quarrels, such strifes of words, and perverse disputings: that there are in the state such factions and parties, and between them such animosities and heart-burnings: that there are in neighbourhoods such strifes, and brawls, and vexatious law-suits; or such distances, and estrangements, and shyness one of another: that there are in families envies and quarrels among the children and servants, crossing and thwarting, finding fault one with another: and that brethren that dwell together, do not, as they should, *dwell together in unity*. It is for want of meekness that we are so impatient of contradiction in our opinions, desires, and designs; that we must have our own saying, right or wrong, and every thing our own way; that we are so impatient of competitors, not enduring that any should stand in our light, or share in that work of honour which we would engross to ourselves; that we are so impatient of contempt, so quick in our apprehension and resentment of the least slight or affront; and so pregnant in our fancy of injuries, where really there are none, or none intended. They are not only loud and professed contentions, that evidence a want of meekness, but also those silent alienations in affection and conversation, which make a less noise; little piques and prejudices conceived, which men are themselves so ashamed of, that they will not own them: these show the spirit disturbed, and wanting the ornament of meekness. In a word, the wilful doing any thing to disquiet others, slandering, backbiting, whispering, tale-bearing, or the like, is too plain an evidence, that we are not ourselves rightly disposed to be quiet.

And now, may we not all remember our faults this day? and, instead of condemning others, though ever so faulty, should we not each of us bewail before the Lord, that we have been so little actuated by this excellent spirit, and repent of all that, which we have at any time said, or done, contrary to the law of meekness, and from under the direction and influence of it? Instead of going about to extenuate and excuse our sinful passions, let us rather aggravate them, and lay a load upon ourselves for them: *So foolish have I been, and ignorant, and so like a beast*, as the Psalmist speaks, when he is recovering himself from an intemperate heat, Ps. lxxiii. 22. Think how often we have appeared before God and the world without our ornament, without our livery, to our shame. God kept account of the particular instances of the unquietness of Israel; *they have tempted me* (says he) *now these ten times*, Numb. xiv. 22. Conscience is God's register, that records all our miscarriages; even what we say and do in our haste, is not so quick as to escape its observation: let us, therefore, be often opening that book now, for our conviction and humiliation, or else it will be opened shortly to our confusion and condemnation. *But if we would judge ourselves, we should not be judged of the Lord.* May we not all say, as Joseph's brethren did, (and perhaps some are, as they were, in a special manner called to say it, by humbling providences,) *We are verily guilty concerning our brother*, Gen. xlii. 21. "Such a time, in such a company, upon such an occasion, I wanted meekness, and was unquiet; my spirit was provoked, and I spake unadvisedly with my lips, and now I remember it against myself. Nay, have not I lived a life of unquietness, in the family, in the neighbourhood, always in the fire of contention, as in my

element, and breathing threatenings? And by so doing, have not I dishonoured my God, discredited my profession, disturbed my soul, grieved the blessed Spirit, and been to many an occasion of sin? And for all this, ought not I to be greatly humbled and ashamed?" Before we can put on the ornament of a meek and quiet spirit, we must first wash in the laver of true repentance, not only for our gross and open extravagances of passion, but for all our neglects and omissions of the duties of meekness.

II. Have we not reason to labour and endeavour, since there is such a virtue, and such a praise, to attain these things? Should we not lay out ourselves to the utmost, for this *ornament of a meek and quiet spirit*? For your direction in this endeavour, (if you be indeed willing to be directed,) I shall briefly lay before you,

1. Some Scripture-precepts concerning meekness.
2. Some patterns of it.
3. Some particular instances, in which we have special need of it.
4. Some good principles that we should abide by. And,
5. Some good practices that we should abound in, in order to our growth in this grace of meekness.

And in opening these things, we will endeavour to keep close to the law and to the testimony

SECTION I.

1. *Some Scripture-precepts concerning Meekness.*

If we lay the word of God before us for our rule, and will be ruled by it, we shall find the command of God making meekness and quietness to be as much our duty as they are our ornament. We are there told, as the will of God,

(1.) That we must seek meekness. This command we have, Zeph. ii. 3. and (which is especially observable) it is directed to the meek of the earth; *Seek ye the Lord, all ye meek of the earth;—Seek meekness.* Though they were meek, and were pronounced so by him that searches the heart, yet they must seek meekness; which teaches us, that those who have much of this grace, have still need of more, and must desire and endeavour after more;* *Si dixisti, sufficit, periisti—if you say that you have enough, you must perish.* He that sits down content with the grace he has, and is not pressing forward toward perfection, and striving to grow in grace, to get the habits of it more strengthened and confirmed, and the operations of it more quickened and invigorated, it is to be feared has no true grace at all; but though he sit ever so high and ever so easy in his own opinion, yet sits down short of heaven. Where there is life, one way or other there will be growth, till we come to the perfect man. Job xvii. 9. *He that hath clean hands will be stronger and stronger:* Paul was a man of great attainments in grace, and yet we find him forgetting the things that are behind, and reaching forth to those that are before, Phil. iii. 13, 14. Those who took joyfully the spoiling of their goods, are yet told, that they have *need of patience*, Heb. x. 34, 36. Thus the meek of the earth (who being on the earth, are in a state of infirmity and imperfection, of trial and temptation) have still need of meekness; that is, they must learn to be yet more calm and composed, more steady, and even and regular, in the government of their passions, and in the management of their whole conversation. They who have silenced all angry words, must learn to suppress the first risings and motions of angry thoughts.

It is observable, that when the meek of the earth are especially concerned to seek meekness, even when the decree is ready to bring forth, when the day of the Lord's anger hastens on, when the times are bad, and desolating judgments are breaking in, then we have occasion for all the meekness we have, and all we can get, and all is little enough. Meekness toward God, the author, and toward men, the instruments, of our trouble: meekness to bear the trial, and to bear our testimony in the trial. There is sometimes an *hour of temptation*, (Rev. iii. 10.) a critical day, when the exercise of meekness is the work of the day: sometimes the children of men are more than ordinarily provoking, and then the children of God have more than commonly need of meekness. When God is justly angry, and men are unjustly angry, when our mother's children are angry with us, and our Father angry too, there is anger enough stirring, and then "Blessed are the meek," that are careful to keep possession of their souls, when they can keep possession of nothing else, whose hearts are fixed, and quiet in shaking and unquiet times.

Now the way prescribed for the attainment of meekness, is to seek it. Ask it of God, pray for it, it is a fruit of the Spirit, it is given by the God of all grace, and to him we must go for it. It is a branch of that wisdom which he that *lacketh must ask of God*, and *it shall be given him*, Jam. i. 5. The God we address is called, *The God of patience and consolation*, (Rom. xv. 5.) and he is therefore the *God of consolation*, because the *God of patience*, (for the more patient we are, the more we are comforted under our afflictions,) and as such we must look to him, when we come to him for grace to make us like-minded, that is, meek and loving one toward another, which is the errand the apostle there comes upon to the throne of grace. God's people are, and should be, a generation of seekers, that covet the best gifts, and

* *Puto multos potuisse ad sapientiam pervenire, nisi putâssent se pervenisse.*—I am persuaded that many who have fallen short of wisdom, would have attained it, had they not supposed that they had attained it already. *Sen. de Tranq.*

make their court to the best giver, who never said to the wrestling seed of Jacob, *Seek in vain;* but has given us an assurance, firm enough for us to build upon, and rich enough for us to encourage ourselves with, *Seek and ye shall find.* What would we more? Seek meekness, and ye shall find it.

The promise annexed is very encouraging to the meek of the earth, that seek meekness; *It may be you shall be hid in the day of the Lord's anger.* Though it be but a promise with an [*it may be,*] yet it ministers abundance of comfort: God's probabilities are better than the world's certainties; and the meek ones of the earth that hope in his mercy, and can venture their all upon an intimation of his good-will, shall find to their comfort, that when God brings a flood upon the world of the ungodly, he has an ark for all his Noahs, his resting quiet people, in which they shall be hid, it may be, from the calamity itself; however, from the sting and malignity of it; "HID" (as Luther said) "either in heaven, or under heaven, either in the possession, or under the protection, of heaven." See Ps. xci. 1, 2.

(2.) We must put on meekness. This precept we have, Col. iii. 12. *Put on therefore (as the elect of God, holy and beloved)—meekness.* It is one of the members of the new man, which, according to the obligations we lie under from our baptism, we must put on. Put it on as armour, to keep provocations from the heart, and so to defend the vitals. They that have tried it, will say it is "armour of proof." When you are putting on the whole armour of God, do not forget this. Put it on as attire, as your necessary clothing, which you cannot go without; look upon yourselves as ungirt, undrest, unblest without it. Put it on as a livery-garment, by which you may be known to be the disciples of the meek, and humble, and patient Jesus, and to belong to that peaceable family. Put it on as an ornament, as a robe and a diadem, by which you may be both beautified and dignified in the eyes of others. Put it on as the *elect of God, holy and beloved,** because you are so in profession; and that you may approve yourselves so in truth and reality, be clothed with meekness, as the *elect of God,* a choice people, a chosen people, whom God has set apart for himself from the rest of the world, as holy, sanctified to God, sanctified by him. Study these graces, which put such a lustre upon holiness, and recommend it to those that are without: as beloved, beloved of God, beloved of man, beloved of your ministers; for love's sake put on meekness. What winning persuasive rhetoric is here! enough (one would think) to smooth the roughest soul, and to soften and sweeten the most obstinate heart! Meekness is a grace of the Spirit's working, a garment of his preparing; but we must put it on, that is, we must lay our souls under the commanding power and influence of it. Put it on, not as a loose outer garment, to be put off in hot weather, but let it cleave to us, as the girdle cleaves to a man's loins; so put it on, as to reckon ourselves naked, to our shame, without it.

(3.) We must follow after meekness.—This precept we have, 1 Tim. vi. 11. Meekness is there put in opposition to those foolish and hurtful lusts that Timothy must flee from: *Thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness:* see what good company it is ranked with. Every Christian is in a sense a man of God, (though Timothy is called so as a minister,) and those that belong to God are concerned to be and do so, as to recommend themselves to him, and his religion to the world, therefore, let the men of God follow after meekness. The occasions and provocations of anger often set our meekness at a distance from us, and we have it to seek when we have most need of it; but we must follow after it, and not be taken off from the pursuit by any diversion whatsoever. While others are ingenious and industrious enough in following after malice and revenge, projecting and prosecuting angry designs, be you wise and diligent to preserve the peace, both within doors and without.——Following meekness bespeaks a sincere desire, and a serious endeavour, to get the mastery of our passion, and to check, govern, and moderate all the motions of it. Though we cannot fully attain this mastery, yet we must follow after it, and aim at it. Follow meekness, that is, *as much as in you lies live peaceably with all men,* endeavouring to *keep the unity of the Spirit:* we can but make one side of the bargain; if others will quarrel, yet let us be peaceable; if others will strike the fire, that is their fault; let not us be as tinder to it.

(4.) We must show all meekness unto all men. This is one of the subjects which Paul directs a young minister to preach upon, (Tit. iii. 2.) *Put them in mind to show all meekness.*——It is that which we have need to be often reminded of. Meekness is there opposed to brawling and clamour, which is the fruit and product of our own anger, and the cause and provocation of the anger of others. Observe, it is *all meekness* that is here recommended to us, *πασην πραοτητα—all kinds of meekness;* bearing meekness, and forbearing meekness; qualifying meekness, and condescending meekness; forgiving meekness; the meekness that endears our friends, and that which reconciles our enemies; the meekness of authority over inferiors, the meekness of obedience to superiors, and the meekness of wisdom towards all. *All meekness* is meekness in *all* relations, in reference to all injuries, all sorts of provocation,

* *Aliter induuntur milites, aliter sacerdotes, ergo induite vobis convenientia vestimenta.*—Soldiers are attired in one way, and priests in another; let every person wear what best becomes him. *Aquin. in loc.*

meekness in all the branches and instances of it; in this piece of our obedience we must be universal. Observe further, we must not only have meekness, all meekness, but we must show it, by drawing out this grace into exercise, as there is occasion: in our words, in our looks, in our actions, in every thing that falls under the observation of men, we must manifest that we have indeed a regard to the law of meekness, and that we make conscience of what we say and do when we are provoked. We must not only have the law of love written in our hearts, but in our tongues, too, we must have the law of kindness, Prov. xxxi. 26. And thus the tree is known by its fruit. This light must shine, that others may see the good works of it, and hear the good words of it too, not to glorify us, but to glorify our Father. We should study to appear in all our converse, so mild, and gentle, and peaceable, that all who see us may witness for us, that we are of the meek of the earth. We must not only be moderate, but let our *moderation be known*, Phil. iv. 5.

He that is in this respect a wise man, let him show it in the meekness of wisdom, Jam. iii. 13. What are good clothes worth, if they be not worn? Why has the servant a fine livery given him, but to show it for the honour of his master, and of the family he belongs to? How can we say we are meek, if we do not show it? The showing of our meekness will beautify our profession, and will adorn the doctrine of God our Saviour, and may have a very good influence upon others, who cannot but be in love with such an excellent grace, when thus, like the *ointment of the right hand, it betrayeth itself*, and the house is filled with the odour of it. Again, This meekness must be thus showed unto all men, foes as well as friends, those without, as well as those within, all that we have any thing to do with. We must show our meekness not only to those above us, that we stand in awe of, but to those below us, that we have an authority over. The poor indeed use entreaties, but, whatever is the practice, it is not the privilege of the rich to answer roughly, Prov. xviii. 23. We must *show our meekness not only to the good and gentle, but also to the froward, for this is thankworthy*, 1 Pet. ii. 18, 19. Our meekness must be as extensive as our love, so exceeding broad is this commandment, *All meekness to all men.* We must show this meekness most to those with whom we most converse. There are some that, when they are in company with strangers, appear very mild and good-humoured, their behaviour is plausible enough, and complaisant; but in their families they are peevish, and froward, and ill-natured, and those about them scarce know how to speak to them:* this shows that the fear of man gives greater check to their passions than the fear of God. Our rule is to be meek toward all, even to the brute creatures, over whom we are lords, but must not be tyrants: *a good man is merciful to his beast.*

Observe the reason which the apostle there gives why we should *show all meekness toward all men, for we ourselves also were sometime foolish*, † v. 3. Time was, when perhaps we were as bad as the worst of them we are now angry at; and if now it be better with us, we are purely beholden to the free grace of God in Christ, that made the difference: and shall we be harsh to our brethren, who have found God so kind to us? Has God forgiven us that great debt, and passed by so many wilful provocations, and shall we be extreme to mark what is done amiss against us, and make the worst of every slip and oversight? The great gospel-argument for mutual forbearance and forgiveness is, that God for Christ's sake has forgiven us, Col. iii. 13.

It may be of use also for the qualifying of our anger at our inferiors, to remember not only our former sinfulness against God in our unconverted state, but our former infirmities in the age and state of inferiors: were not we ourselves sometimes foolish? Our children are careless, and playful, and froward, and scarcely governable, and were not we ourselves so when we were of their age? And if we have now *put away childish things*, yet they have not.—*Children may be brought up in the nurture and admonition of the Lord, without being provoked to wrath.*

(5.) We must study to be quiet, (1 Thess. iv. 11.) that is, study not to disturb others, nor to be ourselves disturbed by others; those are quiet that are apt not either to give or take offence, φιλοτιμεισθαι ησυχαζειν—*Be ambitious of this, as the greatest honour, to be quiet:* so the word signifies. The most of men are ambitious of the honour of great business, and power, and preferment; they covet it, they court it, they compass sea and land to obtain it: but the ambition of a Christian should be carried out towards quietness; we should reckon that the happiest post, and desire it accordingly, which lies most out of the road of provocation. I cannot avoid mentioning, for the illustration of this, that most excellent poem of my Lord Hale, (the sense of which is borrowed from a heathen,)

> Let him that will ascend the tottering seat
> Of courtly grandeur, and become as great
> As are his mounting wishes: as for me,
> Let sweet repose and rest my portion be.
> ——————Let my age
> Slide gently by, not overthwart the stage
> Of public action, unheard, unseen,
> And unconcern'd as if I ne'er had been.

* *Habet ubi se etiam in privato lare explicet magnus animus.*—A great mind has an opportunity of displaying itself within the narrow circle of a family scene. *Sen.*

† *Hæc et nos risimus oliquando; fuimus, non nascuntur Christiani.*—There was a time when we too made sport of these things; we were not born Christians, but become such. *Tertul.*

This is studying to be quiet. Subdue and keep under all those disorderly passions which tend to the disturbing and clouding of the soul. Compose yourselves to this holy rest; put yourselves in a posture to invite this blessed sleep which God gives to his beloved. Take pains, (as students in arts and sciences do,) to understand the mystery of this grace. I call it a mystery because St. Paul, who was so well versed in the deep things of God, speaks of this as a mystery, Phil. iv. 12. μεμυημαι, *I am instructed, as in a mystery, both to be full and to be hungry, both to abound and to suffer need;* that is, in one word, *to be quiet.*——To study the art of quietness, is to take pains with ourselves, to work upon our own hearts the principles, rules, and laws of meekness; and to furnish ourselves with such considerations as tend to the quieting of the spirit in the midst of the greatest provocations. Others are studying to disquiet us; the more need we have to study how to quiet ourselves, by a careful watching against all that which is ruffling and discomposing. Christians should, above all studies, study to be quiet, and labour to be actuated by an even spirit, under all the unevennesses of Providence; and remember that one good word which Sir *William Temple* tells us the then Prince of Orange (late K. William) said he learnt from the master of his ship, who, in a storm, was calling to the steersman with this word, *Steady, steady.* Let but the hand be steady, and the heart quiet, and then, though our passage be rough, we may make a shift to weather the point, and get safe to the harbour.

SECTION II.

2. *Some Scripture-patterns of meekness and quietness of Spirit.*

Good examples help very much to illustrate and enforce good rules, bringing them closer to particular cases, and showing them to be practicable. Precedents are of great use in the law. If we would be found walking in the same spirit, and walking in the same steps, with those that are gone before us to glory, this is the spirit we must be actuated by, and these are the steps we must walk in: this is the way of good men, for wise men, to walk in. Let us go forth then by the footsteps of the flock, and set ourselves to follow them who through faith and patience inherit the promises. We are compassed about with a great cloud of witnesses, who will bear their testimony to the comfort of meekness, and upon trial recommend it to us; but we shall single out only some few from the Scripture.

(1.) Abraham was a pattern of meekness, and he was *the father of the faithful.* The apostle here, in the verse but one before the text, proposes Sarah for an example to women, particularly an example of meekness in an inferior relation; she obeyed Abraham, and (in token of the respect due to a husband) she called him Lord. Now Abraham is a pattern of the same grace in a superior. He that was famous for faith, was famous for meekness: for the more we have of faith toward God, the more we shall have of meekness toward all men.——How meek was Abraham, when there happened a strife betwixt his herdsmen and Lot's, which, had it proceeded, might have been of ill consequence, for the Canaanite and the Perizzite dwelled then in the land; but it was seasonably taken up by the prudence of Abraham, (Gen. xiii. 8.) *Let there be no strife, I pray thee:* though he might command the peace, yet for love's sake he rather beseeches. Every word has an air of meekness, and a tendency to keep the peace. And when the expedient pitched upon for the prevention of strife was their parting from each other, though Lot was the junior, yet Abraham, for peace-sake, quitted his right, and gave Lot the choice, *v.* 9. and the gracious visit which God gave him thereupon, *v.* 14. was an abundant recompence for his mildness and condescension. Another instance of Abraham's meekness we have in his carriage towards Sarah, when she quarrelled with him so unreasonably about her maid, angry at that which she herself had the doing of, (Gen. xvi. 5, 6.) *My wrong be upon thee;* ——*the Lord judge between thee and me.* Abraham might soon have replied, you may thank yourself, it was your own contrivance; but laying aside the present provocation, he abides by one of the original rules of the relation, *Behold, thy maid is in thy hand.* He did not answer passion with passion, that would have put all into a flame presently; but he answered passion with meekness, and so all was quiet. Another instance of Abraham's meekness, we have in the transactions between him and Abimelech his neighbour, Gen. xxi. 24, 25. He first enters into a covenant of friendship with him, which was confirmed by an oath, and then (not reproaches him, but) reproves him for a wrong that his servants had done him about a well of water; which gives us this rule of meekness, "Not to break friendship for a small matter of difference:" such and such occasions there are, which they that are disposed to it might quarrel about, but *what is that between thee and me?* If meekness rule, matters in variance may be fairly reasoned and adjusted without violation or infringement of friendship. This is the example of that great patriarch. The future happiness of the saints is represented as the bosom of Abraham, (Luke xvi. 23.) a quiet state. Those who hope to lie in the bosom of Abraham shortly, must tread in the steps of Abraham now, whose children we are, as long as we thus do well, "and who" (as Maimonides expresses it) "is the father of all who are gathered under the wings of the Divine Majesty."

(2.) Moses was a pattern of meekness, it was his master-grace, that in which, more than in any other, he excelled. This testimony the Holy Ghost gives of him, (Numb. xii. 3.) *That the man* Moses *was very meek,* above all the men which were upon the face of the earth.*

This character of him comes in there in a parenthesis, (probably inserted by the same inspired pen that wrote the last chapter of Deuteronomy,) upon occasion of an affront he received from those of his own house; which intimates, that his quiet and patient bearing of it was, of all others, the greatest proof and instance of his meekness. Those can bear any provocation, that can bear it from their near relations. The meekness of Moses, as the patience of Job, was tried on all hands. Armour of proof shall be sure to be shot at. It should seem that his wife was none of the best-humoured women; for what a passion was she in about the circumcising of her son, when she reproached him as a *bloody husband;* and we do not read of one word that he replied, but let her have her saying, Exod. iv. 25, 26. When God was angry, and Zipporah angry, it was best for him to be quiet. The lot of his public work was cast *in the provocation, in the day of temptation in the wilderness,* Ps. xcv. 8. But, as if all the mutinies of murmuring Israel were too little to try the meekness of Moses, his own brother and sister, (and those of no less a figure than Miriam the prophetess, and Aaron the saint of the Lord,) quarrel with him, speak against him, envy his honour, reproach his marriage, and are ready to head a rebellion against him, Numb. xii. 1, 2. God heard this, (*v.* 2.) and was angry, (*v.* 9.) but Moses, though he had reason enough to resent it wrathfully, was not at all moved by it, took no notice of it, made no complaint to God, no answer to them, and so little interested in the matter, that we do not find one word that he said, till we find him, (*v.* 13.) praying so heartily for his provoking sister, who was then under the tokens of God's displeasure for the affront she gave him. The less a man strives for himself, the more is God engaged in honour and faithfulness to appear for him. When Christ said, *I seek not mine own glory,* he presently added, *but there is one that seeketh and judgeth.* And it was upon this occasion that Moses obtained this good report, *He was the meekest of all the men on the earth.*——"No man could have given greater proofs of courage than Moses:" (it is the learned Bp. Hall's remark, *Contemp.* l. 6.) "He slew the Egyptian, beat the Midianite shepherds, confronted Pharaoh in his own court, not fearing the wrath of the king; he durst look God in the face amidst all the terrors of Mount Sinai, and draw near to the thick darkness where God was; and yet that Spirit which made and knew his heart, saith, he was the meekest, mildest man upon the earth. Mildness and fortitude may well lodge together in the same breast, which corrects the mistake of those that will allow none valiant but the fierce."

The meekness of Moses qualified him to be a magistrate, especially to be king in Jeshurun, among a people so very provoking, that they gave him occasion to use all the meekness he had, and all little enough, to bear their manners in the wilderness. When they murmured against him, quarrelled with him, arraigned his authority, and were sometimes ready to stone him, he resented these provocations with very little of personal application or concern; but instead of using his interest in heaven to summon plagues upon them, he made it his business to stand in the gap, and by his intercession for them to turn away the wrath of God from them; and this not once or twice, but many times.

And yet we must observe, that, though Moses was the meekest man in the world, yet when God's honour and glory were concerned, no one was more warm and zealous. Witness his resentment of the golden calf, when in a holy indignation at that abominable iniquity, he deliberately broke the tables. And when Korah and his crew invaded the priests' office, Moses, in a pious wrath, said unto the Lord, *respect not thou their offering,* Numb. xvi. 15. He that was a lamb in his own cause, was a lion in the cause of God; anger at sin, as sin, is very well consistent with reigning meekness. Nor can it be forgotten, that though Moses was eminent for meekness, yet he once transgressed the laws of it; when he was old, and his spirit was provoked, he *spake unadvisedly with his lips, and it went ill with him for it;* (Ps. cvi. 32, 33.) which is written, not for imitation, but for admonition; not to justify our rash anger, but to engage us to stand upon our guard at all times against it, that he who *thinks he stands, may take heed lest he fall;* and that he who has thus fallen, may not wonder if he come under the rebukes of divine Providence for it in this world, as Moses did, and yet may not despair of being pardoned upon repentance.

(3.) David was a pattern of meekness, and it is promised, (Zech. xii. 8.) *That the feeble shall be as* David. In this, as in other instances, he was a man after God's own heart. When his own brother was so rough upon him without reason, 1 Sam. xvii. 28. *Why camest thou down hither, &c.?* how mild was his answer! *What have I now done? Is there not a cause?* *v.* 29. When his enemies reproached him, he was not at all disturbed at it, (Ps. xxxviii. 13.) *I, as a deaf man, heard not.* When Saul persecuted him

* Josephus, *Antiq.* l. 4. *c.* 8. gives this character of Moses; *Affectus ita semper in potestate habuit, ut omnino illis carere videretur, et nomina tantum eorum ex his quæ in aliis hominibus conspiceret, cognita habere.*—He was so complete a master of himself, that he seemed altogether destitute of passions, and to be acquainted with them only from the manner in which he saw them agitate others.

with such an unwearied malice, he did not take the advantage which providence seemed to offer him, more than once, to revenge and right himself, but left it to God to do it for him. David's meek spirit concurred with the proverb of the ancients, *Wickedness proceedeth from the wicked, but my hand shall not be upon him*, 1 Sam. xxiv. 13. When Nabal's churlishness provoked him, yet Abigail's prudence soon pacified him, and it pleased him to be pacified. When Shimei cursed him with a bitter curse,* in the day of his calamity, he resented not the offence, nor would hear any talk of punishing the offender: *So let him curse; let him alone, for the Lord hath bidden him:* (2 Sam. xvi. 10, 12.) quietly committing his cause to God, who judges righteously, *v.* 12. And other instances there are in his story, which evidence the truth of what he said, (Ps. cxxxi. 2.) *My soul is even like a weaned child.* And yet David was † a great soldier, a man of celebrated courage, that slew a lion, and a bear, and a Philistine; (as much a ravenous beast as either of them;) which shows, that it was his wisdom and grace, and not his cowardice, that at other times made him so quiet. David was a man that met with very many disquieting and disturbing events in the several scenes of his life, through which (though sometimes they ruffled him a little, yet) for the main he preserved an admirable temper, and an evenness and composedness of mind, which was very exemplary. When, upon the surprise of a fright, *he changed his behaviour before Abimelech, and counterfeited that madness* which angry people realize, yet his mind was so very quiet and undisturbed, that at that time he penned the 34th Psalm, in which not only the excellency of the matter, and the calmness of the expression, but the composing of it alphabetically, (in the Hebrew,) speaks him to be even then in a sedate frame, and to have very much the command of his own thoughts. As, at another time, when his own followers spake of stoning him, though he could not still the tumult of his troops, he could those of his spirits, for then he *encouraged himself in the Lord his God*, 1 Sam. xxx. 6. As to those prayers against his enemies, which we find in some of his Psalms, and which, sometimes, sound a little harsh, surely they did not proceed from any such irregular passions, as did in the least clash even with the evangelical laws of meekness; we cannot imagine, that one who was so piously calm in his common conversation, should be sinfully hot in his devotion: nor are they to be looked upon as the private expressions of his own angry resentments, but as inspired predictions of God's judgments upon the public and obstinate enemies of Christ and his kingdom; as appears by comparing Ps. lxix. 22, 23. with Rom xi. 9, 10. and Ps. cix. 8. with Acts i. 20. Nor are they any more opposite to the spirit of the gospel, than the cries of the souls under the altar, (Rev. vi. 10.) or the triumphs of heaven and earth in the destruction of Babylon, Rev. xix. 1, 2.

(4.) St. Paul was a pattern of meekness. Though his natural temper seems to have been warm and eager, which made him eminently active and zealous, yet that temper was so rectified and sanctified, that he was no less eminently meek: *He became all things to all men.* He studied to please all with whom he had to do, and to render himself engaging to them, *for their good to edification.* How patiently did he bear the greatest injuries and indignities, not only from Jews and heathens, but from false brethren, that were so very industrious to abuse and undermine him! How glad was he that Christ was preached, though out of envy and ill-will, by those that studied to *add affliction to his bonds!* In governing the church, he was not led by the sudden resolves of passion, but always deliberated calmly concerning the use of the rod of discipline, when there was occasion for it; (1 Cor. iv. 21.) *Shall I come to you with a rod, or in the spirit of meekness?* That is, Shall I proceed immediately to censures, or shall I not rather continue the same gentle usage I have hitherto treated you with, waiting still for your reformation? Herein the spirit of meekness appears more open and legible than in the use of the rod, though that also is very well consistent with it.

Many other patterns of meekness might be adduced, but the time will fail me to tell of Isaac, and Jacob, and Joseph, and Joshua; of Samuel also, and Job, and Jeremiah, and all the prophets and apostles, martyrs and confessors, and eminent saints, who by meekness subdued (not kingdoms, but) their own spirits; stopt the mouths (not of lions, but) of more fierce and formidable enemies; quenched the violence (not of fire, but) of intemperate and more ungovernable passions; and so wrought righteousness, obtained promises, escaped the edge of the sword, and out of weakness were made strong: and by all this *obtained a good report*, Heb. xi. 32—34.——But, after all,

(5.) Our Lord Jesus was the great pattern of meekness and quietness of spirit: all the rest had their spots, the fairest marbles had their flaws, but here is a copy without a blot. We must follow the rest no further than they were conformable to this great ori-

* *Non ergo movebatur convitiis* David, *cui abundabat bonorum operum conscientia; itaque is qui cito injuria movetur, facit se dignum contumeliæ videri.*—David, having the abundant consciousness of good works, heard himself reproached without agitation; he who, when reproached, shows that he is greatly disturbed, induces a suspicion that he is not reproached without cause. *Ambr. de Offic. lib.* 1. *cap.* 6.

† David *fuit fortis in prælio, mansuetus in imperio, patiens in convitio, ferre magis promptus quam referre injurias.*—David was valiant in the field, clement on the throne, patient under reproach, and more willing to bear an injury than to resent it. *Ambr.* l. 2. *c.* 17.

ginal: *Be ye followers of me,* (says Paul, 1 Cor. xi. 1.) *as I am of Christ.* He fulfilled all righteousness, and was a complete exemplar of all that is holy, just, and good; but I think, in most, if not all, those places of Scripture where he is particularly and expressly propounded to us for an example, it is to recommend to us some or other of the duties of Christianity; those I mean which tend to the sweetening of our converse one with another: and therefore the Word was made flesh, and dwelt among us, that he might teach us how to dwell together in unity. We must *walk in love, as Christ loved us,* Eph. v. 2. *Forgive, as Christ forgave us,* Col. iii. 13. *Please one another, for Christ pleased not himself,* Rom. xv. 2, 3. *Be charitable to the poor, for we know the grace of our Lord Jesus,* 2 Cor. viii. 9. *Wash one another's feet,* that is, stoop to the meanest offices of love, for Christ did so, (John xiii. 14. Mat. xx. 27, 28.) *Doing all with lowliness of mind, for it is the same mind that was in Christ Jesus;* (Phil. ii. 3, 5.) and many other the like: but above all, our Lord Jesus was an example of meekness. Moses had this grace as a servant, but Christ as a son; he was anointed with it above measure. He is therefore called *The Lamb of God,* for his meekness, and patience, and inoffensiveness; and even in his exaltation he retains the same character. One of the elders told John, (Rev. v. 5.) *That the lion of the tribe of Judah would open the sealed book: and I beheld,* (says John, *v.* 6.) *and lo! a Lamb.* He that was a lion for strength and courage, was a lamb for mildness and gentleness: and if a lion, yet the lion of the tribe of Judah, which the dying patriarch describes to be a lion *gone up from the prey,* and that is *stooped down and couched, and not to be roused up;* (Gen. xlix. 9.) which speaks the quietness and repose even of this lion. If Christ be a lion, he is a lion resting; the devil is a lion *roaring,* 1 Pet. v. 8. But the adorations given to Christ by the heavenly hosts speak of him as *the Lamb,* Rev. v. 8, 12, 13. *Blessing and glory—to him that sits upon the throne;* they do not say, and to the lion of the tribe of Judah, but *to the Lamb;* though he has a name given him above every name, yet he will be known by that name which denotes his meekness, as if this were to be his name for ever, and this his memorial to all generations: as *he that rides upon the heavens,* by his name *Jah,* is the *Father of the fatherless, and the Judge of the widows,* Ps. lxviii. 4, 5. Some make his* name χρισος, to have an allusion to χρηστος, which signifies *kind,* and *gentle,* and *gracious.* Christ rides prosperously, *because of meekness,* Ps. xlv. 4.

Now it is the character of all the saints, that they follow the Lamb. Rev. xiv. 4. As a lamb they follow him in his meekness, and are therefore so often called *the sheep of Christ.* This is that part of his copy which he expressly calls us to write after, (Matt. xi. 29.) *Learn of me, for I am meek and lowly in heart.* If the master be mild, it ill becomes the servant to be froward. The apostle is speaking of Christ's meekness under his sufferings, when he says, that *he left us an example, that we should follow his steps,* 1 Pet. ii. 21.

Let us observe particularly the meekness of our Lord Jesus, both towards his Father, and towards his friends, and towards his foes; in each of which he is an example to us.

[1.] He was very meek toward God his Father, cheerfully submitting to his whole will, and standing complete in it. In his commanding will, *Lo, I come,* (says he,) *I delight to do thy will;* though it enjoined him a very hard piece of service, yet it was his *meat and drink,* (John iv. 34.) and *he always did those things that pleased his Father,* John viii. 29. So likewise in his disposing will, he acquiesced from first to last. When he was entering on that sharp encounter, though sense startled at it, and said, *Father, if it be possible, let the cup pass from me;* yet he soon submitted with a great deal of meekness; *Not as I will, but as thou wilt,* Matt. xxvi. 39, 42. Though it was a very bitter cup, yet his Father put it into his hand, and therefore he drank it without any struggle or reluctance, when it came to the point, reasoning himself from that topic into this compliance, (John xviii. 11.) *The cup that my Father hath given me, shall I not drink it?* And it comes in there as a reason why he would not have a sword drawn in his defence.

[2.] He was very meek towards his friends that loved and followed him. With what remarkable instances of mildness, and gentleness, and tenderness, did he train up his disciples; though from first to last he was *a man of sorrows, and acquainted with grief;* and where the nature is corrupt, such are apt to be peevish and froward with those about them; yet how meek and calm his carriage was towards them all along, we may see,

First, In his bearing with their weaknesses and infirmities. After they had been long under the inspection and influence of such a teacher, and had all the advantages that men could have for getting acquaintance with the things of God; yet how weak and defective were they in knowledge, and gifts, and graces! How ignorant and forgetful were they! How slow of heart to understand and believe! And what blunders did they make! Dull scholars it should seem they were, and very bad proficients. But their hearts being upright with him, he did not cast them off, nor turn them out of his school; but

* The heathens, by mistake, called Christ *Chrestus*—Gracious; and the Christians, *Chrestiani:* So *Sueton. Vit. Claud. c.* 25. *Impulsore Chresto.* Lactantius takes notice of this, *Instit. l.* 4. *c* 7. So doth Tertullian, *Apol. c.* 3. and thence calls the Christian name, *Nomen innocuum*—An innocent name.

made the best of them, rectified their mistakes, instructed them in their duty, and the doctrine they were to preach, by *precept upon precept*, and *line upon line;* and taught them as they were able to bear it, as one that considered their frame, and could have compassion on the *ignorant*, and on them that are *out of the way*, Heb. v. 2. As long as he was with them, so long he suffered them, Mark ix. 19. This, as it is a great encouragement to Christian learners, so it is a great example to Christian teachers.

Secondly, In his forgiving and passing by their unkindnesses and disrespects to himself. He was not extreme to mark, no, not what they did amiss of this kind. When they murmured at the cost that was bestowed upon him, and called it waste, and had indignation at it, he did not resent it as he might have done, nor seem to observe how much what they said reflected upon him; nor did he condemn them any other way, than by commending the woman, Matt. xxvi. 8, 11. When Peter, and James, and John, the first three of his disciples, were with him in the garden, and very unseasonably slept, while he was in his agony praying, so little concerned did they seem to be for him, and such a grievous slight did they put upon him; yet, observe, how meekly he spoke to them, did not give them any hard language, but, *Could ye not watch with me one hour?* And when they had not a word to say for themselves, so inexcusable was their fault, he had something to say for them, and instead of accusing them, he apologizes for them, *The spirit indeed is willing, but the flesh is weak*, Matt. xxvi. 40, 41. When Peter had denied him, and had cursed and sworn he did not know him, than which (besides the falsehood and perfidiousness of it) nothing could be more unkind; with what meekness did he bear it! It is not said, the Lord turned, and frowned upon Peter, though he deserved to be frowned into hell, but, *the Lord turned and looked upon Peter*, (Luke xxii. 61.) and that look recovered him into the way to heaven; it was a kind look, and not an angry one. Some days after, when Christ and Peter met in Galilee, and had dined together as a token of reconciliation, and some discourse passed between them, not a word was said of this matter: Christ did not upbraid him with his fault, nor chide him for it, nor did there appear any other fruit of the falling out of these lovers, but only the renewing of their love with greater endearments; (John xxi. 15—17.) which teaches us to forgive and forget the unkindnesses of those that (we are satisfied) are for the main our true friends, and if any occasion of difference happen, to turn it into an occasion of confirming our love to them, as the apostle expresses it, 2 Cor. ii. 8.

[3.] He was very meek toward his enemies, that hated and persecuted him. The whole story of his life is filled with instances of invincible meekness; while he *endured the contradiction of sinners against himself*, which was a constant jar, he had a perpetual serenity and harmony within himself, and was never in the least discomposed by it. When his preaching and miracles were cavilled at and reproached, and he himself represented under the blackest characters, not only as the drunkard's companion, but as the devil's confederate, with what a wonderful calmness did he bear it! How mildly did he answer, with reason and tenderness, when he could have replied in thunder and lightning! How well satisfied, under all such invidious reflections, with this, that *Wisdom is however justified of all her children!* Matt. xi. 19. When some of his disciples would have had fire from heaven upon those rude people that refused him entertainment in their town, he was so far from complying with the motion, that he rebuked it, (Luke ix. 55.) *Ye know not what manner of spirit ye are of. This persuasion cometh not of him that calleth you*, Gal. v. 8. The design of Christ and of his holy religion is to shape men into a mild and merciful temper, and to make them sensibly tender of the lives and comforts even of their worst enemies. Christianity was intended to revive humanity, and to make those men, who had made themselves beasts. But our Lord Jesus did in a more especial manner evidence his meekness when he was in his last sufferings, that awful scene. Though he was the most innocent and the most excellent person that ever was, who by the doctrine he had preached, and the miracles he had wrought, had richly deserved all the honours and respects that the world could pay him, and infinitely more, and though the injuries he received were ingeniously and industriously contrived to the highest degree of affront and provocation, yet he bore all with an undisturbed meekness, and with that shield quenched all the fiery darts which his malicious enemies shot at him.

His meekness towards his enemies appeared,

First, In what he said to them, not one angry word, in the midst of all the indignities they offered him: *When he was reviled, he reviled not again*, 1 Pet. ii. 23. When he was buffeted and spit upon, and abused, he took it all patiently; one would wonder at the gracious words which even then proceeded out of his mouth, witness that mild reply to him that smote him, (John xviii. 23.) *If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?*

Secondly, In what he said to God for them; *Father, forgive them*,——so giving an example to his own rule, (Matt. v. 44.) *Pray for them which despitefully use you*. Though he was then deeply engaged in the most solemn transaction that ever passed between heaven and earth; though he had so much to do with God for himself and his friends, yet he did not forget to put up this prayer for his enemies. The

mercy he begged of God for them, was the greatest mercy, (that which he was then dying to purchase and procure,) the pardon of their sins: not only, Father, spare them, or reprieve them, but, *Father, forgive them:* the excuse he pleaded for them, was the best their crime was capable of: *They know not what they do.* They did it ignorantly, 1 Cor. ii. 8. 1 Tim. i. 13.

Now in all these things our Master has left us an example. What is the practice of religion but the imitation of God endeavoured by us? And what the principle of it, but the image of God renewed in us? We are bid to be followers of God, as dear children. But this sets the copy we are to write after at a mighty distance, for God is in heaven, and we are upon earth; and therefore in the Lord Jesus Christ, God incarnate, God in our nature, the copy is brought among us, and the transcribing of it, in some measure, appears more practicable: *He that hath seen me,* (says Christ,) *hath seen the Father,* (John xiv. 9.) and so he that imitates Christ imitates the Father. The religion which our Lord Jesus came into the world to establish, being every way so well calculated for the peace and order of the world, and being designed to recover the lapsed souls of men from their degenerate state, and to sweeten their spirits and temper; and so to befriend human society, and to make it some way conformable to the blessed society above; he not only gave such precepts as were wonderfully fitted to this great end, but recommended them to the world by the loveliness and amiableness of his own example. Are we not called Christians from Christ, whom we call Master and Lord, and shall we not endeavour to accommodate ourselves to him? We profess to rejoice in him, as our forerunner, and shall we not run after him? To what purpose were we listed under his banner, but that we might follow him as our leader? We have all of us reason to say, that Jesus Christ is very meek, or else we, that have provoked him so much and so often, had been in hell long ago: we owe it to his meekness, to whom all judgment is committed, that we have not ere this been carried away with a swift destruction, and dealt with according to the desert of our sins; which, if duly considered, one would think should tend greatly to the softening of us. The apostle fetches an argument from that kindness and love to us, which we ourselves have experienced, who were foolish and disobedient, to persuade us to *be gentle, and to show all meekness;* (Tit. iii. 2—4.) and he beseeches the Corinthians, by *the meekness and gentleness of Christ,* as a thing very winning, and of dear and precious account, (2 Cor. x. 1.) *Let the same mind therefore be in us,* not only which was, but which, as we find to our comfort, *still is, in Christ Jesus,* Phil. ii. 5. That we may not forfeit our interest in his meekness, let us tread in the steps of it; and as ever we hope to be like him in glory hereafter, let us study to be like him in grace, in this grace, now. It is a certain rule, by which we must all be tried shortly, *that if any man hath not the Spirit of Christ,* (that is, if he be not spirited, in some measure, as Christ was spirited,) *he is none of his,* Rom. viii. 9. And if we be not owned as his, we are undone for ever.

SECTION III.

3. *Some particular instances wherein the exercise of Meekness is in a special manner required.*

The rule is general; we must *show all meekness:* it will be of use to observe some special cases to which the Scripture applies this general rule.

(1.) We must give reproofs with meekness. It is the apostle's direction, (Gal. vi. 1.) *If a man be overtaken in a fault,* (that is, if he be surprised by a temptation and overcome, as the best may be, if God leave them to themselves,) *ye which are spiritual, restore such a one in the spirit of meekness.* By the spiritual man, to whom he gives this rule, he means not ministers only, as if none were spiritual but they; though they perhaps are chiefly intended, because they are, as the prophet speaks, (Isa. xxix. 21.) *reprovers in the gate,* that is, reprovers by office: yet doubtless it is a rule to private Christians; all that have opportunity must reprove, and all that reprove must do it with meekness. Ye that are spiritual, if you would approve yourselves so indeed, actuated by the Holy Spirit, and minding the things of the Spirit, be careful in this matter. Especially, let those that are Christians of the highest form, that excel in grace and holiness, and the best gifts, (such are called spiritual in distinction from the babes in Christ, 1 Cor. iii. 1.) let them look upon themselves as obliged, in a more peculiar manner, to help others; for where God gives five talents, he expects the improvement of five; the strong must *bear the infirmities of the weak,* (Rom. xv. 1.) Do you therefore *restore such a one,* καταρτίζετε—*set him in joint again.* The setting of a dislocated joint, or a broken bone, is, for the present, painful to the patient, but it must be done, and it is in order to the making of *broken bones to rejoice.* Now this ye must do with the spirit of meekness, with all the candour, and gentleness, and convincing evidences of love and kindness that can be. The three qualifications of a good surgeon, are very requisite in a reprover, viz. to have an eagle's eye, a lion's heart, and a lady's hand; that is, that he be endued with a great deal of wisdom, and courage, and meekness. Though sometimes it is needful to reprove with warmth, yet we must never reprove with wrath, *for the wrath of man worketh not the righteousness of God,* Jam. i. 20. There is an observable difference, but no contradiction, betwixt the directions Paul gives to Timothy,

and those he gives to Titus, in this matter. To Titus he writes, to *reprove sharply*, (Tit. i. 13.) and to rebuke *with all authority*, *ch.* ii. 15. To Timothy he writes, *not to strive*, but *to be gentle*, (2 Tim. ii. 24.) to reprove *with all long-suffering*, *ch.* iv. 2. The reason of which may be taken either, [1.] From the different temper of those they had to deal with. Timothy was among the Ephesians, a tractable complaisant people, that would be easily managed, and with them he must always deal gently. Titus was among the Cretians, that were head-strong and rough-hewn, and not to be wrought upon but by sharper methods. Thus, in reproving, a difference must be made: of some we must have compassion, and others save with fear, but never with anger, plucking them out of the fire, Jude 23. Or, [2.] The reason may be taken (as Gregory, one of the ancients, assigns it) from the different temper of Timothy and Titus. "Titus was a man of very soft and mild temper, and he had need of a spur to quicken him to a needful acrimony in his reproofs; but Timothy was a man of a more warm and sanguine temper, and he had need of a bridle to keep him from an intemperate heat in his reproofs;" and then it teaches us, that those who are naturally keen and fervent, should double their guard upon their own spirits, when they are reproving, that they may do it with all meekness. Christ's ministers must be careful, while they display God's wrath, to conceal their own; and be very jealous over themselves, lest sinful anger shelter itself under the cloak of zeal against sin. When reproving (whoever be the reprover) degenerates into railing and reviling, and opprobrious language, how can we expect the desired success? It may provoke to contention, and every evil work, but it will nover provoke to love, and to good works. The work of heaven is not likely to be done by a tongue set on fire of hell. Has Christ need of mad men? or will you talk deceitfully and passionately for him? A potion given too hot, scalds the patient, and does more hurt than good; and so many a reproof, good for the matter of it, hath been spoiled by an irregular management. Meekness hides the lancet, gilds the pill, and makes it passable; dips the nail in oil, and then it drives the better. Twice we find Jonathan reproving his father for his rage against David; once he did it with meekness, and it succeeded well, (1 Sam. xix. 4, 5.) *Let not the king sin against his servant*, [*against David,*] and it is said, *v.* 6. *Saul hearkened to him.* But another time his spirit was provoked, and he did it in a heat, *ch.* xx. 32. *Wherefore shall he be slain?* and the issue of it was ill. Saul was not only impatient of the reproof, but enraged at the reprover, and cast a javelin at him, *v.* 33. Reproofs are then likely to answer the intention, when they manifestly evidence the good will of the reprover, and are made up of soft words and hard arguments. This is to restore with the spirit of meekness, and there is a good reason added, considering thyself: *ille hodie, ego cras—he may fall to-day, I may to-morrow.* Those who think they stand fast, know not how soon they may be shaken and overthrown, and, therefore, we must treat those that are overtaken in a fault, with the same tenderness and compassion that we would wish to find, if it were our own case.

(2.) We must receive reproofs with meekness. If we do that which deserves rebuke, and we meet with those that are so just and kind to give it us, we must be quiet under it, not quarrelling with the reprover, nor objecting against the reproof, nor fretting that we are touched in a sore place; but submit to it, and lay our souls under the conviction of it. If reproofs be physic, it becomes us to be patient.* *Let the righteous smite me, it shall be a kindness and an excellent oil*, healing to the wounds of sin, and making the face to shine; and let us never reckon that it *breaks the head*, if it do but help to *break the heart*. Meekness suffers the word of admonition, and takes it patiently and thankfully, not only from the hand of God that sends it, but from the hand of our friend that brings it. We must not be like the reprobate Sodomites, (Gen. xix. 9.) or that pert Hebrew, (Exod. ii. 14.) that flew in the face of their reprovers, (though really they were the best friends they had,) with, *Who made thee a judge?* but like David, who, when Abigail so prudently scotched the wheels of his passion, not only blest God that sent her, and blest her advice, but blest her, (1 Sam. xxv. 32, 33. and *v.* 35.) not only *hearkened to her voice, but accepted her person.* Though perhaps the reprover supposes the fault greater than really it was, and though the reproof be not given with all the prudence in the world; yet meekness will teach us to accept it quietly, and to make the best use we can of it. Nay, if indeed we be altogether innocent of that which we are reproved for, yet, the meekness of wisdom would teach us to apply the reproof to some other fault which our own consciences convict us of; we would not quarrel with a real intended kindness, though not done with ceremony, and though in some circumstances mistaken or misplaced.

You that are in inferior relations, children, servants, scholars, must with all meekness and submission receive the reproofs of your parents, masters, and teachers: their age supposes them to have more understanding than you; however, their place gives them an authority over you, to which you are to pay a deference, and in which you are to acquiesce, else farewell all order and peace in societies. The angel

* *Neque ulli patientius reprehenduntur, quam qui maxime laudari meruntur.*—Those who deserve the loudest applause, receive reproof with the best temper. *Plin.*

rebuked Hagar for flying from her mistress, though she dealt hardly with her, and obliged her to return and submit herself *under her hands*, Gen. xvi. 6, 9. *If the spirit of any ruler rise up against thee*, and thou be chidden for a fault, *leave not thy place*, as an inferior, *for yielding pacifies great offences done*, and prevents the like, Eccl. x. 4. *If thou hast thought evil, lay thine hand upon thy mouth*, to keep that evil thought from breaking out in any undue and unbecoming language, Prov. xxx. 32. Reproofs are then likely to do us good, when we meekly submit to them; then are they as an *ear-ring* of *gold*, and an *ornament of fine gold*, when an obedient ear is given to a *wise reprover*, Prov. xxv. 12. Nay, even superiors are to receive reproofs from their inferiors with meekness, as they would any other token of kindness and good will. Naaman, when he turned away from the prophet in a rage, yet hearkened to the reproof his own servants gave him, and was overruled by the reason of it, (2 Kings v. 11—14.) which was no more a disparagement to him, than it was, to receive instruction from his wife's maid, to *whom to go for a cure of his leprosy*, *v.* 2, 3. Meekness teaches us, when a just reproof is given, to regard not so much who speaks, as what is spoken.

(3.) We must instruct gainsayers with meekness, 2 Tim. ii. 24, 25. It is prescribed to ministers, that they must not strive, but be *gentle to all men, in meekness instructing those that oppose themselves*. They serve the Prince of peace, they preach the gospel of peace, they are the ambassadors of peace, and therefore must be sure to keep the peace. The apostles, those prime-ministers of state in Christ's kingdom, were not military men, or men of strife and noise, but fishermen, that follow their employment with quietness and silence. It is highly necessary that the guides of the church be strict governors of their own passions: *Learn of me*, (says Christ,) *for I am meek and lowly*, and therefore fit to teach you, Matt. xi. 29. We must contend earnestly, but not angrily and passionately, no not *for the faith once delivered to the saints*, Jude 3. When we have ever so great an assurance that it is the cause of truth we are pleading, yet we must so manage our defence of it against those who gainsay, as to make it appear, that it is not the confusion of the erroneous, but the confutation of the error, that we intend. This meekness would teach us not to pre-judge a cause, nor to condemn an adversary unheard, but calmly to state matters in difference, as knowing that a truth well opened is half confirmed. It would teach us not to aggravate matters in dispute, nor to father upon an adversary all the absurd consequences which we think may be inferred from his opinion: it would teach us to judge charitably of those that differ from us, and to forbear all personal reflections in arguing with them. God's cause needs not the patronage of our sinful heats and passions, which not only shatter the peace, but often give a mighty shock even to the truth itself we plead for. Meekness would prevent and cure that bigotry which has been so long the bane of the church, and contribute a great deal towards the advancement of that happy state, in which, notwithstanding little differences of apprehension and opinion, *The Lord shall be one, and his name one*. Public reformations are carried on with most credit and comfort, and are most likely to settle on lasting foundations, when meekness sits at the stern, and guides the motions of them. When Christ was purging the temple, though he was therein actuated by a zeal for God's house that even ate him up, yet he did it with meekness and prudence, which appeared in this instance, that when he drove out the sheep and oxen, which would be easily caught again, he said to them that sold doves, *Take these things hence*, John ii. 16. He did not let loose the doves, and send them flying, for that would have been to the loss and prejudice of the owners. Angry, noisy, bitter arguings ill become the asserters of that truth which is great, and will prevail without all that ado. It was a very froward and perverse generation our Lord Jesus lived in, and yet it is said, (Matt. xii. 19.) *He shall not strive, nor cry, neither shall any man hear his voice in the street;* though he could have broken them as easily as a bruised reed, and extinguish them as soon as one could quench the wick of a candle newly lighted, yet he will not do it till the day comes when he shall *bring forth judgment unto victory*. Moses dealt with a very obstinate and stiff-necked people, and yet *my doctrine* (says he) *shall drop as the dew, and distil as the small rain*, Deut. xxxii. 2. It was not the wind, nor the earthquake, nor the fire, that brought Elijah into temper, (for the Lord was not in them,) but the still small voice did it; when he heard that, he *wrapt his face in his mantle*, 1 Kings xix. 11—13. In dealing with gainsayers, a spirit of meekness will teach us to consider their temper, education, custom, the power of prejudice they labour under, the influence of others upon them, and to make allowances accordingly, and not to call (as passionate contenders are apt to do) every false step an apostasy; every error a mistake; nay, every misconstrued, misplaced word, a heresy; and every misdemeanour, no less than treason and rebellion; methods of proceeding more likely to irritate and harden, than to convince and reduce, gainsayers. I have heard it observed long since, "That the scourge of the tongue has driven many out of the temple, but never drove any into it."

(4.) We must make profession of the hope that is in us with meekness. 1 Pet. iii. 15. *Be ready always to give answer*, (to make your defence or apology, so the word is, ετοιμοι προς απολογιαν) whether judicially or extrajudicially, as there is occasion, *to every man that* (soberly, not scoffingly and in derision) *asks you a reason*, or an account, *of the hope*

that is in you, that is, of the hope you profess, which you hope to be saved by, with meekness and fear. Observe, it is very well consistent with Christian quietness, to appear in the defence of truth, and to avow our Christian profession, when at any time we are duly called to it. That is not meekness, but base cowardice, that tamely betrays and delivers up any of Christ's truths or institutions, by silence, as if we were ashamed or afraid to confess our Master. But the office of meekness at such a time, is to direct us how and in what manner to bear our testimony, not with pride and passion, but with humility and mildness. Those that would successfully confess the truth, must first learn to deny themselves: and we must give an account of our hope, with a holy fear of missing it in such a critical juncture. When we give a reason for our religion, we must not boast of ourselves or of our own attainments, nor reflect contempt and wrath upon our persecutors, but remember that the *present truth*, (so it is called, 2 Pet. i. 12.) the truth which is now to be asserted, is the same with *the word of Christ's patience*, (Rev. iii. 10.) that is the word which must be patiently suffered for, according to the example of him, who with invincible meekness (before Pontius Pilate) *witnessed a good confession*, 1 Tim. vi. 13. A great abasement and diffidence of ourselves, may very well consist with a firm assurance of the truth, and a profound veneration for it.

In lesser things, wherein wise and good men are not all of a mind, meekness teaches us not to be too confident that we are in the right, nor to censure and condemn those that differ from us, as if we were the people, and wisdom should die with us; but quietly to walk according to the light that God has given us, and charitably to believe that others do so too, waiting till God shall reveal either this to them, (Phil. iii. 15.) or that to us. Let it in such cases suffice to vindicate ourselves, which every man has a right to do, without a magisterial sentencing of others; why should we be many masters, when we are all offenders, (Jam. iii. 1, 2.) and the bar is our place, not the bench? Meekness will likewise teach us to manage a singular opinion wherein we differ from others, with all possible deference to them, and suspicion of ourselves; not resenting it as an affront to be contradicted, but taking it as a kindness to be better informed. Nor must we be angry that our hope is inquired into: even such a trial of it, if we approve ourselves well in it, may be *found to praise, and honour, and glory*; to which our meekness will very much contribute, as it puts a lustre upon, and a convincing power into, the testimony we bear: we then walk worthy of the *vocation wherewith we are called, when we walk in all lowliness and meekness*, Eph. iv. 1, 2.

(5.) We must bear reproaches with meekness. Reproach is a branch of that persecution which all that will live godly in Christ Jesus, must count upon; and we must submit to it, behaving ourselves quietly, and with a due decorum, not only when princes sit and speak against us, but even when the abjects gather themselves together against us, and we become the song of the drunkards. Sometimes we find it easier to keep calm in a solemn and expected engagement, than in a sudden skirmish, or a hasty rencounter; and therefore, even against those slight attacks, it is requisite that meekness be set upon the guard. It we be nick-named, and slandered, and have all manner of evil said against us falsely, our rule is, not to be disturbed at it, nor *to render railing for railing*, (1 Pet. iii. 9.) but though we may, as we have opportunity, with meekness, deny the charge, as Hannah did, when Eli overhastily censured her for a drunkard; *No, my lord, I have drunk neither wine nor strong drink*, 1 Sam. i. 15. Yet, when that is done, we must, without meditating any revenge, quietly commit our cause to God, who will, sooner or later, clear up our *innocency as the light*, which is promised, (Ps. xxxvii. 5, 6.) and therefore *fret not thyself, but wait patiently, v. 7. cease from anger, and forsake wrath, v. 8.* Mr. Dod was wont to charm his friends into silence under reproaches, with this, "That if a dog bark at a sheep, the sheep will not bark at the dog again." We do but gratify our great adversary, and do his work for him, when we suffer the peace and serenity of our minds to be broken in upon by the reproaches of the world: for me to disquiet myself, and put myself into a passion, because another abuses me, is as if I should scratch up the skin of my face, to fetch off the dirt which my adversary throws in it. When reproaches provoke our passions, which put us upon rendering bitterness for bitterness, we thereby lose the comfort, and forfeit the honour and reward, which the divine promise has annexed to the reproach of Christ; and shall we suffer so many things in vain? We likewise thereby give occasion to those who had spoken evil of us falsely, to speak evil of us truly; and perhaps our religion suffers more by our impatience under the reproach, than by the reproach itself. What have we the law, and pattern, and promise of Christ for, but to calm our spirits under reproaches for well-doing? Truly those can bear but a little for Christ, who cannot bear a hard or an unkind word for him. If we either faint or fret in such a day of adversity, it is a sign our strength is small indeed. May it not satisfy us, that by our meekness and quietness under reproaches, we engage God for us, who has promised that he will *with righteousness judge the poor*, the poor in spirit, *and will reprove with equity for the meek of the earth*, Isa. xi. 4.—He that has bid us *to open our mouths for the dumb*, (Prov. xxxi. 8.) will not himself be silent. And shall we not learn at last, instead of fretting and being exceeding angry, to *rejoice and*

to *be exceeding glad*, (Matt. v. 11, 12.) when we suffer thus for righteousness sake? May we not put such reproaches as pearls in our crown, and be assured that they will pass well in the account another day, when there will be an advantageous resurrection of names as well as bodies; in the prospect of which we have reason to rejoice,* *that we are counted worthy to suffer shame for his name*, (Acts v. 41.) that we are honoured to be dishonoured for him, who for our sakes endured the cross, and despised the shame. It is one of the laws of meekness, *Spernere se sperni —to despise being despised.*

SECTION IV.

4. *Some good principles or considerations which tend to make us meek and quiet.*

In order to the well-governing of the soul, the judgment must be furnished with proper dictates, else it will never be able to keep the peace in the affections; the motions of the soul are then likely to be even, and regular, and constant, when we have fixed to ourselves good principles which we are governed by, and act under the influence of. There are some carnal corrupt principles, which angry froward people are guided by; such as these, "That the forgiving one injury invites another,"† whereas it often qualifies an adversary; or if otherwise, the forgiving of one offence will enable us to bear the next the more easily. And, "That we must have satisfaction given us for every wrong done us;" whereas, if we have not satisfaction for it, yet if it be not our own fault, we may have satisfaction under it, and that is as good. And, "That there is no living in the world without huffing and hectoring, and frightening people; *Oderint dum metuant.— Let them hate, provided they fear:*" whereas, to live continually in that element, is to live in a hell upon earth; mutual indignation and mutual fear perhaps contributing to the torment of devils and damned spirits: but, in opposition to these and the like ill principles, shall we treasure up these few good truths, chosen out of many which might be mentioned, proper for this purpose, and make use of them as there is occasion?

(1.) That he has the sweetest and surest peace, who is the most master of his own passions. The comfort that a man has in governing himself, is much greater than he could have in having people to serve him, and nations to bow down to him. It is certain, the worst enemies we have, if ever they break loose and get head, are in our own bosoms. Enemies without threaten only the evil of pain; they can but kill the body, and no great hurt in that to a child of God, if they do not provoke the enemies within, our own irregular passions, which, if they be not kept under, plunge us in the evil of sin, and that is a much greater evil. An invasion from abroad does not so much disturb the peace of a kingdom as an insurrection at home; and therefore it concerns us to double our guard, where our danger is greatest, and above all keepings to keep our hearts, that no passion be allowed to stir, without a good reason to be given for it, and a good use to be made of it; and then, if we be *troubled on every side, yet not distressed; perplexed, yet not in despair*, (2 Cor. iv. 8,9.) offended by our fellow-servants, but not offending our master; reproached by our neighbours, but not by our own consciences; this is like Zion's peace, *peace within the walls*, Ps. cxxii. 7. We have need to pray as one did, *Libera me a malo isto homine, meipso—Lord, deliver me from that ill man, mine own self*, and then I am safe enough. The *lusts that war in our members*, (Jam. iv. 1.) are the *enemies that war against our souls*, 1 Pet. ii. 11. If this war be brought to a good issue, and those enemies suppressed, whatever other disturbances are given, peace is in the soul, *with grace and mercy from God, and from the Lord Jesus*. Nehemiah was aware of this, as the design of his enemies, when they hired a pretended prophet to give an alarm, and to advise him meanly to shift for himself; it was, (says he, Neh. vi. 13.) *that I should be afraid, and do so, and sin*. Whatever we lose, we should not lose our peace, if we do but keep our integrity; therefore, instead of being solicitous to subdue our enemies that lay siege to us, let us double our watch against the traitors within the garrison, from whom, especially, our danger is; since we cannot prevent the shooting of the fiery darts, let us have our shield ready, wherewith to quench them. If we would not hurt ourselves, blessed be God, no enemy in the world can hurt us. Let us but keep the peace within, by the governing of our passions; and then, whatever assaults may be made upon us, we may therein, with the daughter of Zion, despise them, and laugh them to scorn, and shake our head at them, Isa. xxxvii. 22. Let us believe, that in hurrying and disquieting times, our strength is to sit still, in a holy quietness and composure of mind: *This is the rest wherewith you may cause the weary to rest; and this is the refreshing*, and it is enough, Isa. xxviii. 12.

(2.) That in many things we all offend. This truth we have, Jam. iii. 2. and it comes in as a reason why we must not be many masters, *v.* 1. It would help to subdue and moderate our anger at the offences of others, if we would but consider,

[1.] That it is incident to human nature to offend.

* *Dominus ipse maledictus est, et tamen solus est benedictus.*—The Lord himself, the only blessed, is pronounced accursed. *Tertul. de Patient.* cap. 8.

† *Veterem ferendo injuriam invitas novam.—Dict. Pub. Mim.*

While we are in this world, we must not expect to converse with angels, or the spirits of just men made perfect; no, we are obliged to have a communication with creatures that are foolish and corrupt, peevish and provoking, and who are all subject to like passions; such as these we must live among, else must we needs go out of the world. And have we not reason then to count upon something or other uneasy and displeasing in all relations and conversations. The best men have their roughnesses and unevennesses in this imperfect state; those who are savingly enlightened, yet knowing but in part, have their blind side; the harmony, even of the communion of saints, will sometimes be disturbed with jarring strings; why then should we be surprised into passion and disquiet, when that which gives us the disturbance, is no more than what we looked for? Instead of being angry, we should think with ourselves thus: Alas! what could I expect but provocation from corrupt and fallen man? Among such foolish creatures as we are, it must needs be, that offences will come; and why should not I have my share of those offences? The God of heaven gives this as a reason of his patience towards a provoking world, that it is in their nature to be provoking, (Gen viii. 21.) *I will not again curse the ground any more for man's sake, for the imagination of man's heart is evil from his youth*, and therefore better is not to be expected from him. And upon this account he had compassion on Israel, (Ps. lxxviii. 39.) *For he remembered that they were but flesh;* not only frail creatures, but sinful, and bent to backslide. *Do men gather grapes of thorns? I knew that thou wouldst deal treacherously, for thou wast called a transgressor from the womb*, Isa. xlviii. 8. And should not we, much more, be governed by the same consideration? *If thou seest the violent perverting of judgment and justice in a province*, remember what a provoking creature sinful man is, and then thou wilt not *marvel at the matter*, Eccl. v. 8. The consideration of the common infirmity and corruption of mankind, should be made use of, not to excuse our own faults to ourselves, which does but take off the edge of our repentance, and is the poor subterfuge of a deceived heart; but to excuse the faults of others, and so take off the edge of our passion and displeasure, and preserve the meekness and quietness of our spirits.

[2.] That it is incident to ourselves, among the rest, to offend. The apostle there puts himself into the number,* *We all offend.* We offend God; if we say we do not, we deceive ourselves, and yet he bears with us from day to day, and is not extreme to mark what we do amiss; though our debts to him are talents, our brethren's to us but pence. Think then, if God should be as angry with me for every provocation, as I am with those about me, what would become of me? They are careless in their observance, and perhaps wilful in their offence, and am not I so to God? yea, am not I a thousand times worse? Job said, when his servants were provoking, and he was tempted to be harsh with them, *What then shall I do, when God riseth up? and when he visiteth, what shall I answer him?* Job xxxi. 13, 14.

And are we not apt enough likewise to offend our brethren? Either we have offended, or may offend; so that we have need that others should bear† with us, and why should we not bear with them? *Hanc veniam petimusque damusque vicissim—Let us seek and grant pardon alternately.* Our rule is, *What we would that men should do to us when we offend them, the same we should do to them when they offend us*, for *this is the law and the prophets*, Matt. vii. 12.‡ Solomon appeals to our consciences herein, Eccl. vii. 22. For *oftentimes also thine own heart* (which is instead of a thousand witnesses) *knoweth that thou thyself likewise hath cursed others.* The penitent remembrance of former guilt would greatly help to curb the passionate resentment of present trouble. When the undutiful rebellious son (in a story that I once read) dragged his father by the hair of the head to the house door, it appeased the anger of the old man, to remember, that, just so far he had dragged his father; and it seems to have silenced Adonibezek, that he was now treated no otherwise than he had treated others, Judg. i. 7.

(3.) That men are God's hand: so it is said, Ps. xvii. 14. *From men which are thy hand, O Lord*, or rather, *tools* in thy hand, so *v.* 13. which are thy *sword.* We must abide by this principle, that whatever it is that crosses us, or is displeasing to us, at any time, God has an overruling hand in it. David was governed by this principle, when he bore Shimei's spiteful reproaches with such invincible patience; *So let him curse, because the Lord hath said unto him, Curse David;* (2 Sam. xvi. 10. and *v.* 11.) *Let him alone, for the Lord hath bidden him.* This consideration will not only silence our murmurings against God, [the author] but all our quarrellings with men [the instruments of our trouble and vexation]. Men's reproaches are God's rebukes, and whoever he be that affronts me, I must see, and say, that therein my Father corrects me. This quieted the spirit of Job, in reference to the injuries of the Chaldeans and Sabeans, though he dwelt as a *king in the army*, (*ch.* xxix. 25.) and his power and interest seem to have been sustained, when those intruders first

* Συνδουλος και αυτος.—Himself a fellow-servant.

† *Patienter illatam injuriam tolerat, qui pie meminit quod fortasse adhuc habeat in quo debeat ipse tolerari.*—That man patiently endures wrong, who piously remembers that perhaps there is something in his conduct, which requires forbearance.—*Greg. M. in Job, l. 5. c. 32.*

‡ *Cogitemus alios non facere injuriam, sed reponere.*—We should consider, that when others do a mischief, they may be not so much inflicting an injury as revenging it. *Sen.*

made that inroad upon him, and so he could not but see his help in the gate; yet we find him not meditating any revenge, but calming the disturbances of his own soul with the consideration of God's sovereign disposal, overlooking all the instruments of his trouble, thoughts of which would but have mingled anger (the more disquieting passion) with his sorrow: this therefore suffices to still the storm, *The Lord gave, and the Lord hath taken away, blessed be the name of the Lord, ch.* i. 21. When his brethren stood aloof from him, his kindred and his friends looked scornfully upon him, as an alien, and instead of oil, poured vinegar into his wounds, so that his *eye continued in this provocation*, yet even in that part of his trouble he owns the hand of God, (*ch.* xix. 13.) *He hath put my brethren far from me.* It is a very quieting truth, (the Lord help us to mix faith with it,) that every creature is that to us, and no more, that God makes it to be; and, that while many seek the ruler's favour, and more perhaps fear the ruler's displeasure, *every man's judgment proceedeth from the Lord.* Would we but more closely observe, and readily own, the hand of God, in that which disquiets and provokes us, surely, though we regarded not man, yet if we had any fear of God before our eyes, that would reconcile us better to it, and suppress all intemperate and undue resentments. In murmuring at the stone, we reflect upon the hand that throws it, and lay ourselves under the woe pronounced against him *that strives with his Maker*, Isa. xlv. 9. We know it is interpreted a taking up arms against the king, if we take up arms against any that are commissioned by him.

(4.) That there is no provocation given us at any time, but, if it be skilfully and graciously improved, there is good to be gotten by it. If we have but that wisdom of the prudent, which is *to understand his way*, and all the advantages and opportunities of it, doubtless we may, quite contrary to the intention of those who trespass against us, gain some spiritual, that is, some real, benefit to our souls, by the injuries and offences that are done to us, for even these are made to *work together for good to them that love God.* This is a holy and a happy way of opposing our adversaries, and resisting evil. It is an ill weed indeed out of which the spiritual bee cannot extract something profitable, and for its purpose. Whatever lion roars against us, let us but go in the strength and spirit of the Lord, as Samson did, and we may not only rend it as a kid, so that it shall do us no real harm, but we may withal get *meat out of the eater, and sweetness out of the strong.* As it turns to the unspeakable prejudice of many, that they look upon reproofs as reproaches, and treat them accordingly with anger and displeasure, so it would turn to our unspeakable advantage, if we could but learn to call reproaches reproofs, and make use of them as such, for our conviction and humiliation; and thus the reproach of Christ may become true riches to us, and greater than the treasures of Egypt.

We are told of an imposthume that was cured with the thrust of an enemy's sword; and of one that was happily converted from drunkenness, by being called (in reproach) "a tippler." It is very possible that we may be enlightened, or humbled, or reformed, may be brought nearer to God, or weaned from the world, may be furnished with matter for repentance, or prayer, or praise, by the injuries that are done us, and may be much furthered in our way to heaven by that which was intended for an affront or provocation.* This principle would put another aspect upon injuries and unkindnesses, and would quite alter the property of them, and teach us to call them by another name: whatever the subordinate instrument intended, it is likely *he meant not so, neither did his heart think so*, (Isa. x. 7.) but God designed it, as our other afflictions, to yield the *peaceable fruit of righteousness*; so that instead of being angry at the man that meant us ill, we should rather be thankful to the God that intended us good, and study to answer his intention. This kept Joseph in that good temper towards his brethren, though he had occasion enough to quarrel with them, Gen. l. 20. *You thought evil against me, but God meant it unto good.* This satisfied Paul, in reference to the thorn in the flesh, that is, the calumnies and oppositions of the false apostles, which touched him more sensibly than all the efforts of persecuting rage; that it was intended to hide pride from him, *lest he should be exalted above measure, with the abundance of revelations*, (2 Cor. xii. 7.) and there seems to be an instance of that good effect it had upon him, immediately upon the mention of it, for within a few lines after he lets fall that humble word, (*v.* 11.) *I am nothing.* We should be apt to think too highly of ourselves, and too kindly of the world, if we did not meet with some injuries and contempts, by which we are taught to cease from man. Did we but more carefully study the improvement of an injury, we should not be so apt to desire the revenge of it.

(5.) That what is said and done in haste, is likely to be matter for deliberate repentance. We find David often remembering with regret, what he said in his haste, particularly one angry word he had said in the day of his distress and trouble, which seemed to reflect upon Samuel, and indeed upon all that had given him any encouragement to hope for the kingdom, Ps. cxvi. 11. *I said in my haste, all men are liars*; and this hasty word was a grief to him long after. *He that hasteth with his feet sinneth,*

* Ταρασσει τους ανθρωπους ου τα πραγματα αλλα τα περι των πραγματων δογματα.—Mortals are made unhappy, not so much by EVENTS as by the OPERATION of their minds upon them. *Epict. Ench. c.* 10.

Prov. xix. 2. When a man is transported by passion into any impropriety, we commonly qualify it with this, " that he is a little hasty," as if there were no harm in that, but we see there is harm in it; he that is in haste, may contract much guilt in a little time. What we say or do unadvisedly when we are hot, we must unsay or undo again when we are cool, or do worse. Now who would wilfully do that, which sooner or later he must repent of? A heathen that was tempted to a chargeable sin, could resist the temptation with this consideration, " that he would not buy repentance so dear." Is repentance such a pleasant work that we should so industriously treasure up unto ourselves wrath against the day of wrath, either the day of God's wrath against us, or our own against ourselves. You little think what a torrent of self-affliction you let in, when you let the reins loose to an immoderate ungoverned passion. You are angry at others, and reproach them, and call them hard names, and are ready to abhor them, and to revenge yourselves upon them; and your corrupt nature takes a strange kind of pleasure in this; but do you know that all this will at last rebound in your own faces, and return into your own bosoms? Either here, or in a worse place, you must repent of all this; that is, you must turn all these passions upon yourselves, you must be angry at yourselves, and reproach yourselves, and call yourselves fools, and abhor yourselves, and smite upon your own breasts; nay, and if God give you grace, take a holy revenge upon yourselves; (which is reckoned among the products of godly sorrow, 2 Cor. vii. 11.) and what can be more uneasy than all this? You take a mighty liberty in chiding those that you have under your power, and giving them very ill-favoured language, because you know they dare not chide you again; but dare not your own hearts smite you, and your consciences chide you? And is it not easier to bear the chidings of any man in the world, (which may either be avoided, or answered, or slighted,) than to bear the reproaches of our own consciences, which, as we cannot get out of the hearing of, so we cannot make a light matter of? for when conscience is awake, it will be heard, and will tell us home, wherein *we are verily guilty concerning our brother*, Gen. xlii. 21. Let this thought therefore quiet our spirits, when they begin to be tumultuous, that hereby we shall but make work for repentance; whereas, on the contrary, as Abigail suggested to David, (1 Sam. xxv. 30, 31.) the bearing and forgiving of an injury will be no trouble or grief of mind afterwards. Let wisdom and grace therefore do that which time will do; that is, cool our heat, and take off the edge of our resentment.

(6.) That that is truly best for us which is most pleasing and acceptable to God, and that a meek and quiet spirit is so. No principle has such a commanding influence upon the soul, as that which has a regard to God, and wherein we approve ourselves to him. It was a good hint which the woman of Tekoah gave to David, when she was suing for a merciful sentence, (2 Sam. xiv. 11.) *I pray thee, let the king remember the Lord thy God:*——nor could any thought be more appeasing than that. Remember how gracious, and merciful, and patient God is, how slow to anger, how ready to forgive, and how well pleased he is to see his people like him: remember the eye of thy God upon thee, the love of thy God towards thee, and the glory of thy God set before thee. Remember how much it is thy concern to be accepted of God, and to walk worthy of thy relation to him, unto all well-pleasing; and how much meekness and quietness of spirit does contribute to this, as it is consonant to that excellent religion which our Lord Jesus has established, and as it renders the heart a fit habitation for the blessed Spirit; *This is good and acceptable in the sight of God our Saviour, to lead quiet and peaceable lives*, 1 Tim. ii. 2, 3. It is a good evidence of our reconciliation to God, if we be cordially reconciled to every cross providence, which necessarily includes a meek behaviour toward those who are any ways instrumental in the cross. Very excellently does St. Austin express it, (in Ps. cxxii.) *Quis placet Deo? cui Deus placuerit—Those please God who are pleased with him*, and with all he does, whether immediately by his own hand, or mediately by the agency of provoking injurious men. This is standing complete in all the will of God, not only his commanding but his disposing will, saying it, without reluctance, *The will of the Lord be done.*——He that acts from an honest principle of respect to God, and sincerely desires to stand right in his favour, cannot but be in some measure adorned with that meek and quiet spirit, which he knows to be in the sight of God of great price.

Such as these are softening principles, and as many as walk according to these rules, peace shall be upon them, and mercy, and no doubt it shall be upon the Israel of God.

SECTION V.

5. *Some rules of direction.*

The laws of our holy religion are so far from clashing and interfering, that one Christian duty does very much further and promote another; the fruits of the Spirit are like links in a chain, one draws on another; it is so in this; many other graces contribute to the *ornament of a meek and quiet spirit.*

You see how desirable the attainment is; will you therefore, through desire, *separate* yourselves to the pursuit of it, and *seek* and *intermeddle with all wisdom*, (Prov. xviii. 1.) and all little enough, that you may reach to the meekness of wisdom.

(1.) Sit loose to the world, and to every thing in it. The more the world is crucified to us, the more our corrupt passions will be crucified *in* us. If we would keep calm and quiet, we must by faith live above the stormy region. It is certain, those that have any thing to do in the world, cannot but meet with that every day from those with whom they deal, which will cross and provoke them; and if the affections be set upon these things, and we be filled with a prevailing concern about them, as the principal things, those crosses must needs pierce to the quick, and inflame the soul, and that which touches us in these things, touches us in the apple of our eye. If the appetites be carried out inordinately towards those things that are pleasing to sense, the passions will be to the very same degree carried out against those that are displeasing. And therefore Christians, whatever you have of the world in your hands, be it more or less, as you value the peace, as well as the purity, of your souls, keep it out of your hearts, and evermore let out your affections towards your possessions, enjoyments, and delights in the world with a due consideration of the disappointment and provocation which probably you will meet with in them, and let that restrain and give check to their inordinacy.

It is the excellent advice of Epictetus, whatever we take a pleasure in, to consider the nature of the thing, and to proportion our complacency accordingly: Αν χυτραν ϛεργης, μεμνησο οτι χυτραν ϛεργεις, καταγεισης γαρ αυτης ω ταραχθησῃ—*If thou art in love with a China cup, or a Venice glass, love it as a piece of brittle ware, and then the breaking of it will be no great offence,* nor put thee into any disturbing passion, for it is but what thou didst expect. Those that idolize any thing in this world, will be greatly discomposed if they be crossed in it. "The money which Micah's mother had, was her god, (it is Bishop Hall's note,) before it had the shape either of a graven or a molten image, else the loss of it would not have set her a cursing, as it seems it did, Judges xvii. 2. Those that are greedy of gain, trouble their own hearts, as well as their own houses, (Prov. xv. 27.) they are a burthen to themselves, and a terror to all about them. They who will be rich, who are resolved upon it, come what will, cannot but fall into these foolish and hurtful lusts, 1 Tim. vi. 9. And those also who serve their own bellies, who are pleased with nothing, unless it be wound up to the height of pleasure, who are like *the tender and delicate woman, that would not set so much as the sole of her foot to the ground for tenderness and delicacy;* lie very open to that which is disquieting, and cannot, without a great disturbance to themselves, bear a disappointment; and therefore Plutarch (that great moralist) prescribes it for the preservation of our *meekness,** "Not to be curious in diet, or clothes, or attendance; for (says he) they who need but few things, are not liable to anger if they be disappointed of many."

Would we but learn in these things to cross ourselves, we should not be so apt to take it unkind if another crosses us. And therefore the method of the lessons in Christ's school, is first to *deny ourselves,* and then to *take up our cross,* Matt. xvi. 24. We must also mortify the desire of the applause of men, as altogether impertinent to our true happiness. If we have learnt not to value ourselves by their good word, we shall not much disturb ourselves for their ill word. St. Paul bore reproaches with much meekness, because he did not build upon the opinion of man, reckoning it a small thing to be *judged of man's judgment,* 1 Cor. iv. 3.

(2.) Be often repenting of your sinful passion, and renewing your covenants against it. If our rash anger were more bitter to us in the reflection afterwards, we should not be so apt to relapse into it. Repentance in general, if it be sound and deep, and grounded in true contrition and humiliation, is very meekening, and disposes the soul to bear injuries with abundance of patience. Those who live a life of repentance, (as we have every one of us reason to do,) cannot but live a quiet life; for nobody can lightly say worse of the true penitent, than he says of himself. Call him a fool, (an affront which many think deserves a challenge,) the humble soul can bear it patiently with this thought, "Yea, a fool I am," and I have called myself so many a time; *more brutish than any man; I have not the understanding of a man,* Prov. xxx. 2. But repentance does in a special manner dispose us to meekness, when it fastens upon any irregular inordinate passion with which we have been transported. Godly sorrow for our former transgressions in this matter, will work a carefulness in us, not again to transgress. If others be causelessly or excessively angry with me, am not I justly requited for the like or more indecent passions. Charge it home therefore with sorrow and shame upon your consciences, aggravating the sin, and laying a load upon yourselves for it, and you will find that "the burnt child," especially while the burn is smarting, "will dread the fire," Job xlii. 6.

With our repentance for our former unquietness, we must engage ourselves by a firm resolution in the strength of the grace of Jesus Christ to be more mild and gentle for the future. Say, *you will take heed to your ways that you offend not,* as you have done, *with your tongue;* and be often remembering that you said so, as David does, Ps. xxxix. 1. Resolution would do much towards the conquering of the most rugged nature, and the quiet bearing of the

* *Ne quære molliane tibi contingant dura.*—Ask not whether your allotment will be pleasing or painful. *Phurnut.*

greatest provocation; it would be like the bit and the bridle to the horse and mule, that have no understanding. It may be of good use every morning to renew a charge upon our affections to keep the peace, and having welcomed Christ in faith and meditation, let no rude or unruly passion stir up or awake our love.

(3.) Keep out of the way of provocation, and stand upon your guard against it. While we are so very apt to offend in this matter, we have need to pray, (and to practise accordingly,) *Lord, lead us not into temptation.*——Those are enemies to themselves and to their own peace, as well as to human society,* who seek occasion of quarrel, who fish for provocations and dig up mischief; but meek and quiet people will on the contrary studiously avoid even that which is justly provoking, and will see it as if they saw it not. Those that would not be angry, must wink at that which would stir up anger, or put a favourable construction upon it. The advice of the wise man is very good to the purpose, (Eccl. vii. 21.) *Also take no heed to all words that are spoken, lest thou hear thy servant curse thee;* and it is better for thee not to hear it, unless thou couldst hear it patiently,† and not to be provoked to sin in the hearing of it. It is a common story of Cotys, that being presented with a cupboard of curious glasses, he returned his thanks to his friend that had sent them, and gratified the messenger that brought them, and then deliberately broke them all, lest by the casual breaking of them severally, he should be provoked to passion. And Dion relates it to the honour of Julius Cæsar, that Pompey's cabinet of letters coming to his hand, he would not read them, because he was his enemy, and he would be likely to find in them that which would increase the quarrel; "and therefore" (as Dr. Reynolds expresses it) "he chose rather to make a fire on his hearth, than in his heart:" *De non existentibus et non apparentibus eadem est ratio—Keep the injury out of sight, and it will be out of mind.*

But seeing *briers and thorns are with us*, and *we dwell among scorpions*, (so the prophet, Ezek. ii. 6.) and it must needs be that offences will come, let us be so much the more careful, as we are when we go with a candle among barrels of gunpowder, and exercise ourselves to have consciences void of offence, not apt to offend others, nor to resent the offences of others. When we are at any time engaged in business or company, where we foresee provocation, we must double our watch, and be more than ordinarily circumspect. *I will keep my mouth with a bridle*, (says David,) that is, with a particular actual care and diligence, *while the wicked is before me*, and frequent acts will confirm the good disposition, and bring it to a habit. Plutarch advises, "To set some time to ourselves for special strictness: so many days or weeks in which, whatever provocations do occur, we will not suffer ourselves to be disturbed by them." And thus he supposes, by degrees, the habit of vitious anger may be conquered and subdued. But after all, the grace of faith has the surest influence upon the establishment and quietness of the spirit: faith established the mercy of God, the meekness of Christ, the love of the Spirit, the commands of the word, the promises of the covenant, and the peace and quietness of the upper world; this is the approved shield, with which we may be able *to quench all the fiery darts of the wicked one*, and all his wicked instruments.

(4.) Learn to pause. It is a good rule, as in our communion with God, so in our converse with men, (Eccl. v. 2.) *Be not rash with thy mouth, and let not thine heart be hasty to utter any thing.* When at any time we are provoked, delays may be as advantageous, as in other cases they are dangerous. *The discretion of a man deferreth his anger*, Prov. xix. 11. *Cædissem nisi iratus essem—I would beat thee*‡ (said Socrates to his servant) *if I were not angry;* but he that is hasty of spirit, that joins in with his anger upon the first rise of it, *exalteth folly*, Prov. xiv. 29. The office of reason is to govern the passions, but then we must give time to act, and not suffer the tongue to overrun it. Some have advised, when we are provoked to anger, to take, at least, so much time to deliberate, as while we repeat the alphabet; and others have thought it more proper to repeat the Lord's Prayer, and perhaps by that time we are past the fifth petition, [*Forgive us our trespasses, as we forgive them that trespass against us,*] we may be reduced into temper. It is a good rule, "To think twice before we speak once;" for *he that hasteth with his feet, sinneth.* It was the noted saying of a great statesman in Q. Elizabeth's court, "*Take time, and we shall have done the sooner.*" || Nor can there be any thing lost by deferring our anger; for there is nothing said or done in our wrath, but it might be better said, and better done, in meekness.

(5.) Pray to God by his Spirit to work in you this excellent grace of meekness and quietness of spirit. It is a part of that comeliness which he puts upon the soul, and he must be sought unto for it. If any man lack this meekness of wisdom, let him ask it of God, who gives liberally, and does not upbraid us with our folly. When we begin at any time to be froward and unquiet, we must lift a prayer to

* *Facilius est excludere perniciosa quam regere, et non admittere quam admissa moderari.*—It is easier to exclude pernicious passions than to govern them; not to admit them, than to manage them when admitted. *Seneca.*

† *Non vis esse iracundus? Ne sis curiosus.*—Wouldst thou avoid anger? Suppress curiosity. *Sen.*

‡ *Seneca* makes it the saying of *Socrates; Ambr. de Offic.* and others ascribe it to *Archytas Tarentinus.*

|| *Potest pœna dilata exigi, non potest exacta revocari.*—Punishment though deferred, may be inflicted; but when once inflicted, it cannot be recalled. *Sen. de Irâ.*

him who stills the noise of the sea, for that grace which establishes the heart. When David's heart was hot within him, the first word that broke out was a prayer, Ps. xxxix. 3, 4. When we are surprised with a provocation, and begin to be in a ferment upon it, it will not only be a present diversion, but a sovereign cure, to lift up an ejaculation to God for grace and strength to resist and overcome the temptation: "Lord, keep me quiet now!" *Let your requests* in this matter *be made known to God; and the peace of God shall keep your hearts and minds*, Phil. iv. 6, 7. You are ready enough to complain of unquiet people about you; but you have more reason to complain of unquiet passions within you; the other, are but thorns in the hedge, these are thorns in the flesh, against which, if you beseech the Lord, as Paul did, (2 Cor. xii. 8.) with faith, and fervency, and constancy, you shall receive *grace sufficient*.

(6.) Be often examining your growth and proficiency in this grace.* Inquire what ground you have got of your passion, and what improvements you have made in meekness. Provocations recur every day, such as have been wont perhaps to put you into a passion; these give you an opportunity to make the trial. Do you find that you are less subject to anger, and when angry that you are less transported by it, than formerly, that your apprehension of injuries is less quick, and your resentments less keen, than usual? Is the little kingdom of your mind more quiet than it has been, and the discontented party weakened and kept under? It is well if it be so, and a good sign that the soul prospers, *and is in health*. We should examine every night, whether we have been quiet all day? We shall sleep the better if we find we have. Let conscience keep up a grand inquest in the soul, under a charge from the judge of heaven and earth, to inquire, and due presentment make of all riots, routs, and breaches of the peace, and let nothing be left unpresented for favour, affection, or self-love; nor let any thing presented be left unprosecuted according to law. Those whose natural temper, or their age, or distemper, leads them to be hot, and hasty, and unquiet, have an opportunity, by their meekness and gentleness, to discover both the truth and strength of grace in general; for it is the surest mark of uprightness to keep ourselves *from our own iniquity*, Ps. xviii. 23. And yet, if the children of God bring forth these fruits of the Spirit in old age, when commonly men are most froward and peevish, it shows not only that they are upright, but rather that the Lord is upright, in whose strength they stand, that he is their rock, and there *is no unrighteousness in him*, Ps. xcii. 14, 15.

7. Delight in the company of meek and quiet persons. Solomon prescribes it as a preservative against foolish passion, to *make no friendship with an angry man, lest thou learn his ways*, Prov. xxii. 24, 25. When thy neighbour's heart is on fire, it is time to look to thy own. But man is a sociable creature, and cut out for converse; let us, therefore, since we must have some company, choose to have fellowship with those who are meek and quiet, that we may learn their way, for it is a good way. The wolf is no companion for the lamb, nor the leopard for the kid, till they have forgot to hurt and destroy. Company is assimilating, and we are apt insensibly to grow like those with whom we ordinarily converse, especially with whom we delight to converse, therefore, let the quiet in the land be the men of our choice, especially into standing relations and bosom-friendship. Observe in others how sweet and amiable meekness is, and what a heaven upon earth those enjoy who have the command of their own passions; and study to transcribe such copies.——There are those who take a pleasure in riotous company, and are never well but when they are in the midst of noise and clamour; sure heaven would not be heaven to such, for that is a calm and quiet region; no noise there, but what is sweet and harmonious.

8. Study the cross of our Lord Jesus.———Did we but know more of Jesus Christ, and him crucified, we should experience more of the fellowship of his sufferings. Think often how and in what manner he suffered; see him led as a lamb to the slaughter, and arm yourselves with the same mind. Think also why and for what end he suffered, that you may not in any thing contradict the design of your dying Saviour, nor receive his grace in vain. Christ died as the great peace-maker, to take down all partition-walls, to quench all threatening flames, and to reconcile his followers, not only to God, but one to another, by the *slaying of all enmities*, Eph. ii. 14, 16. The apostle often prescribes a believing regard to the sufferings of Christ, as a powerful allay to all sinful and intemperate heats, as Eph v. 2. Phil. ii. 5, &c. Those who would show forth the meek and humble life of Christ in their mortal bodies, must *bear about with them continually the dying of the Lord Jesus*, 2 Cor. iv. 10. The ordinance of the Lord's supper, in which we show forth the Lord's death, and the new testament in his blood, must therefore be improved by us for this blessed end, as a love-feast, at which all our sinful passions must be laid aside, and a marriage-feast, where the ornament of a meek, quiet spirit is a considerable part of the wedding-garment. The forgiving of injuries, and a reconciliation to our

* Αρξαι απο των μικρων, εκχειται το ελαιον; ελεπτεται οιναριον; επιλεγε, οτι τοσουτου πωλειται απαθεια τοσουτου ατραξια.—Begin with little things; Is the oil spilt? Is a trifling quantity of wine stolen? Say to thyself, "So much tranquillity is sold, so much composure." *Epict. c.* 17.

rother, is both a necessary branch of our prepara-ion for that ordinance, and a good evidence and in-tance of our profiting by it. If God has there poken peace to us, let not us go away and speak var to our brethren. The year of release under the aw, which put an end to all actions, suits, and quar-els, begun in the close of the day of atonement; hen the jubilee-trumpet sounded.

9. Converse much in your thoughts with the dark nd silent grave. You meet with many things now hat disturb and disquiet you, and much ado you ave to bear them: think how quiet death will make ou, and how incapable of resenting or resisting in-uries; and what an easy prey this flesh, you are so ealous for, will shortly be to the worm that shall eed sweetly on it. You will ere long be out of the each of provocation, there where the wicked cease rom troubling, and where their envy and their atred is for ever perished. And is not a quiet pirit the best preparative for that quiet state? Think ow all these things, which now disquiet us, will ppear when we come to look death in the face; ow small and inconsiderable they seem to one that s stepping into eternity. Think, "what need is there hat I should so ill resent an affront or injury, that m but a worm to-day, and may be worms' meat to-norrow." They say, when bees fight, the throwing p of dust among them quickly parts the fray.

Hi motus animorum atque hæc certamina tanta
*Pulveris exigui jactu compressa quiescunt.**

A little sprinkling of the dust of the grave, which we are upon the brink of, would do much towards he quieting of our spirits, and the taking up of our uarrels. Death will quiet us shortly, let grace uiet us now. When David's heart was *hot within im*, he prayed, *Lord, make me to know my end*, Ps. xxix. 3, 4.

To conclude: I know no errand that I can come pon of this kind to you, in which methinks I should e more likely to prevail, than in this; so much does neekness conduce to the comfort and repose of our own souls, and the making of our lives sweet and pleasant to us. *If thou be wise herein, thou shalt be wise for thyself.* That which I have been so intent upon in this discourse, is only to persuade you not to be your own tormentors, but to govern your pas-sions, so that they may not be furies to yourselves. The ornament I have been recommending to you is confessedly excellent and lovely; will you put it on, and wear it, that by this all men may know that you are Christ's† disciples, and you may be found among the sheep, on the right hand, at the great day, when Christ's angels shall *gather out of his kingdom every thing that offends?* Every one will give meekness a good word; but in this, as in other instances, *Pro-bitas laudatur et alget—Honesty is applauded, yet neglected.*

Love is commended by all, and yet the love of many waxeth cold: but let all that would not be self-condemned practise what they praise. And as there is nothing in which I should more expect to prevail, so there is nothing in which it will easier appear whether I have prevailed or no; this tree will soon be known by its fruits; so many are the circumstan-ces of almost every day, which call for the exercise of this grace, that our profiting therein will quickly appear to ourselves, and to all with whom we con-verse. Our meekness and quietness is more obvious, and falls more directly under a trial and observation, than our love to God and our faith in Christ, and other graces, the exercise whereof lies more imme-diately between God and our own souls. Shall we therefore set ourselves to manifest, in all our con-verse, that we have indeed received good by this plain discourse; that our relations and neighbours, and all that we have dealings with, may observe a change in us for the better, and may take knowledge of us, that we have been with Jesus? And let not the impressions of it ever wear off, but, living and dying, let us be found among the *quiet in the land.* We all wish to see quiet families, and quiet churches, and quiet neighbourhoods, and quiet nations; and it will be so if there be quiet hearts; and not other-wise.

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* *Virg. Geor. lib* 4.

Yet all those dreadful deeds, this dreadful fray,
A cast of scatter'd dust will soon allay. *Dryden.*

† *Chrysostom* argues excellently from the easiness of forgiving, and being meek: Τι ευκολωτερον της οργης αφειναι, μη γαρ μακραν αποδημιαν ενι τειλαθαι, μη χρηματα δαπανησαι, αρκει θελησαι μονον, &c.—What is more easy than to dismiss anger; for there is no necessity of sending to a remote country, nor to spend money; to will is all that is wanting. *Hom.* 19. *ad. Pop. Antioch.* This is one of *Epictetus's* τα εφ' ἡμιν—things within our power.

A

SERMON,

SHOWING

THAT THE CHRISTIAN RELIGION IS NOT A SECT,

AND YET THAT IT IS EVERY WHERE SPOKEN AGAINST.

Acts xxviii. 22.

——For as concerning this sect, we know that every where it is spoken against.

Would you think that such a false and invidious representation as this should ever be given of the Christian religion, that [a] pure religion and undefiled, which came into the world supported by the strongest evidences of truth, and recommended by the most endearing allurements of grace and goodness, the [b] sayings whereof are so faithful, and so well worthy of acceptation; that sacred institution which scatters the brightest rays of divine light and love that ever were darted from heaven to earth? That it is, which is here so invidiously called a *sect*, and is said to be *every where spoken against*.

It will be worth while to observe,

1. Who they were that said this, they were the chief of the Jews who were at Rome, *v.* 17. The Jews were looked upon (at least they looked upon themselves) as a very knowing people; the Jews at Rome (a place of learning and inquiry) thought themselves more knowing than the other Jews. St. Paul, in his Epistle to the Romans, *ch.* ii. 17—20. takes notice of it: *Thou art called a Jew, and makest thy boast of God, and knowest his will,—and art confident that thou thyself art a guide to the blind, a light of them which are in darkness*, &c. And we have reason to suppose, that the chief of the Jews there, who had the greatest advantages of education and correspondence, were the most intelligent. It might also be justly expected, that upon the first notices of the gospel, the Jews should have been of all people most ready to acquaint themselves with a religion which was so much the honour and perfection of their own; and yet, it seems, the Jews, the chief of the Jews at Rome, knew no more of Christianity than this, that it was *a sect every where spoken against*. This we know, (say they,) and it was all they knew concerning it.

The Jews were of all other the most bitter and inveterate enemies to the Christians. While the Roman emperors tolerated them, (as they did till Nero's time,*) the Jews with an unwearied malice persecuted them from city to city, and were the first wheel in most of the opposition that the gospel met with, when it was first preached. Now one would think they would not have been so vigorous and industrious to suppress Christianity, if they had not very well acquainted themselves with it, and known it to deserve such opposition: but it seems by this, they knew little or nothing of the religion they so much maligned, had never searched into the merits of its cause, nor weighed the proofs of its divine authority; but against all law and reason condemned it, (*δια την φημην—merely upon common fame*, as Justin Martyr complains;†) and follow the cry to run it down, because it was *every where spoken against*.

2. Upon what occasion they said this. They were now appointing a time to discourse with St. Paul upon the grand question in debate, Whether Jesus of Nazareth were the true Messiah or no? And they seemed willing to hear what that great man had to say in defence of the religion he preached: *We desire* (say they) *to hear of thee what thou thinkest*. ——Now, one would expect that so good a cause, managed by such a skilful advocate, could not but carry the day, and be victorious, and that they would all have been brought over to the belief of Christianity; but we find, *v.* 24. that it proved otherwise. After all, there were those that believed not; and the text intimates the reason of their infidelity, they came to hear the word under a prejudice; they had

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[a] Jam. i. 27. [b] 1 Tim. i. 15.

* Tertullian confidently asserts, *Primum Neronem in hanc Sectam tum maxime Romæ orientem Cæsariano gladio ferocisse.*—That Nero was the first who raged with the imperial sword against this sect rising at that time into general notice at Rome. *Apol. c. 5.*

† *Inquisitione et cognitione neglecta nomen delinetur, nomen expugnatur —vox sola prædamnat.*—All inquiry into the merits of the case is omitted; the name only is attacked, the name only consigns to condemnation. *Tert. Ap. c. 3.*

already imbibed an ill opinion of the way, which, right or wrong, they resolved to hold fast: and though some of them, by the help of divine grace, got over this stumbling-block, (that like the Bereans were more noble than the rest, and of freer thought,) yet, many of them continued under the power of those prejudices, and were sealed up under unbelief, *v.* 26, 27. Thus is the power of the word in many baffled by the power of prejudice: they do not believe, because they are resolved they will not: they conclude that no good thing can [c]come out of Nazareth, and will not be persuaded to come and see. Thus do they prejudge the cause, [d]*answering the matter before they hear it*, and it will prove *folly* and *shame* to them.

Now in the account they here give of their knowledge of the Christian religion, we may observe,

(1.) That they looked upon it to be a *sect*, and we will prove that to be false.

(2.) A sect *every where spoken against*, and we will grant that to be true, that it is generally spoken against, though it is most unreasonable and unjust it should be so.

(1.) The Christian religion is here called (but miscalled) a [*]*sect*, αιρεσις—*a heresy*. *After the way which they call heresy*, (says St. Paul, Acts xxiv. 14.) *so worship I the God of my fathers.—The sect of the Nazarenes*; so Tertullus calls it in his opening the indictment against Paul, Acts xxiv. 5. It is called *this way*, Acts ix. 2. and *that way*, Acts xix. 9. as if it were a by-path out of the common road. The practice of serious godliness is still looked upon by many as a sect, that is, a party-business, and a piece of affected singularity in opinion and practice, tending to promote some carnal design, by creating and supporting invidious distinctions among men. This is the proper notion of a sect, and therefore the masters and maintainers of sects are justly in an ill name, as enemies to the great corporation of mankind; but there is not the least colour of reason to put this invidious and scandalous character on the Christian religion; however it may be mistaken and misrepresented, it is very far from being really a sect. There were sects of religion among the Jews; we read of the sect of the Sadducees, (Acts v. 17.) which was built on peculiar notions, such as overturned the foundation of natural religion, by denying a future state of rewards and punishments. There was also the sect of the Pharisees, (Acts xv. 5.) the *straitest sect of* their *religion*, (Acts xxvi. 5.) which was founded in the observance and imposition of singular rites and customs, with an affected separation from, and contempt of, all mankind. These were sects; but there is nothing of the spirit and genius of these in the Christian religion, as it was instituted by its great author.

[1.] True Christianity establishes that which is of common concern to all mankind, and therefore is not a sect. The truths and precepts of the everlasting gospel are perfective of, and no way repugnant to, the light and law of natural religion. Is that a sect, which gives such mighty encouragements and assistances to those that *in every nation fear God, and work righteousness?* Acts x. 35. Is that a sect, which tends to nothing else but to reduce the revolted race of mankind to their ancient allegiance to their great Creator, and to renew that image of God upon man, which was his primitive rectitude and felicity? Is that a sect which proclaims God in Christ, [e]*reconciling the world unto himself*, and recovering it from that degenerate and deplorable state into which it was sunk? Is that a sect which publishes [f]good-will towards men, and Christ the [g]*Lamb of God, taking away the sins of the world?* Surely, that which concurs so much with the uncorrupted and unprejudiced sentiments, and conduces much more to the true and real happiness of all mankind, cannot be thought to take its rise from such narrow opinions, and private interests, as sects owe their original to.

[2.] True Christianity has a direct tendency to the uniting of the children of men, and the gathering of them together in one,† and therefore is far from being a sect, which is supposed to lead to a division, and to sow discord among brethren. The preaching of the gospel did indeed prove the occasion of contention. Our Saviour foresaw and foretold, (Luke xii. 51—53.) that his disciples and followers would be *men of strife*, in the same sense that the prophet Jeremiah was, (Jer. xv. 10.) not men striving, but men striven with: but the gospel was by no means the cause of this contention, for it was intended to be the cure of all contention. If there be any who, under the cloak and colour of the Christian name, cause divisions, and propagate feuds and quarrels among men, let them bear their own burthen; but it is certain that the Christian religion, as far as it obtains its just power and influence upon the minds of men, will make them meek and quiet, humble and peaceable, loving and useful, condescending and forgiving, and every way easy, and acceptable, and profitable one to another. Is that a sect which was introduced with a proclamation of *peace on earth?* That which beats swords into plow-shares, and spears into pruning hooks? Or was he the author of a sect, who is the great centre of unity, and who died to break down [h]*partition walls*, and to *slay* all *enmities*, that he might [i]*gather together in one the children of God, that were scattered abroad?*

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c John i. 46. d Prov. xviii. 13. John vii. 51.

[*] Αιρεσις, *Electio, optio.* An opinion not forced upon us by the evidences of truth, but chosen by us with some foreign design.

e 2 Cor. v. 19. f Luke ii. 14.

† Secta *dicitur a* Secando—It is called a sect from *secando*—to be separated.

g John i. 29. iii. 16. 1 John ii. 2.

h Eph. ii. 14—16. i John xi. 52.

Was he the author of a sect, who came into the world [k] *not to destroy men's lives, but to save* them; and who taught his followers not only to love one another, but to love their enemies, and to count every one their [l] neighbour, to whom they could be any way serviceable?

[3.] True Christianity aims at no worldly benefit or advantage, and therefore must by no means be called a sect. Those who espouse a sect, are supposed to be governed in it by their secular interest, and to aim at wealth, or honour, or the gratification of some base lust. The Pharisees proved themselves to be a sect, by their thirst after the praise of men, and their greedy devouring of widows' houses: but the professors of Christianity have not only been taught, by the law of their religion, to live above this world, and to look upon it with a holy contempt, but have been exposed by their profession to the loss and ruin of all their secular comforts and enjoyments. Are those to be accounted politic and designing sectaries, who have for Christ cheerfully [m] *suffered the loss of all things?* Is that a sect, which instead of preferring a man to honour, or raising him an estate, lays him open to disgrace and poverty, renders him obnoxious to fines and forfeitures, banishments and imprisonments, racks and tortures, flames and gibbets, which were the common lot of the primitive Christians. Cæsar Vaninus, a sworn enemy to the Christian religion, and one who was industrious in searching out objections against it, owned that he could find nothing in it that savoured of a carnal and worldly design: no, it has always approved itself a [n] *heavenly calling*, and the strictest professors of it (even their enemies themselves being judges) have had [o] *their conversation in the world in simplicity and godly sincerity, not with fleshly wisdom.* Very unjustly therefore is it called a sect.

As to this, therefore, suffer a word of caution and exhortation:

First, Let us take heed lest our profession of religion degenerate into any thing which may make it look like a sect. Christianity, as it was instituted by Christ, is not a sect; let not Christians then be sectaries. We make our profession of religion a sect, when we monopolize the church and its ministry and sacraments, and spend that zeal in matters of doubtful disputation which should be reserved for the weightier matters of the law; when we place our religion in [p] *meats* and *drinks*, which should be placed in *righteousness*, and *peace*, and *joy in the Holy Ghost;* when we profess religion with a conceit of ourselves, and a contempt of others, and with any worldly design; when we sacrifice the common interests of Christ's kingdom to the particular interests of a party; and, in a word, when our profession is tainted with the [q] *leaven of the Pharisees*, which is both souring and swelling; then it degenerates into a sect. Let us therefore adhere to the sure and large foundations, and be actuated by a principle of love to, and so maintain communion with, [r] *all that in every place*, and under every denomination, *call on the name of Jesus Christ our Lord, both theirs and ours.* Let us be modest in our opinions, charitable and candid in our censures, self-denying in all our converse; acting always under the influence of that *wisdom that is from above*, which is *first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and hypocrisy;* that by this well-doing we may [s] *put to silence the ignorance of* those who call religion a sect.

Secondly, Let us not be deterred from serious godliness, or any of the requirements of it, by the invidious name of a sect, which is put upon it. If a strict, and sober, and circumspect conversation, a conscientious government of our tongue, praying and singing psalms in our families, a religious observation of the Lord's day, a diligent attendance upon the means of grace, joining in religious societies for prayer and Christian conference, and endeavouring, in our places, the suppression of profaneness and immorality: if these, and the like, be called and counted the marks and badges of a sect, let us not be moved at it, but say as David did, (2 Sam. vi. 22.) *If this be to be vile, I will be yet more vile.* If the practice of piety be branded as a sect, it is better for us to come under the reproaches of men for following it, than under the *curse* of God for neglecting it. It is a [t] *very small thing to be judged of man's day, but he that judgeth is the Lord:* let us therefore be more afraid of being sectaries, than of being called so.

(2.) The Christian religion is here said to be *every where spoken against.* That it was spoken against, was evident enough; but that it was *every where* spoken against, was more than they could be sure of: they did not know all places, nor had they correspondence with, or intelligence from, every country; but we must not wonder if those who oppose the truth as it is in Jesus, make no conscience of transgressing the laws of truth in common conversation. But we will suppose that the acquaintance and converse of those Jews at Rome lay mostly with those who were enemies to Christianity, and spoke against it, and they therefore concluded it every where spoken against, because they found it spoken against in all places that they came to, or had advice from. Thus apt are we to embrace that as a general sentiment and observation, which we find received by those that we usually associate with, and so we run ourselves into mistakes, which larger and more impartial inquiries will soon rectify.

But we will take it for granted, however, that what they said was true, not because they said it,

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k Luke ix. 56. l Luke x. 36, 37. m Phil. iii. 8.
n Heb. iii. 1. o 2 Cor. i. 12. p Rom. xiv. 17, 18.
q Luke xii. 1. r 1 Cor. i. 2. s 1 Pet. ii. 15.
t 1 Cor. iv. 3, 4.

but because the experience of all ages does confirm it, and concur with it: so that a little acquaintance with books and the world will prove the observation which we ground upon the text:

Doct. That it is, and always has been, the lot of Christ's holy religion, to be every where spoken against. Or thus:

That true Christianity has all along met with a great deal of opposition and contradiction in this world.

I purpose not to enter into a particular disquisition of that which has been, and is, spoken against religion, nor do I undertake at present to show how false and unreasonable it is; that has been done many a time by the best hands, and so effectually, that every impartial eye must needs look upon the cause of the adversaries of religion to be a baffled cause: but I shall only make some improvement of this general observation, which cannot be unseasonable in an age wherein the gates of hell seem to be making their utmost efforts against the church; and the devil, as the calumniator and false accuser, to be [u]*more wroth* than ever *with the woman* the church, and to push on the *war* with an unusual vigour against the *remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.*

I shall therefore, I. Inquire what it is in Christianity that is spoken against. And, II. Show you why so holy and excellent a religion is spoken against; And then, III. Draw some inferences from this observation.

I. Who and what it is that is spoken against.

1. Jesus Christ, the author of our religion, is *every where spoken against.* When the First-begotten was brought into the world, old Simeon, among other great things, pronounced this concerning him, that he was a *sign which* should be *spoken against*, and by that means was set *for the fall of many*, Luke ii. 34. When he was here upon earth, he was *spoken against.* [v]The stone which was designed to be the head of the corner, was rejected, and set at nought by the builders. It was not the least of his sufferings in the days of his flesh, that he *endured the contradiction of sinners against himself*, Heb. xii. 3. They spoke against his person, as mean and contemptible, and one that had *no form, nor comeliness:*[w] they spoke against his preaching, as false and deceiving, (John vii. 12.) as factious and seditious, (Luke xxiii. 2.) as senseless and ridiculous, for the Pharisees derided him for it, Luke xvi. 14. They spoke against his miracles, as done in confederacy with Beelzebub the prince of the devils, Matt. xii. 24. They spoke against his morals, charging him with blasphemy against God, profanation of the sabbath day, and all the instances of debauchery which were usually met with in a gluttonous man, a wine-bibber, and a friend of publicans and sinners, Matt. xi. 19. They spoke against his followers, as a company of ignorant despicable people, John vii. 48, 49. Pass through all the steps and stages of his sufferings, and you will find him every where spoken against. They reproached him in all his offices; in his office of teaching, when they challenged him to tell who smote him; in his office of saving, when they challenged him to save himself as he had saved others; in his office of ruling, when they challenged him to prove himself the King of the Jews by coming down from the cross. The common people spoke against him, even they that [x]passed by reviled him. The Pharisees and chief priests, the grandees of the church, were as severe as any in their reflections on him. *Princes also* did *sit and speak against him.* [y]Herod and his men of war set him at nought, ἐξουθένησας—*made nothing* of him that made all things.

Nay, even now that he is set down at the right-hand of the Majesty on high, *far above all principalities and powers,*[z] (that is, both good and evil angels, so as to be no more hurt by the contradictions of the one, than he is benefited by the adorations of the other,) yet still he is spoken against. Besides the contempt cast upon him by the Jews and Mahometans, are there not with us, even with us, those who daringly speak against him? Arians and Socinians are daily speaking against him as a mere man, thinking that a robbery in him, which he thought none, to be [a]equal with God. Quakers and enthusiasts speak against him as a mere name, setting up I know not what Christ within them, while they explode that Jesus that was crucified at Jerusalem. Atheists and deists speak against him as a mere cheat, accounting the religion he established a great imposture, and his gospel a jest. Profane and ignorant people speak slightly of him, as if our [b]beloved were no more than *another beloved;* and some speak scornfully of him, as Julian the apostate did, that called him in disdain the *Galilean*, and the *Carpenter's Son.* Such as these are the hard speeches which ungodly sinners have spoken against him: the Lord rebuke them, even the Lord that has chosen Jerusalem, rebuke them.

2. God himself, the great object of our religious regards, is *every where spoken against.* It is not only the Christian revelation that is thus attacked by virulent and blasphemous tongues, but even natural religion also. The glorious and blessed God, the great Creator and Benefactor of the universe, that does good to all, and whose *mercies are over all his works*, even he is *every where spoken against.* Some deny his being; though his existence be so necessary, so evident, that if he be not, it is impossible

[u] Rev. xii. 17.
[v] Ps. cxviii. 22.
[w] Isa. liii. 2, 3.
[x] Matt. xxvii. 39.
[y] Luke xxiii. 11.
[z] Eph. i. 20, 21.
[a] Phil. ii. 6.
[b] Cant. v. 9.

any thing else should be, yet there are fools who *say in their hearts*, what they dare not speak out, that *there is no God*, Ps. xiv. 1. And he that says there is no God, wishes there were none, and if he could help it there should be none. Others blaspheme the attributes of God, who charge the all-seeing eye with blindness, saying, *The Lord shall not see;* (Ps. xciv. 7.) that charge the eternal mind with forgetfulness, saying, *God hath forgotten;* (Ps. x. 11.) that charge the almighty arm with impotency, saying, *Can God furnish a table in the wilderness?* which is there called *speaking against God*, Ps. lxxviii. 19, 20. Those speak against God that promise themselves impunity in sin, saying, [c] *They shall not surely die*, and, *God* [d] *will not require it.* And those that boldly avow their impiety and irreligion, saying to the Almighty, *Depart from us*,—Job xxi. 14, 15. Some speak meanly of God, though he is infinitely great and glorious; others speak hardly of him, though he is infinitely just and good. The name of God is spoken against by the profane using of it; so it is construed, (Ps. cxxxix. 20.) *They speak against thee wickedly, thine enemies take thy name in vain.* Can there be a greater slight put upon the eternal God, than for men to use his sacred and blessed name as a by-word, with which they give vent to their exorbitant passions, or fill up the vacancies of their other idle words? The name of God is thus abused, not only by those who utter dreadful oaths and curses, which make the ears of every good man to tingle, but by those who mention the name of God slightly and irreverently in their common conversation, in whose [e] *mouths* he is *near* when he is *far from their reins.* To use those forms of speech which properly signify an acknowledgment and adoration of God's being, as *O God!* or *O Lord!* or an appeal to his omniscience, as *God knows;* or an invocation of his favour, as *God bless me*, or *God be merciful to me:* I say, to use these or the like expressions impertinently, and intending thereby to express only our wonder or surprise, or our passionate resentments, or any thing but that which is their proper and awful signification, is an evidence of a vain mind, that wants a due regard to that glorious and fearful name, [f] *The Lord our God.* I see not that the profanation of the ordinance of praying is any better than the profanation of the ordinance of swearing. The serious consideration of this, I hope, will prevent much of that dishonour which is done to God, and to his holy name, by some that run not, with others, to an excess of riot.

The providence of God is likewise *every where spoken against* by [g] murmurers and complainers, who quarrel with it, and find fault with the disposal of it, and, when they are [h] *hardly bestead, curse their King and their God.* Thus is the *mouth* of the ungodly *set against the heavens, and their tongue walketh through the earth.* [i]

3. The Word of God, the great rule of our religion, is *every where spoken against.* So it was when it was first preached; wherever the apostles went preaching the doctrine of Christ they met with those that *spake against it, contradicting and blaspheming*, Acts xiii. 45. So it is now that it is written. Atheists speak against the Scripture as not of authority; papists speak against it as dark and uncertain, further than it is expounded and supported by the authority of their church, which receives * unwritten traditions *pari pietatis affectu ac reverentia—with the same pious affection and reverence* that they receive the Scriptures; nay, and, if we may judge by their practice, with much more. Thus is the word of God blasphemed by them, who call themselves *The temple of the Lord.* But if we take away revelation (as the deists do) all religion will soon be lost; and if we derogate from the Scriptures (as the papists do) all revelation is much endangered.

Those also speak against the Scriptures who profanely jest with them; and that they may the more securely rebel against scripture laws, make themselves and their idle companions merry with the scripture language: *The word of the Lord is unto them a reproach*, as the prophet complains, Jer. vi. 10. And another prophet found it so, whose serious word of the necessity of *precept upon precept* was turned into an idle song, (as Grotius understands it,) Isa. xxviii. 13. *The word of the Lord was unto them precept upon precept.*—Very likely it was done by the drunkards of Ephraim, spoken of, *v.* 1. and it gave occasion to that caution, *v.* 22. *Be ye not mockers, lest your bands be made strong.* Profligate and debauched minds relish no wit like that which ridicules the sacred text, and exposes that to contempt; as of old the insulting Babylonians must be humoured with the [k] *Songs of Sion;* and no cups can please Belshazzar in his drunken frolic, but the sacred [l] vessels of the temple. Thus industrious are the powers of darkness to vilify the Scriptures, and make them contemptible: but he that sits in heaven shall laugh at them; for in spite of all the little efforts of their impotent malice, *He will magnify the law, and make it honourable*, according to the word which he has spoken, Isa. xlii. 21.

4. The people of God, the professors of this religion, are every where spoken against. Not only those of some particular persuasion or denomination, but (without regard to that) such as have been zealous in fearing God and working righteousness, have been, in many places, very much *spoken against.* Our blessed Saviour has told his disciples what treatment of this kind they must expect, that they should be *reviled*, and have *all manner of evil said against them*

c Gen. iii. 4. d Ps. x. 13. e Jer. xii. 2.
f Deut. xxviii. 58. g Jude 16. h Isa. viii. 21.

* *Trident. Conc.* Ses. 4.
i Ps. lxxiii. 9. k Ps. cxxxvii. 3. l Dan. v. 2.

falsely, (Matt. v. 11, 12.) that they and their *names* should be *cast out as evil*, Luke vi. 22. And if they called our Master, Beelzebub, no nick-names fastened on his followers can seem strange. Mocking was an old way of persecuting the covenant seed, for thus, *he that was after the flesh, betimes persecuted them that were after the Spirit.* Compare Gen. xxi. 9. with Gal. iv. 29. God's heritage has always been as a [m] *speckled bird*, that all the birds are against, (Jer. xii. 9.) and his children *for signs and for wonders in* Israel, that every one has a *saying to*, Isa. viii. 18. Even Wisdom's children have been called and counted fools, and their life madness; the quiet in the land represented as enemies to the public peace, and those who are the greatest blessings of the age, branded as the troublers of Israel. The primitive Christians were painted * out to the world under the blackest and most odious characters that could be, as men of the most profligate lives and consciences, and that even placed their religion in the grossest impieties and immoralities imaginable. Their enemies found it necessary for the support of the kingdom of the devil, the father of lies and slanders, *fortiter calumniari—to characterize them as the worst of men*, to whom they were resolved to give the worst and most barbarous treatment. It had not been possible to have baited them if they had not first dressed them up in the skins of wild beasts. And as then, so ever since, more or less, in all ages of the church, reproach has been entailed upon the most serious and zealous professors of Christian religion and godliness.

5. The ministers of Christ, the preachers of this religion, are with a distinguishing enmity every where spoken against. Under the Old Testament God's messengers and his prophets were generally mocked and misused, and it was Jerusalem's measure-filling sin, 2 Chron. xxxvi. 16. It was one of the devices they devised against Jeremiah, *to smite him with the tongue*, because they would not, and they desired that others might not, *give heed to any of his words*, Jer. xviii. 18. Those to whom the prophet Ezekiel was a very lovely song, and with their mouths showed much love to him, yet were still *talking against him by the walls, and in the doors of their houses*, and God lets him know it, Ezek. xxxiii. 30—32. And then it is not strange if the ministers of the New Testament (in which truth shines with a stronger light) be with no less enmity spoken against by those that love darkness rather than light. The apostles, those prime ministers of state in Christ's kingdom, were so loaded with reproach, that they were made a spectacle to the world,† a spectacle of pity to those that have either grace or good-nature, but a spectacle of scorn to those that had neither. They were trampled upon as the filth of the world; and whereas the off-scouring of any thing is bad enough, they were looked upon as the *off-scouring of all things*, even *unto this day*; after they had in so many instances approved themselves well, and could not but be made manifest in the consciences of their worst enemies, 1 Cor. iv. 9, 13. And it has all along been the policy of the church's enemies, by all means possible to bring the ministry into contempt, and to represent the church's Nazarites, even those that were *purer than snow, whiter than milk*, and *more ruddy than rubies*, with a *visage blacker than a coal*, so that they *have not been known in the streets.* I allude to that complaint, Lam. iv. 7, 8. Marvel not if the standard-bearers be most struck at.

6. The Christian religion itself has been, and still is, *every where spoken against.* The truths of it contradicted as false and groundless, the great doctrines of the mediation of Christ, and the resurrection of the dead, were ridiculed by the Athenian philosophers. The laws of it described as grievous and unreasonable, as *hard sayings*, which could not be borne by those who bid open defiance to the obligation of them, and say, *Let us break their bands asunder, and cast away their cords from us*, Ps. ii. 3. The ordinances of it despised as mean, and having no form nor comeliness. Sabbaths mocked at, as of old, (Lam. i. 7.‡) and the sanctification of them represented as only a cloak for idleness. Sacraments reproached, and the sacred memorial of Christ's death and sufferings, by the persecutors of the primitive Christians, represented to the world, as the bloody and ‖ inhuman killing and eating of a child; and their love-feasts, and holy kiss, (which were then in use,) as only introductions to the most abominable uncleanness. Primitive Christianity was industriously put into an ill name; it was called emphatically "The Atheism," because it overthrew idolatry, and undermined the false gods and worships that had so long obtained. This was the outcry at Ephesus, that if Paul's doctrine took place, the *temple of the great goddess* would be despised, Acts xix. 26, 27. It was also branded as a novelty, and an upstart doctrine, because it took people off from that [n] vain conversation, which they had *received by tradition from their fathers.* It was called at Athens a [o] *new doctrine*, and industriously represented in all places as a mushroom sect, that was but of yesterday. § It was looked upon as nearly allied to Judaism, because it was so much supported by the Scriptures of the Old

[m] Zech. iii. 8.

* See this at large, represented by *Cæcilius* in *Minucius Felix.*

† Θεατρον εγενηθημεν.—the *theatre* they played upon.

‡ ——*Cui septima quæque fuit lux*
Ignava.——
Who made every seventh day a day of idleness. *Juvenal.*

‖ *Dicimur sceleratissimi de Sacramento infanticidii, et pabulo inde. et post convivium incesto.*—We are charged with murdering and eating our children at the sacrament, and we are represented as incestuous, &c. *Tertull. Apol. c. 7.*

[n] 1 Pet. i. 18. [o] Acts xvii. 18, 19.

§ See Dr. Cave's Primitive Christianity, *lib.* i. *chap.* i.

Testament, and nothing was more despicable among the Romans than the Jews and their religion. The professors of Christianity were looked upon as unlearned and ignorant men, (Acts iv. 13.) the very dregs and refuse of the people.* Julian forbad the calling of them Christians, and would have them called nothing but Galileans, thereby to expose them to the contempt of those who are (as indeed most people are) governed more by a sound of words than by the reason of things. Thus when the devil was silenced in his oracles (as it is well known he was, upon the setting up of Christianity in the world) his mouth was opened in lies and slanders; and being forced to quit his pretensions to a deity, he appears barefaced, as a *devil*, (διαβολος) a *false accuser*.

The reformed religion in these latter ages has been in like manner *spoken against*. Though it maintains all that [and only that] doctrine which Christ and his apostles preached, and was before Luther there, where popery, as such, never was before or since, that is, in the Holy Scriptures; yet the professors and preachers of it have been called and counted heretics and schismatics,† and by all possible artifices exposed to the odium of the people, that *none might buy or sell*, that is, have the benefit and comfort of civil society and commerce, that [r] *had not the mark, or the name of the beast, or the number of his name*.

Nay, even among some that profess the Christian and reformed religion, the practice of serious godliness is very much *spoken against*. The power of religion is not only disliked and denied, but contradicted and condemned, by those who rest in the form. They that call the evil good, will call the good evil;[s] and it is not strange if they, who abandon themselves to work all uncleanness with greediness, speak ill of such as *run not* with them *to the same excess of riot*, [t] where the *wicked walk on every side*,[u] *he that departeth from evil, maketh himself a prey*.[v] The old enmity between the seed of the woman and the seed of the serpent is still working, and the old game every day played over again. [w] The *truth as it is in Jesus*, and the *truth which is according to godliness*, will be contradicted by those that *lie in wait to deceive*. Bigots on all sides will have something to say against catholic charity and moderation: they that are *fervent in spirit, serving the Lord*, and *forward to every good work*, must expect to be evil spoken of by such as affect a lukewarmness and indifferency in religion: nor can those who *walk circumspectly, not as fools, but as wise*, escape the lash of their tongues who live at large, and walk loosely, and at all adventures, as the *fools in Israel*.

II. I come now, in the second place, to inquire what is the reason that so holy and excellent a religion as Christianity is, meets with such hard usage, and is thus spoken against, *every where spoken against*. When we hear such an outcry as this made against Christianity, it is natural for us to inquire, as Pilate did, when such a clamour was raised against its author, *Why, what evil hath it done?* Truly we may say concerning it, as Pilate did concerning him, *We find no fault in it*. Which of all its opposers convinces it of sin or error? It invades no man's right, breaks in upon no man's property, is no disturbance of the peace, no enemy to the welfare of families and societies, is no prejudice at all to the interests of states and princes, but to all these highly beneficial and advantageous: why then is it thus accused, condemned, and spoken against! We will endeavour to find out the true reason of it, though it is impossible to assign a justifiable reason for that which is most unreasonable.

1. The adversaries of religion speak against it because they do not know it. Sound knowledge has not a greater enemy in the world than ignorance. Our Lord Jesus was therefore despised and hated by the world, because the world knew him not, John i. 10. If they had known the dignity of his person, the excellency of his doctrine, and the gracious design and purpose of his coming into the world, certainly they *would not have crucified the Lord of glory*, 1 Cor. ii. 8. [x] They that did it, did it through ignorance, and knew not what they did. Thus they who say to the Almighty, [y] *Depart from us*, could not say so if they did not at the same time studiously decline the knowledge of his ways. No man will speak against religion and the power of it, that has either seriously weighed the proofs and evidences of it, or impartially tried the comfort and benefit of it. [z] If they knew this gift, this inestimable gift of God, instead of speaking against it, they would covet it earnestly as the best gift. "He that looks at a distance upon men dancing, would think them to be mad;" (it was Peter Martyr's comparison, in a sermon which had so good an influence upon the conversion of the Marquis of Vico;) "but let him come nearer them, and observe the regularity and harmony of all their motions and postures, and he will not only admire their order, but find in himself an inclination to join with them. So he that contents himself with a distant and transient view of the practice of piety, will perhaps take up hard thoughts of it; but a better acquaintance will rectify the mistake." When the spouse in the Canticles had given a description of her beloved to the daughters of Jerusalem, the same, who before had scornfully asked, [a] *What is thy beloved more than another*

* Greg Nazian. *Invect. in* Julian. *Orat.* 1. *p.* (mihi) 42.
† *Lollards* from *lolium—tares*: so my Lord Coke from Mr. Fox.
r Rev. xiii. 17. s Isa. v. 20. t 1 Pet. iv. 3, 4.
u Psalm xii. 8. v Isa. lix. 15.
w Eph. iv. 21. compared with Tit. i. 1.
x Acts iii. 15, 17. Luke xxiii. 34. y Job xxi 14.
z John iv. 10. a Cant. v. 9. vi. 1.

beloved? now as seriously inquire, *Whither is thy beloved gone, that we may seek him with thee?* The people of God are called his [b] *hidden ones*, and their life is a [c] *hidden life*, their [d] way *above;* and therefore it is that the world speaks evil of them, because it *knows them not*, 1 John iii. 1. They who *speak evil of* these *dignities, speak evil of those things which they know not*, as the apostle speaks, Jude 8, 10. How unjust then and unreasonable is the enmity and malice of the adversaries of religion, to condemn what they never inquired * into, and to load that with the vilest reproaches, which, for ought they know, merits the highest encomiums! And how excellent then are the ways of God, which none speak ill of but those that are unacquainted with them! while those that know them, witness to the goodness of them, and *Wisdom is justified of her children*, Matt. xi. 19.

2. They speak against it, because they do not like it; and we know that ill-will never speaks well. Though they have little acquaintance with religion, yet they know this concerning it in general, that it is not agreeable † with the way of their hearts, which they are resolved to walk in, nor with the course of this world, which is the chart and compass they steer by, and from which they take their measures. They know this, that it lays a restraint on their appetites and passions, and consists much in the mortifying their beloved lusts and corruptions; and therefore they have a secret antipathy to it: [e] the *carnal mind*, which is *enmity against God*, is so against all who bear the image of God. Christ has bid his disciples to expect the hatred of the world, and not to marvel at it, John xv. 18, &c. They who hate to be themselves reformed, will never love those that are reformed: *out of the abundance* therefore *of the heart*, and the malignity that is there, it is no marvel if *the mouth speak;* where the root of bitterness is, it will bear gall and wormwood. The daring sinner, that *stretches out his hand against God*, finds it too short to *reach* him; but, [f] *say they, with our tongue we will prevail, our lips are our own.* The beast that made war with heaven, in the apocalyptic vision, though he had ten horns, and those crowned, yet is not described doing mischief with them, but *opening his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven*, Rev. xiii. 5, 6. The poison of the serpent's seed is under their tongue, Rom. iii. 13.

3. They speak against religion because it speaks against them. They who have fellowship with the *unfruitful works of darkness*, hate the light which discovers them: nor do any curse the rising sun, but those who are scorched by it. Why were the Pharisees so exasperated against our Saviour,[g] but because he spake his parables against them, and laid them open in their own colours? Why did the world hate him who so loved the world,[h] but because he *testified of it that its works are evil?* Why had Joseph's brethren such a spleen against him, but [i] because he was a witness against them, and brought to his father their evil report? Why did Ahab hate Micaiah, and call Elijah his enemy, [k] but because they were the faithful reprovers of his wickedness, and *never prophesied good concerning him, but evil?* Why did the inhabitants of the earth rejoice when the witnesses were slain, [l] but because those two prophets, by their plain and powerful preaching, *tormented them that dwelt upon the earth?*

The everlasting gospel is a testimony, either to us to convince us, or against us to condemn us; and then, no wonder if those speak against it, who hate to be convinced by it, and dread to be condemned by it. [m] The prophet complains of those that laid *snares for him that reproveth in the gate;* and why is it that faithful ministers are so much hated, but because their ‡ business is to show people their transgressions? If they would flatter sinners that flatter themselves in a sinful way, and cry peace to them to whom the God of heaven does not speak peace, they might avoid a great deal of reproach and censure; but they dare not do it. They are not to make a new law and gospel, but to preach that which is made; they have their rule in that caution given to the prophet, (Jer. xv. 19.) *Let them return unto thee, but return not thou unto them.* The hearts and lives of men must be brought to comply with the word of God; the word of God can never be made to comply with the humours and fancies of men. Ministers, as they would not for the world make the way to heaven any straiter or narrower than Christ has made it; so they dare not make it any broader or easier, nor offer life and salvation on any other terms than the gospel has already settled. If they aim at [n] pleasing men, they cannot approve themselves the servants of Christ; and therefore are they so much spoken against. And the same is the reason why the most strict and serious Christians are so much spoken against, because their piety and devotion, their justice and sobriety, their zeal and charity, are standing reproofs to the wicked world,

[b] Psal. lxxxiii. 3. [c] Col. iii. 3. [d] Prov. xv. 24. Psal. x. 5.

* *Quid iniquius quam ut oderint homines quod ignorant? Tunc enim mereatur, quando cognoscitur an mereatur.*—What is more unjust than for men to hate what they are ignorant of? First, let the merits of a cause be known, and then let sentence be pronounced. *Tertul. Apol. c.* 1.

† *Ante nos incipiunt odisse quam nosse, ne cognitos aut imitari possint, aut damnare non possint.*—They commence their hatred before they commence their acquaintance, lest, should they commence an acquaintance with us, they should either be constrained to imitate us, or, at best, forbear condemnation. *Min. Fel. p. (mihi)* 30.

[e] Rom. viii. 7. [f] Psal. xii. 4. [g] Matt. xxi. 45. [h] John vii. 7. [i] Gen. xxxvii. 2. [k] 1 Kings xxii. 8. xxi. 20. [l] Rev. xi. 10. [m] Isa. xxix. 21. and lviii. 1.

‡ *Naturale est et odisse quem times; et quem metueris, infestare si possis.*—It is natural for us to hate, and if possible, to injure, the person whom we fear. *Min. Fel.*

[n] Gal. i. 10.

and condemn it,[o] as the faith and holy fear of Noah condemned the infidelity and security of the old world. The Sodomites were vexed at Lot's godly conversation, as much as he was at their filthy conversation. [p] Wherefore does the *blood-thirsty* hate and revile the *upright*, while the *just seek his soul?* but for the same reason for which Cain hated Abel, [q] because *his own works were evil, and his brother's righteous.*

III. *Now, for the application of this doctrine,*

Let us see what good use we may make of this observation concerning the wickedness of the wicked, in speaking so much against religion and godliness, and what is our duty in reference hereunto.

1. Let us admire the patience and forbearance of the God of heaven, in that he bears so much and so long with those who thus speak against him and his holy religion. The affront hereby given him is very great, and (we would think) intolerable; even hard speeches, that reflect upon an infinite majesty, have in them a kind of infinite malignity. He hears and knows all that which is said against him, and against his truth and ways, and as a jealous God resents it. He has always power in his hands to punish the proudest of his enemies; nor would their immediate ruin be any loss to him: and yet, [r] sentence against these evil words and works is not executed speedily. Be astonished, O heavens! at this, and wonder, O earth! that these wretches who rebel against the beams of such light and glory, who spurn at the bowels of such love and grace, are not immediately made the visible monuments of divine wrath and vengeance; and, like Sodom and Gomorrah, set forth for an example! That the blasphemers and scoffers of these last days are not instantly struck dumb, struck dead. That he, who has so much said against him, does himself keep silence, and does not answer all these reproaches and contradictions (as he easily could) in thunder and lightning. Though his silence and forbearance are turned to his reproach, even by those that have the benefit of it, who, therefore, think him altogether such an one as themselves, and take occasion from his patience to question his faithfulness, and challenge his justice, saying, [s] *Where is the promise of his coming?* Yet he bears, and his patience is stretched out even to long-suffering, because he is [t] *not willing that any should perish*, nor that any means should be left untried, to prevent their perishing. Therefore he bears with sinners, because this is the day of his patience, and of their probation. The [u] *wrath of God is revealed from heaven* in the word of God, that we might be awed by faith more than in present providences, which would be an awe to sense. But there is a day coming, a dreadful day, when our [v] *God shall come*, and shall no longer *keep silence;* a day foretold in the early ages of the world, by [w] Enoch, the seventh from Adam; when judgment shall be executed upon ungodly sinners, *for all their hard speeches*, which day he will not anticipate, for *he knows it is coming*, Ps. xxxvii. 13. It is agreeable to the regular course of justice, that all judgments be adjourned to the judgment-day, and all executions deferred till execution-day; and, therefore, now he condescends to reason with those that speak against him, for their conviction, as he does by the prophet, (Ezek. xviii. 25, &c.) where he fairly debates the case with those who said, *The way of the Lord is not equal;* that every mouth may be stopped with an unanswerable argument before it be stopped with an irreversible sentence, and those who have spoken against him, may be sent [x] *speechless* to hell. He keeps silence now, because, when he does speak, he will be justified. When our Lord Jesus was here upon earth, with what an invincible patience did he endure the contradiction of sinners! When so many ill things were witnessed against him, he was silent to admiration, [y] answered not a word to all their unjust calumnies and accusations; but at the same time he *bound them over* to the judgment of the great day, by that awful declaration, (Matt. xxvi. 64.) *Hereafter ye shall see the Son of man sitting on the right hand of the power;*—[z] and still he *bears* with us in expectation of that same day. He does not take vengeance presently, because he has an eternity before him for the doing of it.

And, by the way, we may infer hence, that those, who would be like their heavenly Father, must bear reproach and contradiction patiently. When any thing is said against us, reflecting ever so little disparagement upon us, or our families, our resentments of it are very sensible, and we are apt to take it improperly; nay, and to say we *do well to be angry*, for it is not a thing to be endured. Not to be endured? O think how much God bears with the contempt and reproach cast upon his great name, and that will surely qualify our resentments of any indignity done to our little names! Who are we, that we must not be spoken against? or what are our sayings, that they must not be contradicted? Such affronts as these we should learn to bear, as David did when Shimei cursed him, [a] *So let him curse;* and as the Son of David did when his enemies reviled him, *blessing them that curse us*, and *praying for them that thus persecute us, that we may be the children of our Father who is in heaven.* God adjourns his vindication to the great day, and then

o Heb. xi. 7. p Prov. xxix. 10. q 1 John iii. 12.
r Eccl. viii. 11. s 2 Pet. iii. 3, 4. t 2 Pet. iii. 9.
u Rom. i. 18. v Ps. l. 3. w Jude 14, 15.
x Matt. xxii. 12. Matt. xxvi. 63. y John xix. 9.
z Heb. x. 13. a 2 Sam xvi. 10.

surely we may adjourn ours to that day, as St. Paul does his, 1 Cor. iv. 5.

2. Let us acknowledge the power of divine grace, in keeping up the Christian religion in the world, notwithstanding the universal contradiction and opposition it has met with. One would think, that a way thus spoken against every where, should have been long ere this lost and ruined, and the Christian name cut off, to be no more in remembrance; [b] which its adversaries have so industriously endeavoured: [c] if it had been of men, it had certainly come to nought quickly, though they had let it alone; but being of God, it was to admiration victorious over all opposition. A sect, a cheat, could never have supported itself against so much contradiction; no human power or policy could have kept it up, nor any thing less than an almighty arm. The continuance of the Christian religion in the world to this * day, is a standing miracle for the conviction of its adversaries, and the confirmation of the faith of those that adhere to it. When we consider what a mighty force was raised by the powers of darkness against Christianity, when it was in its infancy; how many they were who spoke against it, learned men, great men; books were written, laws were made, against it; those that spoke for it, how few were they! and how mean and despicable! the foolish things of the world, and the weak; [d] and, yet, we see the word of God mightily growing and prevailing: must we not needs say, *This is the Lord's doing, and it is marvellous in our eyes?* The several false religions of the heathens, with their various superstitions and idolatries, though they gave very little opposition one to another, but agreed together well enough; yet having no foundation in truth, they all withered away, and dwindled to nothing: and after the mighty sway they had borne, and all means possible were used to support them, at length their day came to fall, their oracles were silenced, their altars were deserted, and the gods themselves were famished, (Zeph. ii. 11.) and perished from the earth; according to that prediction, Jer. x. 11. which is put into the mouths of the captive Jews, to retort upon their insulting enemies, and for that purpose is originally in the Chaldee dialect. We may ask triumphantly, not only, [e] *Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Henah, and Ivah*, those obscure and petty deities? But where are the gods of Babylon and Egypt, Greece and Rome? the illustrious names of Saturn and Jupiter, Juno and Diana? Where are the gods which our British and Saxon ancestors worshipped, before they received the light of the glorious gospel? Are they not all forgotten, as dead men out of mind, and their names written in the dust? But Christ's holy religion, though for some ages it was utterly destitute of all secular supports and advantages, and was assaulted on all hands by the most vigorous attacks of its daring and most implacable enemies; yet it has strangely weathered its point, and is in being; and, thanks be to God, in some places in a flourishing state to this day; its cause is an opposed, but never á baffled, cause. [f] Let us turn aside now, and see this great sight, a bush burning, and yet not consumed; and say, the Lord is in it of a truth; come and see the Captain of our salvation riding forth in the chariot of the everlasting gospel,[g] with his *crown* upon his head, and his bow in his hand, *conquering, and to conquer*.——That which was every where spoken against Christianity, was like the viper which fastened upon St. Paul's hand; [h] it gave people occasion to think very ill concerning it, and to look for its speedy fall; as the barbarous people concerning him, whom they concluded to be a murderer, and expected that he should have swollen, or fallen down dead. But it has in all ages shaken those venomous beasts into the fire, and taken no harm, and so has proved its own divine original. Let us herein acknowledge the wisdom and power of our Lord Jesus, who has so firmly built his church [i] upon a rock, that the gates of hell, that is, all its powers, and policies, and numbers, could never prevail against it. Mahomet, though he industriously adapted his religion to the sensual appetites of men, whose reason only, and not their lusts,† could object against it; yet he obtained no strength nor interest at all, till by a thousand artifices he had got the power of the sword, and with it forbad any, upon pain of death, to speak against him or his doctrine; charging his first followers, who were to propagate his religion, if they met with any that objected against it, not to dispute with them, but to *kill* them immediately: by which means that grand imposture, in a little time, got some footing in the world, and by the same barbarous and inhuman methods it has been supported now above a thousand years. And in like manner that great enemy of the church, represented in St. John's vision, maintains his interest, by causing that *as many as would not worship the image of the beast, should be killed*, Rev. xiii. 15. Thus are errors and false religions propagated; strip them of these supports, and they fall to the ground of course: but, on the contrary, the Christian religion was planted and preserved not only without, but against, secular force, recommended and upheld by its own intrinsic truth and excellency, and that divine power which accompanied it. The preachers and professors of it *every where spoken against*, and

[b] Ps. lxxxiii. 3, 4. [c] Acts v. 38.

* See this excellently enlarged upon by the learned Grotius, *de V. R. C. l.* 2.

[d] Acts xix. 20. [e] 2 Kings xviii. 34. [f] Exod. iii. 3, 4.

[g] Rev. vi. 2. [h] Acts xxviii. 3. [i] Matt. xvi. 18.

† See the learned Dr. Humphrey Prideaux's excellent History of the Life of Mahomet.

yet every where getting ground, and strangely victorious, merely by the word of their testimony, and by not loving their lives unto the death. [k] *Thus is come salvation and strength, and the kingdom of our God, and the power of his Christ.*

3. Let us greatly lament the folly and wickedness of those who speak against Christ and his holy religion, and if we can do any thing, have compassion upon them, and help to undeceive them, and rectify their mistakes. Surely this is one of the abominations committed among us, for which we should be found among those that *sigh and cry*, (Ezek. ix. 4.) one of those instances of the pride of sinners for which our souls should *weep in secret*, Jer. xiii. 17. This is that reproach of the solemn assembly which is such a burthen to all good men, Zeph. iii. 18. Our ears should tingle, and our hearts tremble, to hear the reproach and contempt cast upon Christ and his religion, or to hear of it; and looking upon ourselves as nearly concerned in sacred things, we should be sensibly touched with the profanation of them.

To affect us herewith, let us consider,

(1.) The great dishonour hereby done to our God in the world. They that reflect upon his truths and ways, his word and ordinances, reflect upon him, he that touches these, touches the apple of his eye; if, therefore, we have any love to God, or concern for his honour, and have cordially espoused the interests of his kingdom, what is an affront to him, will surely be a grief to us. It cannot but be a very melancholy thought to every sensible soul, that the God who made the world, is made so light of in the world; that he who does so much good to the children of men, has so little honour from them, nay, and has so much dishonour done him by them every day, [l] and *his name continually blasphemed;* that the Lord Jesus, who so loved the world, is so much hated and despised by the world. [m] The reproaches of them who thus reproach our Master, if we be his faithful servants, we should feel as falling upon us. [n] And if he take what is said and done against his people, as said and done against himself, much more reason have they to find themselves aggrieved in that which is said and done against him. If we pray heartily that God's name may be hallowed, as we should do every day, we should grieve heartily that his name is dishonoured, as we see it is every day. And our resentments of the reproach cast upon God and religion, we should make an humble and pious remonstrance of before God in prayer, as king Hezekiah spread Rabshakeh's blasphemous letter before the Lord, with that tender and affectionate request, *Lord, bow down thine ear and hear: Open, Lord, thine eyes and see*, 2 Kings xix. 16. How pathetically does Joshua plead, (*ch.* vii. 9.) *What wilt thou do unto thy great name?* And with what a concern does the psalmist, in the name of the church, insist upon this, Ps. lxxiv. 10. *O God, how long shall the adversary reproach? Shall the enemy blaspheme thy name for ever?* And, *v.* 18. *Remember this, that the enemy hath reproached, O Lord, and that the foolish people have blasphemed thy name.* And how earnestly does he beg, *v.* 22. *Arise, O God, plead thine own cause.* Thus should the honour of God and religion lie nearer our hearts than any other concern whatsoever.

(2.) Consider the miserable condition of those who presumptuously speak against God and religion. Though they may do it with an air of assurance, as if they run no hazard, yet he that rolls this stone, it will certainly return upon him sooner or later. They that speak against religion speak against their own heads, [o] and their own tongues will at last fall upon them. We have reason to bewail their madness, and to pity and pray for them, for they know not what they do. Miserable souls! How will they be deceived at last, when they shall find that [p] *God is not mocked!* And that while they were studying to put contempt on religion, they were but preparing eternal shame and confusion for themselves! The Lord is a jealous God, and will not hold them guiltless that thus profane his name: their wit, and learning, and figure in the world, may imbolden them in their sin, and bear them up a while in an open defiance of all that is sacred, but nothing can prevent their utter ruin, except a serious and sincere repentance; which is an unsaying, with shame and self-loathing, of all that which they have proudly spoken against God and godliness. They that pervert the right ways of the Lord, will certainly [q] fall therein; [r] and they that wrest the Scriptures, do it to their own destruction. Religion's motto is, *Nemo me impune lacessit.—He who injures me, injures himself*, "It is dangerous playing with edge-tools." [s] Jerusalem will certainly be a burthensome stone to all people that burthen themselves with it. They that spurn at the rock of Salvation, will not only be unable to remove it, but will find it [t] a *stone of stumbling*, and a *rock of offence*. And we find those who ridiculed the word of the Lord, [u] *broken, and snared, and taken.* Let all those, therefore, that mourn in Sion, weep over those that will not weep for themselves; and look with pity and compassion upon those who look upon them with scorn and contempt.

(3.) Consider the mischief that is hereby done to the souls of others. They who thus err, their error remains not with themselves, but this poisonous and malignant breath infects others. Words spoken against religion [v] *eat as doth a canker;* and they who speak them, seldom perish alone in their iniquity, for [w] *many follow their pernicious ways.* Unwary

k Rev. xii. 10, 11. l Isa. lii. 5. m Ps. lxix. 9.
n Matt. xxv. 45. o Ps. lxiv. 8. p Gal. vi. 7. q Hos. xiv. 9.
r 2 Pet. iii. 16. s Zech. xii. 3. t 1 Pet. ii. 8.
u Isa. xxviii. 13. v 2 Tim. ii. 17. w 2 Pet. ii. 2.

souls are easily beguiled, and brought to conceive rooted prejudices against that which they hear every where spoken against; and few have consideration and resolution enough, to maintain a good opinion of that which they who set up for wits make it their business to cry down. [x] Sergius Paulus was a prudent man, and yet St. Paul saw him in danger of being turned away from the faith, by the subtle suggestions of Elymas the sorcerer, which therefore the apostle resented with more than ordinary keenness. It is sad to think how many young people, who, perhaps, were well educated and hopeful, when they go abroad into the world, by conversing with those who lie in wait to deceive, have their minds insensibly vitiated and debauched, and, perhaps, they are made seven times more the children of hell than those that first seduced them. Under pretence of free thought and fashionable conversation, and a generous disdain of preciseness and singularity, atheistical principles are imbibed, the restraints of conscience shaken off, brutish lusts not only indulged, but pleaded for, and serious godliness and devotion looked on with contempt; and thus the heart is impregnably fortified for Satan against Christ and his gospel, *wrath* is *treasured up against the day of wrath*, and those who might have been the blessing, prove the plague, of their age; which is a lamentation, and shall be for a lamentation, to all who wish well to the souls of men, and to those, especially, who are desirous of the welfare of the rising generation.

4. Let us take heed that none of us do at any time, directly or indirectly, speak against the ways of religion and godliness, or make a confederacy with those that do so. [y] Submit to divine instructions, given with a strong hand, not to walk in the way of those people who speak ill of religion. Take heed of embracing any notions which secretly tend to derogate from the authority of the Holy Scriptures, or to diminish the honour of religion in the soul; or of accustoming yourselves to such expressions as treat not sacred things with that awful regard which is due to them. Those were never reckoned wise men who would rather lose a friend than a jest; much less are they to be accounted so, who will rather lose the favour of their God. How can it be expected, that those, who in their common converse make themselves merry with serious things, should at any time be serious in them, or experience the influence and comfort of them? It is not likely that those who make the word of God the subject of their jests, should ever make it the guide of their way, or find it the spring of their joys. Let us not choose to associate with those who have light thoughts of religion, and are ready upon all occasions to speak against it. It is not without good reason, that among the many words with which St. Peter exhorted his new converts, this only is recorded, *save yourselves from this untoward generation*, Acts ii. 40. [z] Those that listen to the *counsel of the ungodly*, and *stand in the way of sinners*, as willing to walk with them, will come at length (if almighty grace prevent not) to *sit in the seat of the scornful*. Let us therefore abide by that which Job and Eliphaz, even in the heat of dispute, were agreed on, that *the counsel of the wicked shall be far from us*; which protestation we have, Job xxi. 16. and xxii. 18. It is dangerous making friendship with those who have an enmity to serious godliness, lest we learn their way, and get a snare to our souls.

There are two common pretences, and seemingly plausible ones, under which those who speak against religion shelter themselves; but they are neither of them justifiable.

(1.) They pretend that it is only for argument sake that they object against religion, and pick quarrels with it, and (so little esteem they have of the thing called sincerity) they will not be thought to mean as they say. And are the great principles of religion become such moot points, such matters of doubtful disputation, that it is indifferent which side of the question a man takes, and upon which he may argue, *pro* or *con—for or against*, at his pleasure? That grave and weighty [a] saying of a learned heathen is enough to silence this pretence, *Mala enim et impia consuetudo est, contra Deos disputandi, sive ex animo id sit, sive simulate—It is an evil thing to talk against religion, whether a man means as he says or no*, or (in the language of our age) whether he speak seriously, or only banter. Julian the apostate, who, before he threw off his disguise, frequently argued against Christianity, pretended it was only for disputation sake. But *out of the abundance of the heart the mouth speaks*, and whence can such evil things come, but from an evil treasure there?

(2.) They pretend that it is not religion that they ridicule and expose to contempt, but some particular forms and modes of religious worship which they do not like. And this is one ill effect of the unhappy divisions among Christians, that while one side has laboured to make the other contemptible, religion in general has suffered on all sides. To reprove what we think amiss with prudence and meekness, is well; but to reproach and make a jest of that which our fellow-Christians look upon as sacred, and make a part of their religion, cannot be to any good purpose at all. To scoff at the mistakes or weaknesses of our brethren, is the way to provoke and harden them, but not to convince and reform them. They who think to justify this way of ridiculing those that differ from them, by the instance of Elijah's jeering the priests of Baal, perhaps

[x] Acts xiii. 7—10. [y] Isa. viii. 11, 12. [z] Ps. i. 1.

[a] *Cic. de Nat. Deor.* lib. 2. *ad fin.*

[a] *know not what manner of spirit they are of*, no more than those disciples did who would have their intemperate heats countenanced by the example of that great prophet.

5. Let us, who profess the Christian religion, be very cautious that we do not give occasion to any to speak against it. If there are those, in all places, who are industrious to cast reproaches upon religion, then we have need to walk circumspectly, and to look well to our goings, that those who watch for our halting may have no occasion given them to blaspheme. It is certain, that though in religion there is nothing which may be justly spoken against; yet among those who profess it, there is too often found that which deserves to be taxed, and which cannot pass without just and severe reflections.——*Pudet hæc opprobria nobis—These reproaches are a disgrace to us.*—Are there not those within the pale of the church, through whom the name of God and his doctrine are blasphemed, [b] and *by reason of whom the way of truth is evil spoken of?* Are there not those who wear Christ's livery, but are a * scandal to his family, [c] spots in the love-feasts, and a standing reproach to that worthy name by which they are called? Now though it is certainly very unjust and unfair to impute the faults of professors to the religion they profess, and to reproach Christianity because there are those that are called Christians who expose themselves to reproach; yet it is, without question, the sin of those who give men occasion to do so. This was the condemnation in David's case, and entailed the sword upon his house, though the sin was pardoned, by which he had *given great occasion to the enemies of the Lord to blaspheme*, 2 Sam. xii. 14. Let us therefore double our diligence and care, to give no offence either to Jew or Gentile; that religion, which has so often been wounded in the house of her friends, may never be wounded through our misconduct.

If we inquire (as we are concerned to do) what it is that gives occasion of reflection upon religion, we shall find that the imprudence of those that profess it gives some occasion, but their immoralities much more.

(1.) The imprudence of Christians often turns to the reproach of Christianity. There may be such over-doing, even in well-doing, as may prove undoing. When more stress is laid than ought to be upon some instances of religion, to the exclusion of others, and the exercises of devotion are either mistimed, or misplaced, or misproportioned, religion is hereby misrepresented, or looked upon to disadvantage. Rash and indiscreet zeal may give occasion to those who seek occasion to speak against all religious zeal. Therefore [d] *walk in wisdom toward them that are without.* Religion is a most sweet, and pleasant, and amiable thing: let not us, by our indiscretion, make it a task to ourselves, and a terror to others. The more the children of God [e] are children of wisdom, the more they justify it, and its ways. Christian prudence is very much the beauty and strength of Christian piety. Though it will secure the welfare of our own souls if we walk in our integrity, yet it is necessary, for the preserving the credit of our profession, that we walk in wisdom, that [f] *wisdom of the prudent* which is to *understand his way*, that [g] *wisdom* which is *profitable to direct.* [h] And *if any man lack* this *wisdom, let him ask it of God*, who *gives liberally*, and *upbraids us not* with our folly. Pray with David, (Ps. xxvii. 11.) *Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.* (Hebr. because of mine observers.) Our enemies are our observers, and will be ready to reproach our way, for the sake of the false steps we take in it; and therefore we have need to ponder the path of our feet, and let discretion guide and govern our zeal.

(2.) The immoralities of those who profess Christianity turn much more to the reproach of that holy religion, when those who are called Christians are griping and covetous, and greedy of the world; when they are false and deceitful, and unjust in their dealings, sour and morose, and unnatural to their relations, turbulent and unquiet in societies; when they are froward and passionate, proud and haughty, hard-hearted and oppressive, loose and intemperate; when they are found guilty of lying and cheating, drunkenness or uncleanness; when it appears that they keep up some secret haunts of sin, under the cloak and covert of a specious profession; when they who profess the Christian faith, indulge themselves in those things that are contrary to the light and law even of natural religion: this is that which opens the mouths of the adversaries to speak reproachfully of that religion, the profession of which is made to consist with such vile practices, which cannot possibly consist with the power of it. This makes people ready to say, as that Mahometan prince did, when the Christians had broken their league with him, "O Jesus! are these thy Christians?" Or, as the complaint was upon another occasion, *Aut hoc non evangelium, aut hi non evangelium—Either this is not gospel, or these are not to be called professors of the gospel.* [i] If ministers *give offence in any thing*, not they only, but their *ministry*, will *be blamed.* Nay, if servants, and Christians of the lowest rank and figure, be unfaithful and disobedient to the government they are under, the [k] *name of*

[a] Luke ix. 55. [b] 2 Pet. ii. 2.

* The foulest reproaches of the primitive Christians took rise from the vile practices of the Gnostics, and other Pseudo-christians. Of which, *Vid. Euseb.* Eccl. Hist. l. 4. c. 7.

[c] Jude 12. [d] Col. iv. 5.
[e] Luke vii. 35. [f] Prov. xiv. 8.
[g] Eccl. x. 10. [h] Jam. i. 5.
[i] 2 Cor. vi. 3. [k] 1 Tim. vi. 1.

God, and his doctrine, is likely to be *blasphemed*. Let us, therefore, who profess relation to the eternal God, and dependence upon the blessed Jesus, and a regard to the Holy Scriptures, as we value the reputation of our religion, [l]*walk worthy of the Lord unto all pleasing*. Let us order our conversation so, in every thing, that we may [m]*adorn the doctrine of God our Saviour*. While we are called by so good a name, let us not dare to do an evil thing. The disciples of Christ are as a [n]*city upon a hill*, and have many eyes upon them, and therefore have need to behave themselves with a great deal of caution, and to [o]*abstain from all appearance of evil*. Let us ot do any thing that is unjust, or unbecoming us, nor allow ourselves in that which we know the gospel we profess does by no means allow of, lest we be to answer another day for all the reproach of religion which we have occasioned. How light soever we may make of this now, we shall find that it will greatly inflame the reckoning shortly, when God will assert the honour of his own name, and will be glorified upon those by whom he was not glorified. In consideration of this, let us see to it, that we [p]have our conversation honest among the adversaries of our religion, that they who speak against us as evil-doers, may, by our good works which they shall behold, be brought to glorify God, and to entertain good thoughts of religion; or at least, [q]that *we may with well doing put to silence the ignorance of foolish men*. Our religion, I am sure, is an honour to us; let not us then be a dishonour to it.

6. If there be those every where that speak against religion and godliness, let us then as we have opportunity be ready to speak for it. Every Christian should be both a witness and an advocate for his religion, and the rather because it is so much opposed and contradicted: next to our care not to be a shame to the gospel, should be our resolution not to be ashamed of the gospel: you are subpœnaed by the King of kings to appear for him in the world; *Ye are my witnesses, saith the Lord*, Isa. xliii. 10. Do not betray this cause then by declining your testimony, how much soever you may be brow-beaten and confronted. Say with a holy boldness, as Elihu, (Job xxxvi. 2.) *Suffer me a little, and I will show you that I have yet to speak on God's behalf*. You hear what is daringly said against God, how his holy name is trampled upon and abused, his truths contradicted, his word and ordinances vilified, and have you never a word to say for him? Is our Lord Jesus appearing for us in heaven, pleading our cause there, pleading it with his own blood, and shall not we be ready to appear for him on earth, and plead his cause, though it were with the hazard of our blood? As it is then a time to keep silence, when we ourselves are spoken against, [r]*I as a deaf man heard not*; so it is then [s]*a time to speak* when God is spoken against, and the honour of our religion lies at stake: at such a time we must take heed, lest by a cowardly silence we wrong so just a cause, as if we were either ashamed or afraid to own it. Wisdom's children should take all occasions to justify wisdom, and vindicate her from the aspersions that are cast upon her. Read the doom of him that is ashamed of Christ and of his words in this adulterous generation, (Mark viii. 38.) *Of him shall the Son of man be ashamed when he comes in the glory of his Father*. Not confessing Christ when we are called to it, is in effect denying him, and disowning relationship to him; [t]and they who do so, except they repent as Peter did, will shortly be denied and disowned by him. If we should, with an [v]angry countenance at least, drive away a backbiting tongue that reproaches our brother, much more a blasphemous tongue that reproaches our Maker. Should we hear a near relation, or a dear friend, (in whose reputation it is natural for us to reckon ourselves sharers,) spoken against and slandered, we would readily appear in his vindication; and have we no resentments of the contempt and contumely cast on religion? Can we sit by contentedly to hear God and Christ, and the Scripture and serious godliness, reflected on, and have we nothing to say in their behalf? Common equity obliges us to be the patrons of a just, but wronged, cause. And that we may not think ourselves discharged from this duty, by our inability to defend the truths and ways of God, and so make our ignorance and unskilfulness in the word of righteousness an excuse for our cowardice and want of zeal, we ought to take pains to furnish ourselves with a clear and distinct knowledge of the [w]*certainty of those things wherein we have been instructed*. We must labour to understand not only the truths and principles, but the grounds and evidences, of our religion, that we may be able to [x]*give an answer* (απολογιαν, an *apology*) *to every man that asks us a reason of the hope that is in us*. How industrious are the profane wits of the age to find out something to say against religion! and should not that quicken us to provide ourselves with the [y]*armour of righteousness both on the right hand and on the left*, aiming at the [z]*riches of the full assurance of understanding?* And if we do (as there is occasion) with humility and sincerity, and from a principle of zeal for God and his honour, appear in defence of religion and its injured cause, we may doubtless take encouragement from that promise, (Matt. x. 19.) *It shall be given you in that same hour what ye shall speak*. God will own those that own him, and will not fail to furnish his faithful advocates with needful

l Col. i. 10. m Tit. ii. 10. n Matt. v. 14.
o Thes. v. 22. p 1 Pet. ii. 12. q 1 Pet. ii. 15.
r Ps. xxxviii. 13. s Eccl. iii. 7.
t Luke xii. 9. 2 Tim. ii. 10. v Prov. xxv. 23.
w Luke i. 4. x 1 Pet. iii. 15.
y 2 Cor. vi. 7. z Col. ii. 2.

instructions, and many times ordains such [a] *strength out of the mouth of babes and sucklings*, as strangely *stills the enemy and avenger*.

7. Let none of us ever think the worse of the way of religion and godliness for its being *every where spoken against*, nor be frightened hereby from walking in that way. The contempt cast on the practice of piety, is with many an invincible objection against it; their good impressions, good purposes, and good overtures, are hereby crushed and brought to nothing: they have that within them which tells them, that the way of sobriety and serious godliness is a very good way, and they sometimes hear that word behind them saying, [b] *This is the way, walk ye in it*; but they have those *about them* that tell them otherwise, and thus the convictions of conscience are overruled and baffled by the censures and reproaches of men, whose praise they covet *more than the praise of God*.

But to take off the force of this objection, let us consider these four things:

(1.) Consider who they are that speak against religion and godliness. Not only they who are mortal men, whom the [c] *moth shall eat up like a garment; men that shall die*, and the *sons of men, which shall be made as grass*, all whose thoughts will shortly perish with them, and therefore why should we *fear their reproach, or be afraid of their revilings?* Not only they who are fallible men, who may be mistaken, and whose judgment is by no means decisive; nor such as will bear us out: shall we put what men say in the scale against what God says? *Let God be true, and every man a liar*. We must not be judged hereafter, and therefore should not be ruled now, by the sentiments and opinions of men. Those who speak against religion are also for the most part bad men, men of unsettled heads, debauched consciences, and profligate lives. It is the fool, and none but he, that says in his heart, *There is no God*. The scoffers of the last days are men that walk after their own lusts, whose carnal fleshly interest retains them on that side. David was abused by the abjects, (Ps. xxxv. 15.) and the Christians at Thessalonica, by *certain lewd fellows of the baser sort*, Acts xvii. 5. Such as those are the men that make a mock at religion; and shall we be swayed and influenced in the greatest concerns of our immortal souls by such men as these? Shall those have the government of us, that have so little government of themselves? Shall the cavils and vain scoffs of those, who know not what it is to be serious, carry the day against the deliberate sentiments of all wise and good men, who have with one consent subscribed to the equity and goodness of religion's ways? If we choose such as these for our leaders, surely the *blind lead the blind*; and we know the consequence.

(2.) Consider how trifling and frivolous that is which is commonly said against religion and godliness. The devil made his first fatal assault upon mankind by lies and slanders, suggesting hard thoughts of God, and promising impunity in sin; and by the same wretched methods he still supports and carries on his interest in the world. They who speak against religion, make lies their refuge, and under falsehood they hide themselves. All those bold and daring things which are spoken against religion, are either groundless and unproved calumnies, or very unjust and unfair representations. Hence the enemies of religion are said to be [d] *absurd* and *unreasonable men*; men who, while they cry up the oracles of reason, rebel against all the light and laws of it. Put all that together which is spoken against godliness, and weigh it in the balances of right reason, and you will write *Tekel* upon it, *weighed in the balances and found wanting*. And, as if an overruling Providence had forced the scoffers of these last days to confess their own infatuation, some of those who have been most sharp in their invectives against religion, have been no less free in their satires against reason itself, as if they were resolved to answer the character of Solomon's fool, whose [e] *wisdom fails him* so far, that *he saith to every one that he is a fool*.

(3.) Consider how much is to be said for religion, notwithstanding it is *every where spoken against*. Religion has reason on its side, its cause is a good cause; and it is the right way, whoever speaks against it. [f] "It is no disparagement" (as that excellent pen expresses it) "to be laughed at, but to deserve to be so." You have heard religion reproached, but did you ever find that it deserved to be so? Nay, on the contrary, have you not found that it very well deserves your best affections and services? Inquire of those who have made trial of it, consult the experiences of others: [g] *Call now, if there be any that will answer thee, and to which of the saints wilt thou turn?* [h] *Ask thy father, and he will show thee; thine elders, and they will tell* [i] *thee, that the fear of the Lord, that is wisdom, and to depart from evil, that is understanding*. They will tell thee, [k] that religion's ways are *ways of pleasantness, and all her paths are peace*, and that all the wealth and pleasure in this world is not worth one hour's communion with God in Jesus Christ. They will tell thee, that there are no truths so certain and weighty as divine truths, and that no statutes and judgments are so righteous as the divine law, which is holy, just, and good. They will tell thee, that real holiness and sancti-

[a] Ps. viii. 2. [b] Isa. xxx. 21. [c] Isa. li. 7, 8, 12.
[d] 2 Thess. iii. 2. [e] Eccl. x. 3.
[f] Archbp. Tillotson's Sermon on 2 Pet. ii. 3.

[g] Job v. 1. [h] Deut. xxxii. 7.
[i] Job xxviii. 28. [k] Prov. iii. 17.

fication is the perfection of the human nature, as well as the participation of the divine nature; that a firm belief of the principles of religion is the greatest improvement of our intellectual powers, a strict adherence to its rules our surest guide in all our ways, and a cheerful dependence upon its promises, the fountain of better joys, and the foundation of better hopes, than any we can be furnished with in the things of sense and time. They will tell thee, that a life of serious godliness is incomparably the most sublime and honourable, the most sweet and comfortable, life a man can live in this world; and that nothing does more answer the end of our creation, better befriend societies, or conduce more to our true interest in both worlds, than that holy religion which is *every where spoken against.*

(4.) Consider that the cause of religion and godliness, however it be spoken against and opposed, will infallibly be the prevailing cause at last. We are sensible of a mighty struggle in the world between the *seed of the woman, and the seed of the serpent;* Michael and his angels on the one side, and the dragon and his angels on the other. Many there are who speak against religion, and are very vigorous in opposing it, and some, though but a few, who are speaking for it, contending for the faith, and striving against sin. Now it is desirable to know which of these contesting interests will be victorious; and we may be assured that the cause of God and religion will certainly carry the day. Contradicted truths will be effectually cleared and vindicated; despised holiness will be honoured; mistakes rectified; reproaches rolled away; and every thing set in a true light. [l] *Then you shall return and discern* between truth and falsehood, right and wrong, which now it is not always easy to do. The day of the Lord is said to be in the *valley of decision*, (Joel iii. 14.) because then and there will this great cause be decided, which has been so long depending; and a definitive sentence given, from which there will be no appeal, and against which there will be no exception. [m] *Our God will* then *come, and will not keep silence:* whoever now speaks against religion, he will then speak for it, and will undoubtedly be [n] *justified when he speaks*, and *clear when he judgeth.* Particular parties and interests, as such, will wither and come to nothing, but catholic Christianity, that is, denying ungodliness and worldly lusts, and living soberly, righteously, and godly in this present world, in expectation of the blessed hope; this is good, and the goodness of it being founded on the unchangeable will of the Eternal Mind, it is eternally good, and no doubt will be eternally glorious, whatever is said against it. This, this is that gold and silver, and those precious stones, which will stand the test of the fire that shall *try every man's work*, (1 Cor. iii. 12, 13.) and will be [o] *found unto praise, and honour, and glory, at the appearing of Jesus Christ.*

Assure yourselves (Christians) there is a [p] *day of recompence for the controversy of* Sion coming, and it is at hand; [q] *Behold, the Judge standeth before the door.* Then vice and wickedness, which now appear so daring, so threatening, will be effectually and irrecoverably crushed; and such a fatal and incurable blow given to the serpent's head, that he shall never hiss, shall never spit his venom, any more: then shall the *upright have the dominion*, (Ps. xlix. 14.) and all the faithful soldiers of the Lord Jesus shall be called to [r] *set* their *feet upon the necks* of principalities and powers. Then atheists and blasphemers, the debauchees and profane scoffers of the age, will have their mouths stopped with an irresistible conviction; will have all their vile calumnies visibly confuted, their hearts filled with unspeakable horror, and their faces with everlasting shame: their refuge of lies will then be swept away, and [s] *rocks and mountains* called upon in vain to shelter them: [t] then shall *the righteous*, who are now trampled upon and despised, *shine as the sun in the firmament of their Father.* Wisdom and her children shall be first justified, and then glorified, before all the world: and they who through grace have [u] *gotten the victory over the beast, and over his image*, shall solace themselves, and praise their Redeemer with everlasting songs of triumph. The dust that is now unjustly thrown upon them, will not only be wiped off, but will add to their glory,[v] and every reproach for the testimony of Jesus, will be a pearl in their crown. The righteous Judge of heaven and earth [w] *will* shortly *render to every man according to his work: To them who by patient continuance in well-doing, seek for glory, and honour, and immortality* in the other world, and (in pursuit of that) patiently bear disgrace and contempt in this, to them he will render *eternal life*, which will make them as happy as they can desire, far more happy than they can conceive. But to them that are contentious, and do not obey the truth, but contradict it, and rebel against the light and laws of it, being resolved to obey unrighteousness, to them he will render, with a just and almighty hand, indignation and wrath; the effect of which will be such tribulation and anguish to the soul, as will make them feel eternally, what now they will not be persuaded to believe, that [x] *it is a fearful thing to fall into the hands of the living God;* for never any hardened their hearts against him and prospered. Brethren, [y] *these are the true sayings of God*, on the certainty of which we may venture our immortal souls.

They who speak and act so much against religion, design to run it down, and extirpate it, that the [z] *name of it may be no more in remembrance;* and

l Mal. iii. 18. m Ps. l. 3. n Ps. li. 4. o 1 Pet. i. 7.
p Isa. xxxiv. 8. q Jam. v. 9. r Josh. x. 24. s Rev. vi. 16.
t Matt. iii. 43. u Rev. xv. 2. v Matt. x 11, 12. w Rom. ii. 6—9.
x Heb. x. 31. y Rev. xix. 9. z Ps. lxxxiii. 4.

perhaps you hear them sometimes boast of their success herein; if they can but handsomely (as they think) ridicule the sacred text, or banter any of the divine mysteries, or hector over a good man, they are ready to triumph, as if they had run down religion. Run down religion! In the name of my great Master, I defy all the powers of hell and earth to run it down:* they may sooner run down the flowing tide, or the sun when he goes forth in his strength, than run down the least of the dictates of eternal truth, not one [a] iota or tittle of which shall fall to the ground. Dagon will certainly fall before the Ark of the Lord; [b] and the rod of Aaron will swallow up the rods of the magicians. Do they talk of running down religion, and the Scriptures, and the ordinances of Christ? [c] *The virgin, the daughter of Sion, hath despised them, and laughed them to scorn; the daughter of Jerusalem hath shaken her head at them;* and has therefore *put them to shame, because God hath despised them*, as it is said, Ps. liii. 5. [d] He that *sits in the heavens* enjoying himself, *and* [e] *rides upon the heavens* for the help of his people, derides their attempts against the kingdom of his Son, as vain and fruitless. *The Lord shall laugh at them, for he sees that his day is coming.* They have their day now, it is their hour and the power of darkness; but God will have his day shortly, and a glorious day it will be, when our Lord Jesus shall appear in all the power and grandeur of the upper world, to the everlasting terror and confusion of all his adversaries, and the everlasting joy and honour of all his faithful servants and soldiers: with the believing hopes and prospects of which day, let all those who heartily espouse and plead religion's righteous cause, comfort themselves and one another.

* *Magna est veritas et prævalebit*—Great is the truth, and it will prevail.

[a] Matt. v. 18. [b] Exod. vii. 12. [c] Isa. xxxvii. 22. [d] Ps. ii. 4. [e] Deut. xxxiii. 26.

THE

COMMUNICANT'S COMPANION:

OR,

INSTRUCTIONS FOR THE RIGHT RECEIVING OF THE

LORD'S SUPPER.

To the Reader.

I HERE humbly offer you (Christian readers) some assistance in that great and good work which you have to do, and are concerned to do well, when you attend the table of the Lord: a work wherein I have observed most serious people desirous of help, and willing to use the helps they have; which, I confess, was one thing that invited me to this undertaking.

I offer this service, with all due deference and respect to the many excellent performances of this kind, which we are already blessed with, done by far better hands than mine. Who yet have not so fully gathered in this harvest, but that those who come after may gather up plentiful gleanings, without robbing their sheaves. *Lord, it is done as thou hast commanded, and yet there is room;* room enough to enlarge upon a subject so copious, and of so great a compass, that it cannot be exhausted.

I do this also with a just sense of my own unworthiness and unfitness to bear the vessels of the Lord, and to do any service in his sanctuary. Who am I, and what is my father's house, that I should have the honour to be a door-keeper in the house of God, to show his guests the way to his table; and that I should be employed thus to hew wood and draw water for the congregation of the Lord? I reckon it true preferment; and by the grace of God, his free grace, I am what I am. It is service which is its own recompence; work which is its own wages. In helping to feed others, we may feast ourselves; for our Master has provided, that the mouth of the ox be not muzzled when he treads out the corn. For my part, I would not exchange the pleasure of converse with the Scriptures and divine things, for all the delight of the sons and daughters of men, and the peculiar treasure of kings and princes. It was a noble saying of the Marquis of Vico, "Let their money perish with them, who esteem all the wealth of this world worth one hour's communion with God in Jesus Christ."

In doing this, I hope I can truly say, my desire and design is to contribute something to the faith, holiness, and joy of those who in this solemn ordinance have given up their names to the Lord Jesus. And if God, by his grace, will make this endeavour some way serviceable to that end, I have what I wish, I have what I aim at, and it will not be the first time that praise has been perfected, and strength ordained, out of the mouths of babes and sucklings.

In this Essay I have an eye particularly to that little handful of people among whom I have been (in much weakness) ministering in these holy things now seventeen years; during all which time, through the good hand of our God upon us, we have never once been disappointed of the stated solemnities either of our new moons, or our sabbaths. As I designed my Scripture Catechism, and the other little one that followed it, to be a present, and perhaps ere long it may prove my legacy, to the young ones, the lambs of the flock; so I recommend this to the adult, and leave it with them, being desirous that the sheep, we are charged to feed, may go in and out, and find pasture. And I earnestly wish that both these may prove successful expedients, to preserve some of those things they have been taught from being quite forgotten; and that, after my decease, they and theirs will have those things always in remembrance.

And (lastly) I send this abroad under the protection and blessing of heaven; with a hearty prayer to God to forgive what is mine, that is, whatever is amiss and defective in the performance; and graciously to accept what is his own, that is, whatever is good and profitable. Hoping that, if GOD pardon my defects and infirmities, my friends also will overlook them; and that, if he favourably accept my endeavours through Christ, they also will accept them: for truly it is the height of my ambition to approve myself

A faithful servant
to Christ and souls,
MATTH. HENRY.

Chester, June 21,
1704.

CHAPTER I.

THE NAMES BY WHICH THIS ORDINANCE IS USUALLY CALLED.

In discoursing of this great and solemn ordinance, which every serious Christian looks upon with a peculiar regard and veneration, because I purpose, as God shall enable me, to open as well the doctrine as the duty of it, it will be proper enough, and, I hope, profitable, to take some of the several names by which it is known.

I. We call it the Sacrament. This is the name we commonly give it, but improperly, because it does not distinguish it from the ordinance of baptism, which is as much a sacrament as this; a sacrament which we have all received, are all bound by, and are concerned to improve, and live up to. But when we call this ordinance the Sacrament, we ought to mind ourselves that it is a sacrament: that is, it is a sign, and it is an oath.

1. It is a sign, an outward and visible sign of an inward and spiritual grace: for, *such* sacraments are designed to be. It is a parable to the eye; and in it God uses similitudes, as he did of old, by his servants the prophets, Hosea xii. 10. In it Christ tells us earthly things, (John iii. 12.) that thereby we may come to be more familiarly acquainted, and more warmly affected, with spiritual and heavenly things. In it Christ speaks to us in our own language, and accommodates himself to the capacities of our present state. Man consists of body and soul; and the soul admits impressions, and exerts its powers, by the body. Here is an ordinance, therefore, which consists of body and soul too; wherein Christ and the benefits of the new covenant are, in the instituted elements of bread and wine, set before us, and offered to us. We live in a world of sense, not yet in the world of spirits; and because we find it hard to look above the things that are seen, we are directed in a sacrament to look through them, to those things not seen, which are represented by them. That things merely sensible may not improve the advantage they have from our present state, wholly to engross our thoughts and cares; in compassion to our infirmity, spiritual things are in this ordinance made in a manner sensible.

Let us therefore rest contented with this sign, which Christ has appointed; in which he is *evidently set forth crucified among us*, (Gal. iii. 1.) and not think it can be any honour to him, or advantage to ourselves, but on the contrary, a dishonour to him, and an injury to ourselves, to represent by images and pictures, the same things which this ordinance was designed to be the representation of. If Infinite Wisdom thought this sign sufficient, and most proper to affect the heart, and excite devotion, and stamp it accordingly with an institution; let us acquiesce in it.

Yet let us not rest contented with the sign only, but converse by faith with the things signified; else we receive the grace of God in this appointment in vain, and sacraments will be to us, what parables were to them that were wilfully blind, blind us the more, Mark iv. 11, 12. What will it avail us to have the shadow without the substance, the shell without the kernel, the letter without the spirit? As the body without the soul is dead, so our seeing and receiving the bread and wine, if, therein, we see not and receive not Christ crucified, is dead also.

2. It is an oath. That is the ancient signification of the word sacrament. The Romans called the oath which soldiers took to be true to their general, *Sacramentum militare—a military oath;* and our law still uses it in this sense, *dicunt super sacramentum suum—they say upon their oath;* so that, to take the sacrament, is to take an oath, a solemn oath, by which we bind our souls with a bond unto the Lord, Numb. xxx. 2. It is an oath of allegiance unto the Lord Jesus, by which we engage ourselves to be his dutiful and loyal subjects, acknowledging him to be our rightful Lord and Sovereign. It is as a freeman's oath, by which we enter ourselves members of Christ's mystical body, and oblige ourselves to observe the laws, and seek the good, of that Jerusalem which is from above, that we may enjoy the privileges of that great charter by which it is incorporated. An oath is an appeal to God's knowledge of our sincerity and truth in what we assert, or promise; and in this ordinance we make such an appeal as St. Peter did, *Lord, thou knowest all things; thou knowest that I love thee*, John xxi. 17. An oath is an imprecation of God's wrath upon ourselves, if we deal falsely, and wilfully prevaricate: and something of that also there is in this sacrament; for if we continue in league with sin, while we pretend to covenant with God, we *eat and drink judgment to ourselves*, 1 Cor. xi. 29.

Let us therefore, according to the character of a virtuous man, (Eccl. ix. 2.) fear this oath: not fear to take it; for it is our duty, with all possible solemnity, to devote ourselves to the Lord; but fear to break it; for oaths are not to be jested with, God has said it, and has sworn it by himself, (Isa. xlv. 23.) *Unto me every tongue shall swear;* but he has said also, (Jer. iv. 2.) that we must swear to him *in truth, in judgment, and in righteousness;* and having sworn, we must perform it, Ps. cxix. 106. If we come to this sacrament carelessly and inconsiderately, we incur the guilt of rash swearing: if we go away from this sacrament, and walk contrary to the engagements of it, we incur the guilt of false swearing. Even natural religion teaches men to make conscience of an oath; much more does the Christian religion teach us to make conscience of this oath, to which God is not only a witness, but a party.

II. We call it the Lord's Supper, and very pro-

perly, for so the Scripture calls it, 1 Cor. xi. 20. where the apostle, reproving the irregularities that were among the Corinthians in the administration of this ordinance, tells them, *This is not to eat the Lord's supper.*

1. It is a supper. A supper is a stated meal for the body; this is so for the soul, which stands in as much need of its daily bread as the body does. Supper was then accounted the principal meal; this ordinance is so among Christ's friends, and in his family it is the most solemn entertainment. It is called a supper, because it was first instituted in the evening, and at the close of the passover supper; which, though it tie not us always to administer it about that time, because it would be inconvenient for religious assemblies; yet it signifies, (1.) That Christ now, in the end of the world, in the declining part of its day, as the great evening sacrifice, *has appeared to put away sin*, Heb. ix. 26. This glorious discovery was reserved for us, *upon whom the ends of the world are come*, 1 Cor. x. 11. (2.) That comfort in Christ is intended for those only who dwell in God's house, who are night lodgers there, and not only day visitants; and for those only who have done the work of the day, in its day, according as the duty of every day required. They only that work with Christ, shall eat with him. (3.) That the chief blessings of the new covenant are reserved for the evening of the day of our life. The everlasting feast is a supper, designed for us when we have accomplished as a hireling our day, and come home at night.

2. It is the Lord's supper, the Lord Christ's supper. The apostle, in his discourse concerning this ordinance, (1 Cor. xi. 23, &c.) all along calls Christ the Lord, and seems to lay an emphasis on it. For as the ordaining of this sacrament was an act of his dominion, and as his churches' Lord he appointed it; so, in receiving this sacrament, we own his dominion, and acknowledge him to be our Lord. This also puts an honour upon the ordinance, and makes it look truly great, however to a carnal eye it have no form nor comeliness, that it is the supper of the Lord. The sanction of this ordinance is the authority of Christ; the substance of this ordinance is the grace of Christ. It is celebrated in obedience to him, in remembrance of him, and for his praise. Justly it is called the Lord's supper; for it is the Lord Jesus that sends the invitation, makes the provision, gives the entertainment. In it we feed upon Christ, for he is the *Bread of Life;* we feed with Christ, for he is our Beloved, and our Friend, and he it is that bids us welcome to his table. In it, Christ sups with us, and we with him. He does us the honour to sup with us, though he must bring his own entertainment along with him. He gives us the happiness of supping with him upon the dainties of heaven, Rev. iii. 20.

Let our eye therefore be to the Lord, to the Lord Christ, and to the remembrance of his name, in this ordinance. We see nothing here, if we see not the beauty of Christ; we taste nothing here, if we taste not the love of Christ. The Lord must be looked upon as the *Alpha* and the *Omega, the beginning and the end*, and all in all in this solemnity. If we receive not Christ Jesus the Lord here, we have the supper, but not the Lord's supper.

III. We call it the Communion, the Holy Communion. And justly do we call it so; for,

1. In this ordinance we have communion with Christ our head; *Truly our fellowship* is with him, 1 John i. 3. He here manifests himself to us, and gives out to us his graces and comforts: we here set ourselves before him, and tender him the grateful return of love and duty. A kind correspondence between Christ and our souls is kept up in this ordinance; such as our present state will admit. Christ, by his word and Spirit, abides in us; we, by faith and love, abide in him. Here, therefore, where Christ seals his word, and offers his Spirit, and where we exercise our faith, and have our love inflamed, there is communion between us and Christ.

This communion supposes union; this fellowship supposes friendship; for *can two walk together except they be agreed?* Amos iii. 3. We must therefore, in the bond of an everlasting covenant, join ourselves to the Lord, and entwine interests with him, and then, pursuant thereto, concern him in all the concerns of our happiness, and concern ourselves in all the concerns of his glory; and this is communion.

2. In this ordinance we have communion with the universal church, even *with all that in every place call on the name of Jesus Christ our Lord, both theirs and ours*, 1 Cor. i. 2. Hereby we profess, testify, and declare, that *we being many, are one bread and one body*, by virtue of our common relation to one Lord Jesus Christ; *for we are all partakers of that one bread*, Christ the bread of life, signified and communicated in the sacramental bread, 1 Cor. x. 17. All true Christians, though they are many, yet they are one, and we express our consent to, and complacency in, that union, by partaking of the Lord's supper. I say, though they are many, that is, though they are numerous, yet as a vast number of creatures make one world, governed by one providence, so a vast number of Christians make one church, animated by one spirit, the soul of that great body. Though they are various, far distant from each other in place, of distinct societies, different attainments, and divers apprehensions in lesser things, yet all meeting in Christ they are one. They are all incorporated in one and the same covenant, and stamped with one and the same image, partakers of the same new and divine nature, and all entitled to one and the same inheritance. In the Lord's supper we are *made to drink into one spirit*, (1 Cor.

xii. 13.) and therefore, in attending on that ordinance, we are concerned not only to preserve, but to cultivate and improve, Christian love and charity; for what will this badge of union avail us, without the unity of the Spirit.

IV. We call it the Eucharist; so the Greek church called it, and we from them. It signifies a thanksgiving; and it is so called,

1. Because Christ, in the institution of it, *gave thanks*, 1 Cor. xi. 24. It should seem that Christ frequently offered up his prayers in the form of thanksgivings, John xi. 41. *Father, I thank thee that thou hast heard me;* and so he blessed the bread and the cup, by giving thanks over them; as the true Melchisedec, who, when he brought forth bread and wine to Abraham, blessed the Most High God, Gen. xiv. 18, 20. Though our Saviour, when he instituted the sacrament, had a full prospect of his approaching sufferings, with all their aggravations, yet he was not thereby indisposed for thanksgiving; for praising God is a work that is never out of season. Though the Captain of our salvation was now but girding on the harness, yet he gives thanks as though he had put it off, being confident of a glorious victory; in the prospect of which, even before he took the field, he did in this ordinance divide the spoils among his followers, and *gave gifts unto men*, Ps. lxviii. 18.

2. Because we, in the participation of it, must give thanks likewise. It is an ordinance of thanksgiving appointed for the joyful celebrating of the Redeemer's praises. The sacrifice of atonement Christ himself offered once for all, and it must not, it cannot, be repeated; but sacrifices of acknowledgment Christians must offer daily, that is, *the fruit of our lips, giving thanks to his name*, Heb. xiii. 15. The cup of salvation must be a cup of blessing, with which, and for which, we must bless God, as the Jews were wont to do very solemnly at the close of the passover supper; at which time Christ chose to institute this sacrament, because he intended it for a perpetual thanksgiving, till we come to the world of praise.

Come, therefore, and let us sing unto the Lord in this ordinance; let the high praises of our Redeemer be in our mouths, and in our hearts. Would we have the comfort, let him have the praise, of the great things he has done for us. Let us remember, that thanksgiving is the business of the ordinance, and let that turn our complaints into praises; for, whatever matter of complaint we find in ourselves, in Christ we find abundant matter for praise; and that is the pleasant subject which in this ordinance we should dwell upon.

V. We call it the Feast, the Christian Feast. *Christ our passover being sacrificed for us*, in this ordinance we keep the feast, 1 Cor. v. 8. They who communicate are said to *feast with us*, Jude 12. This name, though not commonly used, yet is very significant; for it is such a supper as is a feast. Gospel preparations are frequently compared to a feast, as Luke xiv. 16. The guests are many, the invitation solemn, and the provision rich and plentiful, and therefore fitly it is called a feast, a feast for souls. *A feast is made for laughter*, Eccl. x. 19. so is this for spiritual joy; the wine here is designed to make glad the heart. A feast is made for free conversation, so is this for communion between heaven and earth; at this banquet of wine, the golden sceptre is held out to us, and this fair proposal made, *What is thy petition, and it shall be granted thee?*

Let us see what kind of feast it is.

1. It is a royal feast; a feast *like the feast of a king*, (1 Sam. xxv. 36.) that is, a magnificent feast, like that of king Ahasuerus, (Esth. i. 3—5.) a feast for all his servants, and designed, as that was, not only to show his good will to those whom he feasted, but to *show the riches of his glorious kingdom, and the honour of his excellent majesty*. The treasures hid in Christ, even his unsearchable riches, are here set open, and the glories of the Redeemer illustriously displayed. He, who is King of kings, and Lord of lords, here issues out the same orders that we find him giving, Rev. xix. 16, 17. *Come, gather yourselves together, to the supper of the great God;* and that must needs be a great supper. The wisest of kings introduces Wisdom herself, as a queen or princess, making this feast, (Prov. ix. 1, 2.) *Wisdom hath killed her beasts, and mingled her wine.* At a royal feast the provision, we may be sure, is rich and noble, such as becomes a king to give, though not such as we beggars are to expect; the welcome also, we may be sure, is free and generous: Christ gives like a king.

Let us remember, that in this ordinance we *sit to eat with a Ruler*, with the Ruler of rulers, and therefore must *consider diligently what is before us*, and observe decorum, Prov. xxiii. 1. He is a King that comes in to see the guests, (Matt. xxii. 11.) and therefore we are concerned to behave ourselves well.

2. It is a marriage feast: it is a feast made by a king at the marriage of his son; so our Saviour represents it, (Matt. xxii. 2, 3.) not only to declare it exceeding rich and sumptuous, and celebrated with extraordinary expressions of joy and rejoicing, but because the covenant, here sealed between Christ and his church, is a marriage covenant, such a covenant as makes two one, (Eph. v. 31, 32.) a covenant founded in the dearest love, founding the nearest relation, and designed to be perpetual. In this ordinance, (1.) We celebrate the memorial of the virtual espousals of the church of Christ, when he died upon the cross, *to sanctify and cleanse it, that he might present it to himself*, Eph. v. 26. That was the day of his espousals, the day of the gladness of his heart. (2.) The actual espousals of believing

souls to Christ are here solemnized, and that agreement ratified, (Cant. ii. 16.) *My Beloved is mine, and I am his.* The soul that renounces all other lovers which stand in competition with the Lord Jesus, and joins itself by faith and love to him only, is in this ordinance presented as a chaste virgin to him, 2 Cor. xi. 2. (3.) A pledge and earnest of the public and complete espousals of the church of Christ at his second coming, is here given: then the *marriage of the Lamb comes,* (Rev. xix. 7.) and we, according to his promise, hereby declare that we look for it.

If we come to a marriage feast, we must not come without a wedding garment, that is, a frame of heart and a disposition of soul agreeable to the solemnity; conforming to the nature, and answering the intentions, of the gospel, as it is exhibited to us in this ordinance. Holy garments, and garments of praise, are the wedding garments: put on Christ, put on the new man, these are the wedding garments. In these we must, with our lamps in our hands, as the wise virgins, go forth with all due observance, to attend the royal bridegroom.

3. It is a feast of memorial, like the Feast of the Passover, of which it is said, (Exod. xii. 14.) *This day shall be unto you for a memorial, and you shall keep it a feast of the Lord——a feast by an ordinance for ever.* The deliverance of Israel out of Egypt, was a work of wonder never to be forgotten: the feast of unleavened bread was therefore instituted to be annually observed throughout all the ages of the Jewish church, as a solemn memorial of that deliverance, that the truth of it, being confirmed by this traditional evidence, might never be questioned, and that the remembrance of it, being frequently revived by this service, might never be lost by tract of time. Our redemption by Christ from sin and hell, is a greater work of wonder than that was, more worthy to be remembered, and yet (the benefits that flow from it being spiritual) more apt to be forgotten: this ordinance was therefore instituted, (and instituted in the close of the Passover Supper, as coming in the room of it,) to be a standing memorial in the church of the glorious achievements of the Redeemer's cross, the victories obtained by it over the powers of darkness, and the salvation wrought by it for the children of light. Thus *the Lord hath made his wonderful works to be remembered,* Ps. cxi. 4.

4. It is a feast of dedication. Solomon made such a feast for all Israel, when he dedicated the temple, (1 Kings viii. 65.) as his father David had done, when he brought the ark into the tabernacle, 2 Sam. vi. 19. Even the children of the captivity kept the dedication of the house of God with joy, Ezra vi. 16. In the ordinance of the Lord's supper we dedicate ourselves to God as living temples, *temples of the Holy Ghost,* separated from every thing that is common and profane, and entirely devoted to the service and honour of God in Christ; to show that we do this with cheerfulness and full satisfaction; and, that it may be done with an agreeable solemnity, this feast is appointed for the doing of it, that we may, like the people of Israel, when Solomon dismissed them from his feast of dedication, go *to our tents joyful and glad of heart, for all the goodness that the Lord has done for* David *his servant, and for* Israel *his people.*

5. It is a feast upon a sacrifice. This methinks is as proper a notion of it as any other. It was the law and custom of sacrifices, both among the Jews, and in other nations, that when the peace-offering was slain, the blood sprinkled, the fat, and some select parts of it, burnt upon the altar, and the priest had his share out of it; then the remainder was given back to the offerer, on which he and his family and friends feasted with joy. Hence we read of Israel after the flesh, eating the sacrifices, and so partaking of the altar, (1 Cor. x. 18.) that is, in token of their partaking of the benefits of the sacrifice, and their joy therein. And this eating of the sacrifices was a religious rite, expressive of their communion with God in and by the sacrifice.

Now, (1.) Jesus Christ is the great and only sacrifice, who by being *once offered, perfected for ever them which are sanctified,* and this offering never needs to be repeated; that once was sufficient.

(2.) The Lord's supper is a feast upon this sacrifice, in which we *receive the atonement,* as the expression is; (Rom. v. 11.) that is, we give consent to, and take complacency in, the method which Infinite Wisdom has taken of justifying and saving us, by the merit and mediation of the Son of God incarnate. In feasting upon the sacrifice, we apply the benefit of it to ourselves, and ascribe the praise of it to God with joy and thankfulness.

6. It is a feast upon a covenant. The covenant between Isaac and Abimelech was made with a feast, (Gen. xxvi. 30, 31.) so was that between Laban and Jacob, (Gen. xxxi. 46, 54.) and the feasting upon the sacrifices was a federal rite, in token of peace and communion between God and his people. In the Lord's supper we are admitted to feast with God, in token of reconciliation between us and him through Christ. Though we have provoked God, and been enemies to him in our minds by wicked works, yet he thus graciously provides for us, to show that now he has reconciled us to himself, Col. i. 21. His enemies hungering, he thus feeds them; thirsting, he thus gives them drink; which, if like *coals of fire heaped upon their heads,* it melt them into a compliance with the terms of his covenant, they shall thenceforth, as his own familiar friends, eat bread at his table continually, till they come to sit down with him at his table in his kingdom.

CHAPTER II.

THE NATURE OF THIS ORDINANCE.

WHEN the Jews, according to God's appointment, observed the passover yearly throughout their generations, it was supposed their children would ask them, *What mean ye by this service?* And they were directed what answer to give to that inquiry, Exod. xii. 26, 27. The question may very fitly be asked concerning our gospel passover, *What mean ye by this service?* We come together in a public and select assembly of baptized Christians, under the conduct and presidency of a gospel minister; we take bread and wine, sanctified by the word and prayer, and we eat and drink together in a solemn religious manner, with an eye to a divine institution, as our warrant and rule in so doing: this we do often; this all the churches of Christ do, and have done in every age from the death of Christ down to this day, and we doubt not but it will continue to be done till time shall be no more. Now what is the true intent and meaning of this ordinance? What did Christ design it for in the institution, and what must we aim at in the observance, of it?

It was appointed to be a commemorating ordinance, and a confessing ordinance; a communicating ordinance, and a covenanting ordinance.

I. The ordinance of the Lord's supper is a commemorating ordinance. This explication our Lord himself gave of it when he said, (Luke xxii. 19.) *Do this in remembrance of me.* Εις την εμην αναμνησιν—*do it for a memorial,* do it *for a remembrance, of me.* In this ordinance he has recorded his name for ever, and this is his memorial throughout all generations. We are to do this,

1. In remembrance of the person of Christ, as an absent friend of ours.——It is a common ceremony of friendship, to lay up something in remembrance of a friend we have valued, which, we say, we keep for his sake, when he is gone, or is at a distance; as it is usual likewise to drink to one another, remembering such a friend that is absent. Jesus Christ is our beloved, and our friend; the best friend that ever souls had: he is now absent; he has left the world and is gone to the Father, and the heavens must contain him till the time of the restitution of all things. Now this ordinance is appointed for a remembrance of him. We observe it in token of this, that though the blessed Jesus be out of sight, he is not out of mind. He that instituted this ordinance, did as it were engrave this upon it for a motto,

When this you see,
Remember me.

Remember him! Is there any danger of our forgetting him? If we were not wretchedly taken up with the world and the flesh, and strangely careless in the concerns of our souls, we could not forget him. But, in the consideration of the treachery of our memories, this ordinance is appointed to remind us of Christ.

Ought we not to remember, and can we ever forget, such a friend as Christ is? a friend that is our near and dear relation; bone of our bone, and flesh of our flesh, and not ashamed to call us brethren? A friend in covenant with us, who puts more honour upon us than we deserve, when he calls us his servants; and yet is pleased to call us friends. John xv. 15. a friend that has so wonderfully signalized his friendship and commended his love? He has done that for us, which no friend we have in the world did, or could do for us; he has laid down his life for us then, when the redemption of our souls was grown so precious, as otherwise to have ceased for ever. Surely we must forget ourselves, if ever we forget him, since our happiness is entirely owing to his kindness

Ought we not to remember, and can we ever forget, a friend who, though he be absent from us, is negociating our affairs, and is really absent for us? He is gone, but he is gone upon our business; as the forerunner, he is for us entered: he is gone to *appear in the presence of God for us,* as our advocate; is gone to *prepare a place for us,* as our agent. May we be unmindful of him, who is always mindful of us; and who, as the great High Priest of our profession, bears the names of all his spiritual Israel on his breastplate, near his heart, within the veil?

Ought we not to remember, and can we ever forget, a friend, who though he now be absent, will be absent but a while? We see him not, but we expect to see him shortly, when he will come in the clouds, and every eye shall see him; will come to receive us to himself, to share in his joy and glory. Shall we not be glad of any thing that helps us to remember him, who not only remembered us once in our low estate, but, having once remembered us, will never forget us? Shall not his name be written in indelible characters upon the tables of our hearts, who has *graven us upon the palms of his hands?* Surely we must continually remember our Judge and Lord, when behold, *The Lord is at hand,* and *the Judge standeth before the door.* Thus must we show him forth till he comes; for he comes quickly.

2. We are to do this in remembrance of the death of Christ, as an ancient favour done us. This ordinance was instituted in the night wherein our Master was betrayed, (that *night of observations,* as the first passover night is called, Exod. xii. 42.) which intimates the special reference this ordinance was to have to that which was done that night and the day following. In it we are to know Christ and him crucified, (1 Cor. ii. 2.) and to remember his sufferings, to remember his bonds in a special manner. All

the saints and all the churches could not see Christ upon the cross, therefore in this ordinance that great transaction is set before us, upon which the judgment of this world turned, (John xii. 31.) *Now is the judgment of this world.*

Here we *remember* the dying of the Lord Jesus; that is,

(1.) We endeavour to preserve the memory of it in the church, and to transmit it pure and entire through our age, to the children which shall be created; that the remembrance of it may be ever fresh, and may not die in our hands. That good thing which was committed to us as a trust, we must thus carefully keep, and faithfully deliver down to the next generation; evidencing that we firmly believe and frequently think of Christ's dying for us, and desiring that those who shall come after us may do so too.

(2.) We endeavour to revive and excite the remembrance of it in our own hearts. The ordinance was intended to stir up our pure minds, (our impure minds we have too much reason to call them,) *by way of remembrance*, as the expression is, 2 Pet. iii. 1. That giving so earnestly heed to the things that belong to the great salvation, as the solemnity of this ordinance calls for, we may *not at any time let them slip*, or, if we do, we may in the use thereof speedily recover them, Heb. ii. 1, 3. The instituted images of Christ crucified are in this ordinance very strong and lively, and proper to make deep impressions of his grace and love upon the minds which are prepared to receive them, and such as cannot be worn out.

We see then what we have to do in our attendance upon this ordinance; we must remember the sufferings of Christ there, else we do nothing.

[1.] This supposes some acquaintance with Christ crucified; for we cannot be said to remember that which we never knew. The ignorant therefore, to whom the great things of the gospel are as a strange thing, which they are not concerned to acquaint themselves with, cannot answer the intention of this ordinance; but they offer the blind for sacrifice, not discerning the Lord's body, and the breaking of it. It concerns us therefore to cry after this knowledge, and to labour after a clearer insight into the mystery of our redemption by the death of Christ: for, if we be ignorant of this, and rest in false and confused notions of it, we are unworthy to wear the Christian name, and to live in a Christian nation.

[2.] It implies a serious thought and contemplation of the sufferings of Christ, such as is fed and supplied with matter to work upon, not from a strong fancy, but from a strong faith. Natural passions may be raised, by the power of imagination representing the story of Christ's sufferings as very doleful and tragical, but pious and devout affections are best kindled by the consideration of Christ's dying as a propitiation for our sins, and the Saviour of our souls; and this is the object of faith, not of fancy. We must here look unto Jesus, as he is lifted up in the gospel, take him as the word makes him, and so behold him.

[3.] This contemplation of the sufferings of Christ must make such an impression upon the soul, as to work it into a fellowship with, and conformity to, Christ in his sufferings. This was the knowledge and remembrance of Christ which blessed Paul was ambitious of, to *know Christ, and the fellowship of his sufferings*, (Phil. iii. 10.) and we all by our baptism are in profession *planted together in the likeness of his death*, Rom. vi. 5. Then we do this in remembrance of Christ effectually, when we experience the death of Christ killing sin in us, mortifying the flesh, weaning us from this present life, weakening vicious habits and dispositions in us, and the power of Christ's cross, both as a moral argument, and as the spring of special grace, *crucifying us to the world, and the world to us*, Gal. vi. 14. When, in touching the hem of his garment, we find (like that good woman, Mark v. 27.) *virtue comes out of him* to heal our souls, then we rightly remember Christ crucified.

II. It is a confessing ordinance. If the *heart believe unto righteousness*, hereby *confession is made unto salvation*, Rom. x. 10. The Lord's supper is one of the peculiarities of our holy religion, by the observance of which, the professors of it are distinguished from all others. Circumcision, which was the initiating ordinance among the Jews, by leaving its mark in the flesh, was a lasting badge of distinction; baptism, which succeeds it, leaves no such indelible character in the body; but the Lord's supper is a solemnity by which we constantly avow the Christian name, and declare ourselves not ashamed of the banner of the cross, under which we were listed, but resolve to continue Christ's faithful servants and soldiers to our lives' end, according to our baptismal vow.

In the ordinance of the Lord's supper we are said to show the Lord's death, (1 Cor. xi. 26.) that is,

1. We hereby profess our value and esteem for Christ crucified. Καταγγελλετε,—*ye show it forth*, with commendation and praise, so the word sometimes signifies. The cross of Christ was to the Jews a stumbling-block, because they expected a Messiah in temporal pomp and power. It was *to the Greeks foolishness*, because the doctrine of man's justification and salvation by it was not agreeable to their philosophy. The wisdom of this world, and the princes of it, judged it absurd to expect salvation by one that died a captive, and honour by one that died in disgrace; and turned it to the reproach of Christians, that they were the disciples and followers of one that was *hanged upon a tree* at *Jerusalem*. They who put him to such an ignominious death,

and loaded him with all the shame they could put upon him, hoped thereby to make every one shy of owning him, or expressing any respect for him: but the wisdom of God so ordered it, that the cross of Christ is that which above any thing else Christians have cause to glory in, Gal. vi. 14. Such are the fruits, the purchases, the victories, the triumphs of the cross, that we have reason to call it our crown of glory, and diadem of beauty. The politicians thought it had been the interest of Christ's followers to have concealed their Lord's death, and that they should have endeavoured to bury it in forgetfulness; but instead of that, they appointed to show forth their Lord's death, and to keep it in everlasting remembrance before angels and men.

This then we mean, when we receive the Lord's supper: we thereby solemnly declare, that we do not reckon the cross of Christ any reproach to Christianity, and that we are so far from being ashamed of it, that, whatever constructions an unthinking, unbelieving world may put upon it, to us it is the *wisdom of God, and the power of God;* it is all our salvation, and all our desire. We think never the worse of Christ's holy religion, for the ignominious death of its great author; for we see God in it glorified, man by it saved. *Then is the offence of the cross ceased;* then is the reproach of it rolled away for ever.

2. We hereby profess our dependence upon, and confidence in, Christ crucified. As we are not ashamed to own him, so we are not afraid to venture our souls, and their eternal salvation, with him; believing him *able to save to the uttermost all that come to God by him*, and as willing as he is able; and making confession of that faith. By this solemn rite, we deliberately and of choice put ourselves under the protection of his righteousness, and the influence of his grace, and the conduct and operation of his Holy Spirit. The concerns that lie between us and God, are of vast consequence; our eternal weal or woe depends upon the right management of them: now hereby we solemnly declare, that having laid them near our own hearts, in a serious care about them, we choose to lodge them in the Redeemer's hands, by a judicious faith in him, which we can give a good reason for. God having declared himself well pleased in him, we hereby declare ourselves well pleased in him too: God having committed all judgment to the Son, we hereby commit all our judgment to him likewise, as the sole referee of the great cause, and the sole trustee of the great concern; *knowing whom we have believed, even one who is able*, and faithful, *to keep* what we have committed to him *against that day*, that great day when it will be called for, 2 Tim. i. 12.

This then we mean, when we receive the Lord's supper: we confess that Jesus Christ is Lord, and own ourselves to be his subjects, and put ourselves under his government: we confess that he is a skilful physician, and own ourselves to be his patients, resolving to observe his prescriptions: we confess that he is a faithful advocate, and own ourselves to be his clients, resolving to be advised by him in every thing. In a word, in this ordinance we profess that we are not ashamed of the gospel of Christ, nor of the cross of Christ; in which his gospel is all summed up; knowing it to be *the power of God unto salvation, to all them that believe*, Rom. i. 16. and having found it so to us.

III. It is a communicating ordinance. Here are not only gospel truths represented to us, and confessed by us, but gospel benefits offered to us, and accepted by us; for it is not only a faithful saying, but well worthy of all acceptation, that Christ Jesus died to save sinners, 1 Tim. i. 15. This is the explication which the apostle gives of this ordinance, (1 Cor. x. 16.) *The cup of blessing which we bless*, that is, which we pray to God to bless, which we bless God with and for, and in which we hope and expect that God will bless us, it *is the communion* (κοινωνια—*the communication*) *of the blood of Christ; the bread which we break is the communion*, or communication, *of the body of Christ*, which was not only broken for us upon the cross, when it was made an offering for sin, but it is broken to us, as the children's bread is broken to the children, in the everlasting gospel, wherein it is made the food of souls.

By the body and blood of Christ, which this ordinance is the communion of, we are to understand all those precious benefits and privileges, which were purchased for us by the death of Christ, and are assured to us upon the gospel terms in the everlasting covenant. When the sun is said to be with us, and we say we have the sun, as in the day, as in the summer, it is not the body and bulk of the sun that we have, but his rays and beams are darted down upon us, and by them we receive the light, warmth, and influence of the sun; and thus the sun is communicated to us, according to the law of creation: so, in this ordinance, we are *partakers of Christ;* (Heb. iii. 14.) not of his real body and blood, it is senseless and absurd, unchristian and inhuman, to imagine so; but of his merit and righteousness for our justification, his spirit and grace for our sanctification. We must not dream of ascending up into heaven, or of going down to the deep, to fetch Christ into this ordinance, that we may partake of him: no, *the word is nigh thee*, and Christ in the word, Rom. x. 6—8.

Unworthy receivers, that is, those who resolve to continue in sin, because grace has abounded, partake of the guilt of Christ's body and blood, and have communion with those who crucified him; for, *as much as in them lies*, they *crucify him afresh*, Heb. vi. 6. What they do, speaks such ill thoughts of Christ, that we may conclude, if they had been at

Jerusalem when he was put to death, they would have joined with those that cried, *Crucify him, crucify him.*

But humble and penitent believers partake of the blessed fruits of Christ's death; his body and blood are their food, their physic, their cordial, their life, their all. All the riches of the gospel are virtually in them.

1. Christ, and all his benefits, are here communicated to us. Here is not only bread and wine set before us to be looked at, but given to us to be eaten and drank; not only Christ made known to us, that we may contemplate the mysteries of redemption, but Christ made over to us, that we may participate of the benefits of redemption. God, in this ordinance, not only assures us of the truth of the promise, but, according to our present case and capacity, conveys to us by his Spirit the good things promised. Receive Christ Jesus the Lord, Christ and a pardon, Christ and peace, Christ and grace, Christ and heaven: it is all your own, if you come up to the terms on which it is offered in the gospel.

Fountains of life are here broken up, wells of salvation are here opened; the stone rolled away from the well's mouth, and you are called upon to come and draw water with joy. The well is deep; but this ordinance is a bucket, by which it is easy to draw. Let us not forsake these living streams for puddle water. *Breasts of consolation* are here drawn out to us, from which we may suck and be satisfied. These are wisdom's gates, where we are appointed to wait for wisdom's gifts: and we shall not wait in vain.

2. Christ, and all his benefits, are here to be received by us. If we do indeed answer the intention of the ordinance, in receiving the bread and wine, we accept the offer that is made us: "Lord, I take thee at thy word; be it unto thy servant according to it." We hereby interest ourselves in Christ's mediation between God and man, and take the benefit of it, according to the tenor of the everlasting gospel. Christ, in this ordinance, is graciously condescending to show us the print of the nails, and the mark of the spear, to show us his pierced hands, his pierced side, those tokens of his love and power as Redeemer: we, by partaking of it, comply with his intentions, we consent to him, and close with him, saying, as Thomas did, (John xx. 28.) *My Lord, and my God!* None but Christ. None but Christ.

We here, likewise, set ourselves to participate of that spiritual strength and comfort, which through grace flow into the hearts of believers, from their interest in Christ crucified. The gospel of Christ here solemnly exhibited, is meat and drink to our souls; it is bread, that strengthens man's heart, and is the staff of life; it is wine, that makes glad the heart, and revives the spirit. Our spiritual life is supported and maintained, and the new man enabled for its work and conflicts, by the spiritual benefits which here we communicate of, as the natural life and the natural body is by our necessary food. From the fulness that is in Christ crucified, we here derive grace for grace; grace for gracious exercises, as the branches derive sap from the root, and as the lamps derive oil from the olive-tree, (Zech. iv. 11, 12. John i. 16.) and so, like healthy growing children, *are nourished up in the words of faith and of good doctrine,* (1 Tim. iv. 6.) till we are *come to the perfect man, to the measure of the stature of the fulness of Christ.* Thus it is our communion with, and communicating, Christ's body and blood.

IV. It is a covenanting ordinance. *This cup,* our Saviour tells us, (that is, this ordinance,) *is the New Testament,* (Luke xxii. 20.) not only pertaining to the New Testament, but containing it: it has the whole New Testament in it, and is the sum and substance of it. The word διαθηκη signifies both a *testament,* and a *covenant:* in general, it is an instrument, by which a right passes and is conveyed, and a title to some good thing given. The gospel revelation of God's grace and will, is both a *testament* and a *covenant;* and the Lord's supper has a reference to it, as both.

1. It is the new testament. The everlasting gospel is Christ's last will, by which he has given and bequeathed a great estate to his family on earth, with certain precepts and injunctions, and under certain provisos and limitations. This will is become of force by *the death of the Testator,* (Heb. ix. 16, 17.) and is now unalterable: it is proved in the court of heaven, and administration given to the blessed Spirit, who is as the executor of the will; for of him the Testator said, (John xvi. 14.) *He shall receive of mine, and show it unto you.* Christ having purchased a great estate by the merit of his death, by his testament he left it all to his poor relations, who have need enough of it, and for whom he bought it; so that all those who can prove themselves related to Christ, by their being born from above, (John iii. 3.) their partaking of a divine nature, (2 Pet. i. 4.) and their doing the will of God, (Matt. xii. 50.) may claim the estate by virtue of the will, and shall be sure of a present maintenance, and a future inheritance out of it.

The Lord's supper is this new testament, it is not only a memorial of the Testator's death, but is the seal of the testament. A true copy of it, attested by this seal, and pleadable, is hereby given into the hands of every believer, that he may have strong consolation. The general record of the New Testament, which is common to all, is hereby made particular.

(1.) The charge given by the will is hereby applied and enforced to us. The Testator has charged us to remember him, has charged us to follow him whithersoever he goes; he has charged us to love one ano-

ther, (John xiii. 34.) and the estate he has left us is so devised, as not to give any occasion to quarrel, but rather to be a bond of union. He has charged us to espouse his cause, serve his interest, and concern ourselves in his concernments in the world, to seek the welfare of the great body, and all the members of it. He has likewise charged us to expect and prepare for his second coming: his word of command is, *Watch*. Now in the Lord's supper we are reminded of this charge, and bound afresh faithfully to observe whatsoever Christ has commanded, as the Rechabites kept the command of their father, Jer. xxxv. 6, 8.

(2.) The legacies left by the will are hereby particularly consigned to us; paid in part, and the rest secured to be paid when we come to age, even at the time appointed by the Testator. What is left for us is not only sufficient to answer the full intention of the will, enough for all, enough for each, but it is left in good hands, in the hands of the Spirit of truth, who will not deal unfaithfully with is; for, as Christ tells us, (John xiv. 17.) *We know him.* Nay, Christ himself is risen from the dead, to be the overseer of his own will, and to see it duly executed, so that we are in no danger of losing our legacies, unless by our own default. These are good securities, and what we may with abundant satisfaction rely upon; and yet our Lord Jesus, *more abundantly to show to the heirs of promise the immortality of his counsel, has confirmed it by an oath*, (by a sacrament, which is his oath to us, as well as ours to him,) *that by all those immutable things, in which it is impossible for God to lie, we might have strong consolation*, who have ventured our all in the New Testament, Heb. vi. 17, 18.

2. It is the new covenant.——Though God is our sovereign Lord and Owner, and we are in his hand as the clay in the hands of the potter, yet he condescends to deal with us about our reconciliation and happiness in the way of a covenant, that they which are saved may be the more comforted, and they which perish may be rendered the more inexcusable. The tenor of this covenant is, (Acts xvi. 31.) *Believe in the Lord Jesus Christ, and thou shalt be saved.* Salvation is the great promise of the covenant, believing in Christ the great condition of the covenant. Now this cup is the covenant, that is, it is the seal of the covenant. There seems to be an allusion to that solemnity which we read of, Exod. xxiv. 7, 8. *Moses* read the book of the covenant in the audience of the people, and the people declared their consent to it, saying, *All that the Lord hath said we will do, and will be obedient:* and then Moses took the blood and sprinkled it upon the people, part of it having before been sprinkled on the altar, and said, *Behold the blood of the covenant, which the Lord hath made with you, concerning all these words.* Thus the covenant being made by sacrifice, (Ps. l. 5.) and the blood of the sacrifice being sprinkled both upon the altar of God, and upon the representatives of the people, both parties did, as it were, interchangeably put their hands and seals to the articles and agreement. So the blood of Christ having satisfied for the breach of the covenant of innocency, and purchased a new treaty, and being the sacrifice by which the covenant is made, is fitly called, *The blood of the covenant.* Having sprinkled this blood upon the altar in his intercession, when by his own blood he entered in once into the holy place, he does in this sacrament sprinkle it upon the people: as the apostle explains this mystery, Heb. ix. 12—20.

A bargain is a bargain, though it be not sealed. but the sealing is the ratification and perfection of it. The internal seal of the covenant, as administered to true believers, is *the Spirit of promise*, (Eph. i. 13.) *whereby we are sealed to the day of redemption*, Eph. iv. 30. But the external seals of the covenant, as administered in the visible church, are the sacraments, particularly this of the Lord's supper. Sealing ordinances are appointed to make our covenant with God the more solemn, and consequently the more affecting, and the impressions of it the more abiding. The covenant of grace is the covenant *never to be forgotten*, (Jer. v. 50.) This ordinance therefore was instituted to assure us that God never will forget it, and to assist us that we never may forget it. It is the seal of the new covenant, that is,

(1.) God does in and by this ordinance seal to us to be to us a God. This article of the covenant is inclusive of all the rest: in giving himself to us, to be ours, he gives us all things, for he is God all-sufficient. This is the grant, the royal grant, which the Eternal God here seals, and delivers to true believers, as his act and deed. He gives himself to them, and empowers them to call him theirs. What God is in himself, he will be to them for their good. His wisdom is theirs, to counsel and direct them; his power is theirs, to protect and support them; his justice is theirs, to justify them; his holiness is theirs, to sanctify them; his goodness theirs, to love and supply them; his truth is the inviolable security of the promise; and his eternity the perpetuity of their happiness. He will be to them a Father, and they shall be his sons and daughters, dignified by the privileges of adoption, and distinguished by the Spirit of adoption. Their Maker is their Husband, and he has said, that he is married to them, and rejoices in them as the bridegroom in his bride, Isa. lxii. 4, 5. The Lord is their Shepherd, and the sheep of his pasture shall not want. He is the portion of their inheritance in the other world, as well as of their cup in this; he has prepared for them a city, and therefore is not ashamed to be called their God, Heb. xi. 16. compare Luke xx. 37.

(2.) We do in and by this ordinance seal to him, to be to him a people. We accept the relation by

our voluntary choice and consent, and bind our souls with a bond, that we will approve ourselves to him in the relation. We hereby resign, surrender, and give up our whole selves, body, soul, and spirit, to God, the Father, Son, and Holy Ghost, covenanting and promising that we will by his strength serve him faithfully, and walk closely with him in all manner of gospel obedience all our days. Claiming the blessings of the covenant, we put ourselves under the bonds of the covenant. *O Lord, truly I am thy servant, I am thy servant;* wholly, and only, and for ever thine. And this is the meaning of this service.

CHAPTER III.

AN INVITATION TO THIS ORDINANCE.

PLENTIFUL and suitable provision is made in this ordinance, out of the treasures of the Redeemer's grace; and ministers, as servants, are sent to bid to the feast; to invite those whom the Master of the feast has designed for his guests, and to hasten those who are invited to this *banquet of wine*, alluding to (Esth. vi. 14.) Wisdom has sent forth her maidens on this errand, and they have words put into their mouths, (Luke xiv. 17.) *Come, for all things are now ready:* This is our message.

I. We are to tell you *all things are ready, now* ready; *He that hath an ear, let him hear* this. All things are now ready in the gospel feast, that are proper for, or will contribute to, the full satisfaction of an immortal soul, that knows its own nature and interest, and desires to be truly and eternally happy, in the love and favour of its Creator.

1. *All things are ready;* all things requisite to a noble feast. Let us a little improve the metaphor.

(1.) There is a house ready for the entertainment of the guests, the gospel church, Wisdom's house, which she has *built upon seven pillars*, Prov. ix. 1. God has set up his tabernacle among men, and the place of this tent is enlarged, and made capacious enough, so that, though the table has been replenished with guests, yet *there is room*, Luke xiv. 22.

(2.) There is a table ready spread in the word and ordinances, like the table in the temple on which the shew-bread was placed, a loaf for every tribe The Scripture is written, the canon of it completed, and in it a full declaration made of God's good-will towards men; which he that runs may read.

(3.) There are lavers ready for us to wash in; as at the marriage feast in Cana, there were six water-pots set for purification, (John ii. 6.) lest the sense of pollutions contracted should deter us from the participation of these comforts. Behold, there is a fountain opened, (Zech. xiii. 1.) come and wash in it, that being purged from an evil conscience by the blood of Jesus, you may with humble confidence compass God's altar.

(4.) There are servants ready to attend you; and those are the ministers, whose work it is to direct you to the table, and to *give to every one their portion of meat in due season; rightly dividing the word of truth.* They are not masters of the feast, but only stewards, and *your servants for Christ's sake*, 2 Cor. iv. 5.

(5.) There is a deal of company already come; many have accepted the invitation, and have found a hearty welcome; why then should your place be empty? Let the communion of saints invite you into communion with Christ.

(6.) A blessing is ready to be craved. He is ready, that is, to bless the sacrifice, 1 Sam. ix. 13. The great High Priest of our profession, ever living to intercede for us, and attending continually to this very thing, is ready to command a blessing upon our spiritual food.

(7.) The Master of the feast is ready to bid you welcome; as ready as the father of the prodigal was to receive his repenting, returning son, whom he saw *when he was yet a great way off*, Luke xv. 20. God's ear is open to hear, his hand open to give, Isa. lxv. 24.

(8.) The provision is ready for your entertainment: *All things are ready.* [1.] For our justification. Divine justice is satisfied, an everlasting righteousness is brought in; an act of indemnity has passed the royal assent, and a pardoning office is erected, where all that can make it appear that they are interested in the general act, may sue out their particular charter of pardon. There is a plea ready, an advocate ready; *Behold, he is near that justifieth us*, Isa. l. 8. [2.] For our sanctification. There is a *fulness of grace* in Christ, from which we may *all receive.* The word of grace is ready as the means; the Spirit of grace is ready as the author; every thing ready for the mortifying of sin, the confirming of faith, and our furtherance in holiness. [3.] For our consolation. A well of living water is ready, if we can but see it; peace is left us for a legacy, which we may claim if we will; promises are given for our support, which, if we have not the benefit of, it is our own fault. There is something in the new covenant to obviate every grief, every challenge, every fear, if we will use it. [4.] For our salvation; ready to be revealed, 1 Pet. i. 5. Angels upon the wing are ready to convoy us; Jesus, standing at the Father's right hand, is ready to receive us; the many mansions are ready prepared for us. *All things are ready.*

2. All things are now ready, just now; for, *behold, now is the accepted time*, 2 Cor. vi. 2.

(1.) All things are now readier than they were under the law. Grace then lay more hid than it

does now, when life and immortality are brought to so clear a *light by the gospel.* Christ in a sacrament, is much readier than Christ in a sacrifice.

(2.) All things are now readier than they will be shortly if we trifle away the present season. Now the door of mercy stands open, and we are invited to come and enter; but it will shortly be shut. Now the golden sceptre is held out, and we are called to come and touch the top of it; but it will be otherwise, when the days of our probation are numbered and finished, and he that now says, *Come for a blessing*, will say, *Depart with a curse.*

II. We must call you to come: this is now the call, *Come, come.* The Spirit says, *Come;* and the bride says, *Come*; Rev. xxii. 17. Come to Christ in the first place, and then come to this ordinance. *All things are ready;* be not you unready.

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Dost thou live a carnal wicked life, in the service of sin and Satan, without fear, and without God in the world? *Light is come into the world;* and dost thou *love darkness rather*, not knowing, nor desiring to know, the way of the Lord, and the judgment of thy God? Art thou a drunkard, a swearer, a sabbath-breaker? Art thou an adulterer, a fornicator, or unclean person? Art thou a liar, a deceiver, a railer, or a contentious person? Art thou a mere drudge to the world, or a slave to any base lust? Does thy own conscience tell thee, *Thou art the man;* or would it not tell thee so, if thou wouldst suffer it to deal faithfully with thee?

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(2.) Know also, that thy condition is very miserable while thou debarrest thyself from this ordinance, and art, as polluted, put from this priesthood. How light soever thou mayst make of it, this is not of thy whoredoms, this is not of thy miseries, a small matter, that thou shuttest thyself out of covenant and communion with the God that made thee, and in effect disclaimest any interest in the Christ that bought thee, as if thou hadst taken the devil's words out of their mouths, *What have we to do with thee, Jesus, thou Son of God?* And if thou persist in it, so shall thy doom be; thou thyself hast decided it. If now it be as nothing to thee to be separated from the sheep of Christ, and excluded from their green pastures, yet it will be something shortly, when thou shalt accordingly have thy place among the goats, and thy lot with them for ever. Thou thinkest it no loss now to want the cup of blessing; because thou preferrest the cup of drunkenness before it: but what dost thou think of the cup of trembling, that will ere long be put into thy hand, if thou repent not? Thou hast no desire to the wine of the love of God, but choosest the puddle-water of sensual pleasures rather; but canst thou *drink of the wine of the wrath of God*, which shall be *poured out without mixture, in the presence of the Lamb?* Rev. xiv. 10. Thou thinkest thyself easy and happy, that thou art not under the bonds and checks of this ordinance; but dost not thou see thyself extremely miserable, whilst thou hast no right to the blessings and comforts of this ordinance? If there were not another life after this, thou mightest have some colour of blessing thyself thus in thy own wicked way, (and yet, if so, I should see no cause to envy thee,) but, wretched soul, *What wilt thou do in the day of visitation?* Thou that joinest thyself with the sinners in Zion, and choosest them for thy people, *Canst thou dwell with devouring fire? Canst thou inhabit everlasting burnings?* Isa. xxxiii. 14. May God, by his grace, open thine eyes, and give thee to see thy misery and danger before it be too late.

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turn to God in Christ; cast away from thee all thy transgressions; make thee a new heart; begin a new life: forsake the foolish and live: live to some purpose, and go in the way of understanding; and then, in Wisdom's name, I am to tell thee, that, notwithstanding all thy former follies, thou art welcome to her house, welcome to her table; freely welcome *to eat of her bread, and to drink of the wine which she hath mingled*, Prov. ix. 4—6. Now, at least, now, at last, *in this thy day, know the things that belong to thy peace.* Be wise for thyself, wise for thy own soul; and cheat not thyself into thy own ruin.

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(1.) Let me address this exhortation to young people, who were in their infancy baptized into the Christian faith, and have been well educated in the knowledge of God, and of his ways, and are now grown up to years of discretion; are capable of understanding what they do, of discerning between their right hand and their left in spiritual things, and of choosing and refusing for themselves accordingly; and who have had some good impressions made upon their souls by divine things, and some good inclinations toward God, and Christ, and heaven: such are invited to the table of the Lord, and called upon to come; for *all things are now ready*, and it is not good to delay.

You that are young, will you now be prevailed with to be serious, and resolved for God? You now begin to act with reason, and to put away childish things; you are come to be capable of considering, and you are thinking how you must live in this world; O that I could prevail with you to think first how you may live for another world! I am not persuading you to come rashly and carelessly to the Lord's table, as when you were little children you went to church for fashion's sake, and because your parents took you with them: but I am persuading you now, in the days of your youth, from a deep conviction of your duty and interest, and a serious concern about your souls and eternity, intelligently, deliberately, and with a fixed resolution, to join yourselves unto the Lord in an everlasting covenant, and then to come and seal that covenant at his table. You are now come to the turning time of life, to those years when ordinary people fix for their whole lives: I beg of you, for Christ's sake, and for your own precious souls' sake, that now you will turn to God, and fix for him, and set your faces heavenwards.

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you are now choosing other settlements, in callings, relations, and places of abode; why should you not now choose this settlement in the service of God, which will make all your other settlements comfortable? Choose you therefore this day whom you will serve, God or the world, Christ or the flesh; and be persuaded to bring the matter to a good issue: determine the debate in that happy resolve which the people of Israel came to, when they said, *Nay, but we will serve the Lord*, Josh. xxiv. 21. Why should not he, who is the first and the best, have the first and the best of your days? which, I am sure, you cannot bestow better, and which it is both your duty and interest to bestow thus.

[3.] What will you get by delaying it? You intend, some time or other, solemnly to give up yourselves unto the Lord in this ordinance, and you hope then to receive the benefit and comfort of it; but the tempter tells you, it is all in good time; and you dismiss your convictions, as Felix did Paul, (Acts xxiv. 25.) with a promise, that *at a more convenient season* you *will send for* them. You are ready to say, as the people did, (Hag. i. 2.) *The time is not come, the time that the Lord's house should be built.* You think you must build your own first; and what comes of those delays? Satan, ere you are aware, gets advantage by them, and cozens you of all your time, by cozening you of the present time. Your hearts are in danger of being hardened; the Spirit of grace may hereby be provoked to withdraw, and strive no more; and what will become of you, if death surprise you before your great work be done?

[4.] What better provision can you make for a comfortable life in this world, than by doing this great work betimes? You are setting out in a world of temptations, more than you think of; and how can you better arm yourselves against them, than by coming up to that fixed resolution, which will silence the tempter, with, *Get thee behind me, Satan?* When Naomi saw that Ruth was stedfastly resolved, she left off speaking to her. The counsel of the ungodly will not be so apt to court you to the way of sinners, and the seat of the scornful, when you have vowed yourselves set out in the way of God, and seated already at the table of the Lord. You are launching forth into a stormy sea; and this will furnish you with a blast. Your way lies through a vale of tears, and therefore you have need to be well stocked with comforts: and where can you stock yourselves better, than in an ordinance, which seals all the promises of the new covenant, and conveys all the happiness included in them.

And how shall I gain this point with young people? Will they be persuaded betimes to resolve for God and heaven? *Remember thy Creator*, remember thy Redeemer, *in the days of thy youth;* and then it is to be hoped thou wilt not forget them, nor will they forget thee, when thou art old.

Let me address this exhortation to those, whose inclinations are good, and their conversation blameless; but their desires are weak, and their affections cool and indifferent, and therefore they keep off from this ordinance. This is the character of very many; who are honest, but they want zeal and resolution enough to bring them under this engagement. They can give no tolerable reason why they do not come to the sacrament. It may be they have bought a piece of ground or a yoke of oxen; their hands are full of the world, and they are too busy; they are unsettled, or not settled to their minds; and this makes them uneasy, and they hope that therefore they may be excused. But the true reason is, they are slothful and dilatory, and the things that remain are ready to die; they cannot find in their hearts to take pains, the pains they know they must take in a work of this nature; they are not willing to be bound to that strictness, care and watchfulness, which this sacrament will oblige them to; they will be as they are, and make no advances: they have *hid their hands in their bosom, and it grieves them to bring it to their mouth again;* that is, they will not be at the pains to feed themselves, Prov. xxvi. 15.

What shall we say to rouse these sluggards; persuade them to press forward in their profession, *forgetting the things that are behind*, and not resting in them? Hear, ye virgins, who slumber and sleep, and let your lamps lie by neglected; hear the cry, *Behold, the bridegroom cometh!* cometh in this ordinance, to espouse you to himself; stir up yourselves, and go ye forth to meet him. Hear, ye servants, ye slothful servants, your master's voice; *How long wilt thou sleep, O sluggard?* Is it not high time to awake out of sleep, and apply thyself more closely and vigorously to the business of a Christian? Is it not far in the day with thee, perhaps the sixth hour, or further on; dinner-time; and yet, hast thou no appetite to this spiritual feast, to which thou art invited? Thou hast lost a great deal of time already; should not thou now think of redeeming time for thy soul and eternity? And how can that be better done, than by improving such advantageous opportunities as sacraments are? Hear that call to careless and trifling professors, as if thou thyself wert called by name in it, (Eph. v. 14.) *Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.*

First, Consider what an affront you put upon the Lord Jesus, while you live in the neglect of this ordinance. You contemn his authority, who has given this command to all his disciples, (and among them you reckon yourselves,) *Do this in remembrance of me.* And is it nothing to live in the omission of a known duty, and in disobedience to an express precept? Is the law of Christ nothing with you? If you know to do good, and do it not, is it not sin? Is not this as much an ordinance of Christ, as the word

and prayer? You would not live without them; nor would you be yourselves, or suffer your children to be, without baptism; why then is this neglected? You arraign Christ's wisdom; he instituted this ordinance for your spiritual good, your strength and nourishment; and you think you need it not, you can do as well without it. This appointment you think might have been spared; that is, you think yourselves wiser than Christ. You likewise hereby put a great slight upon the grace and love of Christ, which have made such rich provision for you, and given you so kind an invitation to it.

This is excellently well urged in the public form of invitation to the holy communion, which warns those who are profligate to keep away, in these words: "If any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or in malice or envy, or in any other grievous crime; repent you of your sins, or else come not to that holy table; lest after the taking of that holy sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to the destruction both of body and soul."

And the other exhortation stirreth up those who are negligent, in these words; "Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come: which of you, in such a case, would not be moved? Who would not think it a great injury, and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed lest ye, withdrawing yourselves from this holy supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business; but such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say you are not ready? Consider earnestly with yourselves, how little such feigned excuses will avail before God. They that refused the feast in the gospel because they had bought a farm, or would try their yokes of oxen, or because they were married, were not excused, but counted unworthy of the heavenly feast."

Secondly, Consider what an injury you hereby do to your own souls. You know not what you lose while you live in the neglect of this ordinance. If you be deprived of opportunities for it, that is an affliction, but not a sin, and in such a case, while you lament the want of it, and keep up desires after it, and improve the other helps you have, you may expect that God will make up the want some other way; though we are tied to ordinances, God is not: but if you have opportunities for it and yet neglect it, and when it is to be administered, turn your backs upon it, you serve your souls so as you would not serve your bodies; for you deny them their necessary food, and the soul that is starved is as certainly murdered as the soul that is stabbed, and its blood shall be required at thy hands. No man ever yet hated his own flesh, but nourishes and cherishes it, yet thou deniest thy own soul that which would nourish and cherish it, and thereby showest how little thou lovest it. If thou didst duly attend on this ordinance, and improve it aright, thou wouldst find it of unspeakable use to thee, for the strengthening of thy faith, the exciting of holy affections in thee, and thy furtherance in every good word and work. So that, to thy neglect of it thou hast reason to impute all thy weakness, and all the strength and prevalency of thy temptations, all the unsteadiness of thy resolutions, and all the unevenness of thy conversation. How can we expect the desired end, while we persist in the neglect of the appointed means?

Think not to say within yourselves, we are not clean, surely we are not clean, therefore we come not to the feast. If you are not, why are you not? Is there not a fountain opened? have you not been many a time called to wash you and make you clean? You are unready, and therefore you excuse yourselves from coming; but is not your unreadiness your sin? And will one sin justify you in another? Can a man's offence be his defence? You think you are not serious enough, nor devout enough, nor regular enough in your conversation, to come to the sacrament; and perhaps you are not, but why are ye not? What hinders you? Is any more required to fit you for the sacrament, than is necessary to fit you for heaven? And dare you live a day in that condition, in which, if you die, you will be rejected and excluded as unmeet for heaven? Be persuaded therefore to put on the wedding-garment, and then come to the wedding-feast. Instead of making your unreadiness an argument against coming to this ordinance, make the necessity of your coming to this ordinance an argument against your unreadiness. Say not, I am too light and airy, too much addicted to sports and pleasures, am linked too close in vain and carnal company, or plunged too deep in worldly care and business, and therefore I must be excused from attendance, for this is to make ill worse; but say rather, it is necessary that I come to the Lord's supper, and come in a right manner; my soul withers and languishes, dies and perishes, if I do not, and therefore I must break off this vain and sensual course of life, which unfits me for, and indisposes me to, that ordinance; therefore I must disentangle myself from that society, and disentangle

myself from that incumbrance, whatever it is, which cools pious affections, and quenches that coal. Shake off that, whatever it is, which comes between you and the comfort and benefit of this ordinance. Delay no longer in a matter of such vast moment, but speedily come to this resolution, (Ps. cxix. 115.) *Depart from me, ye evil doers,* and evil doings, *for I will keep the commandments of my God.*

Thirdly, Let me address this exhortation to those whose desires are strong toward the Lord, and toward the remembrance of his name in this ordinance; but they are timorous, and are kept from it by prevailing fears. This is the case of many, who, we hope, *fear the Lord, and obey the voice of his servant;* but they *walk in darkness, and have no light,* (Isa. l. 10.) who follow Christ, but they follow him trembling. Ask them why they do not come to this sacrament, and they will tell you they dare not come, they are unworthy; they have no faith, no comfort in God, no hope of heaven; and therefore if they should come, they should *eat and drink judgment to themselves.* They find not in themselves that fixedness of thought, that flame of pious and devout affections, which they think should be; and because they cannot come as they should, they think it better to stay away. What is said for the conviction and terror of hypocrites and presumptuous sinners, notwithstanding our care to distinguish between the precious and the vile, they misapply to themselves; and so the *heart of the righteous is made sad,* which should not be made sad. We are commanded to *strengthen the weak hands, and confirm the feeble knees; to say to them that are of a fearful heart, be strong, fear not,* Isa. xxxv. 3, 4. But wherewith shall we comfort such, whose souls many times refuse to be comforted? If we tell them of the infinite mercy and goodness of God, the merit and righteousness of Christ, the precious promise of the covenant, their jealous hearts reply, all this is nothing to them; the Lord they think has forsaken them, their God has forgotten them, and utterly separated them from his people: *As vinegar upon nitre, so is he that singeth songs to those heavy hearts,* Prov. xxv. 20.

But O ye of little faith, who thus doubt, would you not be made whole? would not you be strengthened? Is it not a desirable thing to attain to such a peace and serenity of mind, that you may come with a humble, holy boldness to this precious ordinance?

For your help then, take these two cautions:

1. Judge not amiss concerning yourselves. As it is a damning mistake common among the children of men, to think their spiritual state and condition to be good, when it is very bad, for *there is that maketh himself rich, and yet hath nothing;* so it is a disquieting mistake, common among the children of God, to think their spiritual state and condition to be bad, when it is very good, for there is that *maketh himself poor, and yet hath great riches,* Prov. xiii. 7. But it is a mistake, which I hope by the grace of God may be rectified: and though a full assurance is rarely attained to, and we ought always to keep a godly jealousy over ourselves, and a holy fear, lest we seem to come short; yet such good hope through grace, as will enable us to rejoice in God, and go on cheerfully in our work and duty, is what we should aim at, and labour after, and which we ought not to deny ourselves the comfort of, when God by his grace hath given us cause for it. Whenever there is such a serious concern about the soul and another world as produces a holy fear, even that gives ground for a lively hope.

You think you have no grace, because you are not yet perfect; but, why should you look for that on earth, which is to be had in heaven only? A child will at length be a man, though as yet he *think as a child, and speak as a child.* Blessed Paul himself had not yet attained, nor was already perfect. Gold in the ore is truly valuable, though it be not yet refined from its dross. *Despise not the day of small things,* for God doth not, Zech. iv. 10. Deny not that power and grace which hath brought you out of the land of Egypt, though you be not yet come to Canaan.

You think you have no grace because you have not that sensible joy and comfort which you would have; but those are spiritually enlightened who see their own deformity, as well as those who see Christ's beauty. The child that cries, is as sure alive as the child that laughs. Complaints of spiritual burthens are the language of the new nature, as well as praises for spiritual blessings.

Drooping soul! thou art under grace, and not under the law, and therefore judge of thyself by the measure of grace, and not by that of the law. Thou hast to do with one that is willing to make the best of thee, and will accept the willingness of the spirit, and pardon the weakness of the flesh. Take thy work before thee therefore, and let not the penitent, humble sense of thy own follies and corruptions eclipse the evidence of God's graces in thee, nor let thy diffidence of thyself shake thy confidence in Christ. Thank God for what he has done for thee; let him have the praise of it, and then thou shalt have the joy of it. And this is certain, either thou hast an interest in Christ, or thou mayst have. If thou doubt therefore whether Christ be thine, put the matter out of doubt, by a present consent to him: I take Christ to be mine, wholly, only, and for ever mine; Christ upon his own terms, Christ upon any terms.

2. Judge not amiss concerning this ordinance. It was instituted for your comfort, let it not be a terror to you; it was instituted for your satisfaction, let it not be your amazement. Most of the messages from heaven which we meet with in Scripture, delivered

by angels, began with, *Fear not*, and particularly that to the woman who attended Christ's sepulchre, (Matt. xxviii. 5.) *Fear not ye, for I know that ye seek Jesus.* And do not ye seek him? Be not afraid then. Chide yourselves for, chide yourselves out of, these disquieting fears, which steal away your spear, and your cruse of water, (1 Sam. xxvi. 12.) and rob you both of your strength and of your comfort.

You say you are unworthy to come. So were all that ever came, not worthy to be called children, nor to eat of the children's bread. In yourselves there is no worthiness, but is there none in Christ? Is not he worthy? And is not he yours? Have you not chosen him. Let faith in his mediation silence all your fears, and dismiss their clamours with that, *But do thou answer, Lord, for me.*

You say you dare not come, lest you should eat and drink judgment to yourselves; but ordinarily, those that most fear that, are least in danger of it. That dreadful declaration was not intended to drive men from the sacrament, but to drive them from their sins. Can you not say, that through grace you hate sin, you strive against it, you earnestly desire to be delivered from it; then certainly your league with it is broken; though the Canaanites be in the land, you do not make marriages with them. Come, then, and seal the covenant with God, and you shall be so far from eating and drinking judgment to yourselves, that you shall eat and drink life and comfort to yourselves.

You dare not come to this sacrament; yet you dare pray, you dare hear the word: I know you dare not neglect either the one or the other. And what is this sacrament, but the doing the same thing by a visible sign, which is and ought to be done in effect by the word and prayer? Nor ought we to put such an amazing distance between this and other ordinances. If we pray in hypocrisy, our *prayers are an abomination;* if we hear the word and reject it, it is *a savour of death unto death:* shall we therefore not pray, nor hear? God forbid. Commanded duty must be done; appointed means must be used; that which unfits and hinders us must be removed, and we must in sincerity give up ourselves to serve God; do as well as we can, and be sorry we can do no better; and then, *having a High Priest who is touched with the feeling of our infirmities,* we may *come boldly to the throne of grace,* and to this table of grace.

You say that your faith is weak, your pious affections are cool and low, your resolutions unsteady, and therefore you keep away from this ordinance; that is as if a man should say, he is sick, and therefore he will take no physic; he is empty, and therefore he will take no food; he is faint, and therefore he will take no cordials. This ordinance was appointed chiefly for the relief of such as you are; for the strengthening of faith, the inflaming of holy love, and the confirming of good resolutions. In God's name therefore, use it for those purposes: pine not away in thy weakness, while God has ordained thee strength; perish not for hunger, while there is bread enough in thy Father's house, and to spare; die not for thirst, while there is a well of water by thee.

3. This chapter must conclude with an exhortation to those who have *given up their names to the Lord in this ordinance,* and sometimes sealed their covenant with God in it, but they come very seldom to it, and allow themselves in the neglect and omission of it. Frequent opportunities they have for it; stated meals provided for them; the table spread and furnished. Others come, and they are invited, but time after time they let it slip, and turn their backs upon it, framing to themselves some sorry excuse or other to shift it off.

Shall I desire such to consider seriously,

(1.) How powerful the engagements are which we lie under, to be frequent and constant in our attendance on the Lord in this ordinance. It is plainly intimated in the institution, that the solemnity is to be often repeated; for it is said, *Do this as often as ye drink it in remembrance of me.* Baptism is to be administered but once, because it is the door of admission, and we are but once to enter by that door; but the Lord's supper is the table in Christ's family, at which we are to *eat bread continually,* alluding to 2 Sam. ix. 13. The law of Moses prescribed how often the passover must be celebrated, under very severe penalties: but the gospel being a dispensation of greater love and liberty, only appoints us to observe its passover often, and then leaves it to our own ingenuity and pious affections, to fix the time, and consider how often. If a deliverance out of Egypt merited an annual commemoration, surely our redemption by Christ merits a more frequent one, especially since we need not to go up to Jerusalem to do it. If this *tree of life,* which *bears more than twelve manner of fruits, yieldeth her fruit to us every month,* (Rev. xxii. 2.) I know not why we should neglect it any month. Where there is the truth of grace, this ordinance ought to be improved, which, by virtue of the divine appointment, has a moral influence upon our growth in grace. The great Master of the family would have none of his children missing at meal-time.

While we are often sinning, we have need to be often receiving the seal of our pardon; because, though the sacrifice be perfect, and *able to perfect for ever them which are sanctified,* so that it needs never to be repeated, yet the application of it being perfect, *ad modum recipientis—as to the mode of reception,* has need to be often made afresh: the *worshippers, though once purged,* having still *conscience of sins* in this defective state, (Heb. x. 2.) they must often have recourse to the fountain opened for the purging of their consciences from the pollutions contracted daily by dead works, to serve the living God, Heb.

ix. 14. Even he who is washed thus needs to wash his feet, or he cannot be easy, John xiii. 10.

While we are often in temptation, we have need to be often renewing our covenants with God, and fetching strength from heaven for our spiritual conflicts. Frequent fresh recruits, and fresh supplies, are necessary for those that are so closely besieged, and so vigorously attacked, by a potent adversary. He improves all advantages against us; therefore it is our wisdom not to neglect any advantage against him, and particularly not this ordinance.

While we are often labouring under great coldness and deadness of affection toward divine things, we need often to use those means which are proper to kindle that holy fire and keep it burning. We find by sad experience, that our coal from the altar is soon quenched, our thoughts grow flat and low, and unconcerned about the other world, by being so much conversant with this; we have therefore need to be often celebrating the memorial of Christ's death and sufferings, than which nothing can be more affecting to a Christian, nor more proper to raise and refine the thoughts: it is a subject that more than once has made disciples' hearts burn within them, Luke xxiv. 32.

Much of our communion with God is kept up by the renewing of our covenant with him, and the frequent interchanging of solemn assurances. It is not superfluous, but highly serviceable both to our holiness and our comfort, often to present ourselves to God as living sacrifices alive from the dead. It is a token of Christ's favour to us, and must not be slighted, that he not only admits, but invites, us often to repeat this solemnity, and is ready again to seal to us, if we be but ready to seal to him. Jonathan therefore caused David to swear again, because he loved him, 1 Sam. xx. 17. And an honest mind will not startle at assurances. Fast bind, fast find.

(2.) Consider how poor the excuses are with which men commonly justify themselves in this neglect. They let slip many an opportunity of attending upon the Lord in this ordinance: why do they?

Perhaps they are so full of worldly business, that they have neither time nor a heart for that close application to the work of a sacrament which they know is requisite: the shop must be attended, accounts must be kept, debts owing them must be got in, and debts they owe must be paid: it may be, some affair of more than ordinary difficulty and importance is upon their hands, which they are in care about the issue of, and till that be over, they think it not amiss to withdraw from the Lord's supper. And is this thy excuse? Weigh it in the balances of the sanctuary then, and consider; is any business more necessary than thy doing of thy duty to God, and the working out of thy own salvation? Thou art careful and troubled about many things, but is not this the *one thing needful*, to which every thing else should be obliged to give way? Dost not thou think thy worldly business would prosper and succeed the better, for thy care about the main matter? If it were left at the bottom of the hill while thou comest hither to worship, mightest thou not return to it with greater hopes to speed in it? And dost thou not spare time from thy business for things of much less moment than this? Thou wilt find time, as busy as thou art, to eat and drink, and sleep, and converse with thy friends; and is not the nourishment of thy soul, is not repose in God, and communion with him, much more necessary? I dare say, thou wilt own it is.

If indeed thou canst not allow so much time for solemn secret worship in preparation for this ordinance, and reflection upon it, as others do, and as thou thyself sometimes hast done, and wouldst do, yet let not that keep thee from the ordinance; thy heart may be in heaven, when thy hands are about the world; and a serious Christian may, through God's assistance, do a great deal of work in a little time. If the hours that should be thus employed, be trifled away in that which is idle and impertinent, it is our sin; but if they be forced out of our hands by necessary and unavoidable avocations, it is but our affliction, and ought not to hinder us from the ordinance. The less time we have for preparation, the more close and intent we should be in the ordinance itself, and so make up the loss. A welcome guest never comes unseasonably to one that always keeps a good house.

But if indeed thy heart is so set upon the world, so filled with the cares of it, and so eager in the pursuits of it, that thou hast no mind to the comforts of this ordinance, no spirit nor life for the business of it, surely thou hast left thy first love, and thou hast most need of all to come to this ordinance for the recovery of the ground thou hast lost. Dost thou think that the inordinacy of thy affections to the world will be a passable excuse for the coldness of thy affection to the Lord Jesus? Make haste, and get this matter mended, and conclude that thy worldly business then becomes a snare to thee, and thy concern about it is excessive and inordinate, and an ill symptom, when it prevails to keep thee back from this ordinance.

Perhaps some unhappy quarrels with relations or neighbours, some vexatious law-suit they are engaged in, or some hot words that have past, are pleaded as an excuse for withdrawing from the communion. They are not in charity with others, or others are not in charity with them, and they have been told, (and it is undoubtedly true,) that it is better to stay away than come in malice; but then the malice is so far from being an excuse for the staying away, that, really, the staying away is an aggravation of the malice. The law in this case is very express, *If thy brother hath aught against thee*, that is, if thy conscience tell thee that thou art the party offending, do not therefore leave the altar, but

leave the gift before the altar, as a pawn for thy return, and *go first and be reconciled to thy brother*, by confessing thy fault, begging his pardon, and making satisfaction for the wrong done, *and then* be sure to *come and offer thy gift*, Matt. v. 24. But on the other hand, if ye have aught against him, and if thou be the party offended, then forgive. Lay aside all uncharitable thoughts, angry resentments, and desire of revenge, and be in readiness to confirm and evidence your love to those who have injured you; and then, if they will not be reconciled to you, yet, your being reconciled to them, is sufficient to remove that bar in your way to this ordinance. In short, strife and contention, as far as it is our fault, must be truly repented of, and the sincerity of our repentance evidenced by amendment of life, and then it needs not hinder us; as far as it is our cross, it must be patiently borne, and we must not be disturbed in our minds by it, and then it needs not hinder us. And that law-suit which cannot be carried on without malice and hatred of our brother, had better be let fall, whatever we lose. Law is costly indeed, when it is followed at the expense of love and charity.

But, *(Lastly,)* if the true reason of your absenting yourselves so often from the Lord's supper be, that you are not willing to take that pains with your own hearts, and to lay that restraint upon yourselves both before and after, which you know you must if you come; if indeed you are not willing to have your thoughts so closely fixed, your consciences so strictly examined, and your engagements against sin so strongly confirmed, as they will be by this ordinance; if this be your case, you have reason to fear that the things which remain are ready to die, and your works are not found filled up before God. It is a sad sign of spiritual decay, and it is time for thee to remember whence thou art fallen, and to repent, and do thy first works. Time was when thou hadst a dear love to this ordinance, when thou longedst for the returns of it, and it was to thee more than thy necessary food: such was the kindness of thy youth, such the love of thine espousals; but it is otherwise now. Do you now sit loose to it? Are you indifferent whether you enjoy the benefit of it or no? Can you contentedly live without it? You have reason to fear lest you are of those who are drawing back to perdition. Having *begun in the Spirit*, will you now *end in the flesh?* What iniquity have you found in this ordinance, that you have thus forsaken it? Has it been as a barren wilderness to you, or as waters that fail? If ever it were so, was it not your own fault? Return, therefore, ye backsliding children, be persuaded to return; return to God, return to your duty, to this duty; be close and constant to it as you were formerly, for, I dare say, *then it was better with you than now*, Hos. ii. 7.

Those who by the grace of God do still keep up a love for this ordinance, should contrive their affairs so, as (if possible) not to miss any of their stated opportunities for it. Thomas, by being once absent from a meeting of the disciples, lost all that joyful sight of Christ which the rest then had. It is good to have a *nail in God's holy place*, Ezra ix. 8. Blessed are they that dwell in his house; not those who only sojourn there as a wayfaring man, who turns aside to tarry but for a night, but those who take it for their home, their rest for ever.

Yet, if God by his providence prevent our enjoyment of an expected opportunity of this kind at any time, though we must lament it as an afflictive disappointment, and take that occasion to humble ourselves for our former unprofitableness, yet we may comfort ourselves with this, that though God has tied us to ordinances, he has not tied himself to them, but by his grace can make providences work instead of them, for the good of our souls. It is better to be like David, under a forced absence from God's altars, and have our hearts there, (Ps. lxxxiv. 1, 2.) than to be like Doeg, present, under a force detained before the Lord, (1 Sam. xxi. 7.) and the heart going after covetousness. It is better to be lamenting and longing in the want of ordinances, than loathing in the fulness of them.

CHAPTER IV.

HELPS FOR SELF-EXAMINATION BEFORE WE COME TO THIS ORDINANCE.

How earnest soever we are in pressing people to join themselves to the Lord in this ordinance, we would not have them to be *rash with their mouths*, nor *hasty to utter any thing before God*, Eccl. v. 2. It must be done, but it must be done with great caution and consideration. Bounds must be set about the mount on which God will descend, and we must address ourselves to solemn services with a solemn pause. It is not enough that we seek God in a due ordinance, but we must seek him in a due order, (1 Chron. xv. 13.) that is, we must *stir up ourselves to take hold on him*, Isa. lxiv. 7. *Prepare to meet thy God, O Israel*, Amos iv. 12. Those who labour under such an habitual indisposition to communion with God, and are liable to so many actual discomposures as we are conscious to ourselves of, have need to take pains with their hearts, and should, with a very serious thought and steady resolution, engage them to approach unto God.

Now the duty most expressly required in our preparation for the ordinance of the Lord's supper, is that of self-examination. The apostle, when he would rectify the abuses which had sullied the beauty of this sacrament in the church of Corinth, pre-

scribes this great duty as necessary to the due management of it, and preservative against sharing in the guilt of such corruptions; (1 Cor. xi. 28.) *But let a man examine himself, and so let him eat of that bread and drink of that cup.* He who desires the Lord's supper (to allude to that of the apostle, 1 Tim. iii. 3.) desires a good work, but as it follows there, *v.* 10. *Let these also first be proved,* let them *prove their ownselves,* (2 Cor. xiii. 5.) and so let them come; so upon that condition, so with that preparation, (as Ps. xxvi. 6.) *I will wash my hands in innocency, so will I compass thine altar.* In this method we must proceed.

Let a man examine himself—δοκιμαζετο. The word signifies either to *prove* or to *approve;* and appoints such an approbation of ourselves, as is the result of a strict and close probation, and such a probation of ourselves, as issues in a comfortable approbation, according to the tenor of the new covenant. It is so to prove ourselves, as to approve ourselves to God in our integrity, *Lord, thou knowest all things, thou knowest that I love thee;* so as to appeal to God's inquiry, *Examine me, O Lord, and prove me,* Ps. xxvi. 2.

To examine ourselves, is to discourse with our own hearts; it is to converse with ourselves: a very rational, needful, and improving piece of conversation. When we go about this work, we must retire from the world, sit alone and keep silence; we must retire into our own bosoms, and consider ourselves, reflect upon ourselves, inquire concerning ourselves, enter into a solemn conference with our own souls, and be anxious concerning their state. Those who are ignorant, and cannot do this, or careless and secure, and will not do it, are unmeet for this ordinance.

Shall I illustrate this by some similitudes?

1. We must examine ourselves as metal is examined by the touchstone, whether it be right or counterfeit. We have a show of religion, but are we what we seem to be? are we current coin, or only washed over, as *a potsherd covered with silver dross?* Prov. xxvi. 23. Hypocrites are reprobate silver, Jer. vi. 30. True Christians, when they are tried, come forth as gold, Job xxiii. 10. The word of God is the touchstone by which we must try ourselves. Can I through grace answer the characters which the Scripture gives of those whom Christ will own and save? It is true, that the best coin has an allay, which will be allowed for in this state of imperfection; but the question is, Is it sterling? Is it standard? Though I am conscious to myself there are remainders of a baser metal; yet, is love to God the predominant principle? are the interests of Christ the prevailing interests in my soul, above those of the world and the flesh? I bear God's image and superscription; is it of God's own stamping? Is it upon an honest and good heart? It is a matter of great consequence, and in which it is very common, but very dangerous, to be imposed upon, and therefore we have need to be jealous over ourselves. When we are bid to *try the spirits,* (1 John iv. 1.) it is supposed we must begin with our own, and try them first.

2. We must examine ourselves as a malefactor is examined by the magistrate, that we may find out what we have done amiss. We are all criminals, that is readily acknowledged by each of us, because it is owned to be the common character, *All have sinned, and come short of the glory of God;* we are all prisoners to the divine justice, from the arrests of which we cannot escape, and to the processes of which we lie obnoxious: being thus in custody, that we may not be judged of the Lord, we are commanded to *judge ourselves,* 1 Cor. xi. 31. We must inquire into the particular crimes we have been guilty of, and their circumstances, that we may discover more sins, and more of the evil of them, than at first we were aware of. Dig into the wall, as Ezekiel did, (*ch.* viii. 8.) and see the secret abominations of your own hearts; look further, as he did, (*v.* 13, 15.) and you will see more and greater. The heart is deceitful, and has many devices, many evasions, to shift off convictions; we have therefore need to be very particular and strict in examining them, and to give them that charge which Joshua gave to Achan, when he had him under examination; (Josh. vii. 19.) *Give glory unto the God of Israel, and make confession unto him; tell me now what hast thou done, hide it not from me.*

3. We must examine ourselves as a copy is examined by the original, to find out the errata, that they may be corrected. As Christians we profess to be the epistles of Christ, (2 Cor. iii. 3.) to have his law and love transcribed into our hearts and lives: but we are concerned to inquire whether it be a true copy, by comparing ourselves with the gospel of Christ, whether our affections and conversation be conformable to it, and such as become it. How far do I agree with it, and where are the disagreements? What mistakes are there, what blots, and what omissions? That what has been amiss may be pardoned, and what is amiss may be rectified. In this examination, faith must read the original, and then let conscience read the copy; and be sure that it reads true, because there will shortly be a review.

4. We must examine ourselves as a candidate is examined that stands for preferment. Inquiry is made into his fitness for the preferment he stands for. We are candidates for heaven, the highest preferment, to be with our God king and priest. We stand for a place at the wedding-feast: have we on the wedding-garment? Are we made meet for the inheritance? What knowledge have we? What grace? Are we skilled in the mystery we make pro-

fession of? What improvement have we made in the school of Christ? What proficiency in divine learning? What testimonials have we to produce? Can we show the seal of the Spirit of promise? Have we a ticket? If not, we shall not be welcome.

5. We must examine ourselves as a wife is examined for the levying of a fine for the confirming of a covenant. It is a common usage of the law. A covenant is to be ratified between God and our souls in the Lord's supper: do we freely and cheerfully consent to that covenant; not merely through the constraint of natural conscience, but because it is a covenant highly reasonable in itself, and unspeakably advantageous to us? Am I willing to make this surrender of myself unto the Lord? Am I freely willing; not because I cannot help it, but because I cannot better dispose of myself? We must examine ourselves as Joshua examined the people, whether they would choose to serve the Lord or no? (Josh. xxiv. 15, &c.) and the product of the inquiry must be a fixed resolution, like theirs, *v.* 21. *Nay, but we will serve the Lord.*

6. We must examine ourselves as a wayfaring man is examined concerning his business. Our trifling hearts have need to be examined as vagrants, whence they come, whither they go, and what they would have. We are coming to a great ordinance, and are concerned to inquire what is our end in coming? What brings us hither? Is it only custom or company that draws us to this duty, or is it a spiritual appetite to the dainties of heaven? Our hearts must be catechized as Elijah was, (1 Kings xix. 9.) *What dost thou here, Elijah?* That we may give a good account to God of the sincerity of our intentions in our approach to him, we ought before we come, to call ourselves to an account concerning them.

More particularly, to examine ourselves, is to put serious questions to ourselves, and to our own hearts; and to prosecute them till a full and true answer be given to them. These six questions (among others) it is good for each of us to put to ourselves in our preparation to the Lord's supper, both at our first admission, and in our after-approaches to it. What am I? What have I done? What am I doing? What progress do I make? What do I want? And what shall I resolve to do?

I. Inquire, What am I? It needs no inquiry, but it calls for serious consideration; that I am a reasonable creature, lower than the angels, higher than the brutes, capable of knowing, serving, and glorifying God in this world, and of seeing and enjoying him in a better. I am made for my Creator, and am accountable to him: this I am; God grant that I may not have such a noble and excellent being in vain! But here this question has another meaning. All the children of men, by the fall of the first Adam, are become sinners; some of the children of men, by the grace of the second Adam, are become saints; some remain in a state of nature, others are brought into a state of grace; some are sanctified, others unsanctified: this is a distinction which divides all mankind, and which will last when all other divisions and subdivisions shall be no more; for according to this, will the everlasting state be determined. Now when I ask, What am I? the meaning is, which of these two do I belong to? Am I in the favour of God, or under his wrath and curse? Am I a servant of God, or a slave to the world and the flesh? Look forwards, and ask, whither am I going? to heaven or hell? If I should die this night, (and I am not sure to live till to-morrow,) whither would death bring me? where would death lodge me? in endless light or in utter darkness? Am I in the narrow way that leads to life, or in the broad way that leads to destruction? I am called a Christian, but am I a Christian indeed? have I a nature answerable to the name?

It highly concerns us all to be strict and impartial in this inquiry: what will it avail us to deceive ourselves? God cannot be imposed upon, though men may. It is undoubtedly true, if we be not saints on earth, we shall never be saints in heaven. It is not a small thing which I am now persuading thee to inquire about; no, it is thy life, thy precious life, the life of thy soul, thine eternal life, which depends upon it. Multitudes have been deceived in this matter, whose way seemed right, but the end of it proved the ways of death: and after they had long flattered themselves in their own eyes, they perished at last, with a lie in their right hand. We also are in danger of being deceived, and therefore have need to be jealous over ourselves with a godly jealousy; and being told that many who eat and drink in Christ's presence, will be disowned and rejected by him in the great day, we have each of us more reason to subject ourselves than the disciples had, and to ask, *Lord, is it I?*

But it especially concerns us to insist upon this inquiry, when we draw near to God in the Lord's supper. It is children's bread that is there prepared; am I a child? If not, I have no part nor lot in the matter. I am there to seal a covenant with God, but if I never made the covenant, never in sincerity consented to it, I shall put the seal to a blank, nay, to a curse.

Therefore that I may discover, in some measure, what my spiritual state is, let me seriously inquire,

1. What choice have I made? Have I chosen God's favour for my felicity and satisfaction, or the pleasures of sense, and the wealth of this world? Since I came to be capable of acting for myself, and discerning between my right-hand and my left, have I made religion my deliberate choice? Have I chosen God for my portion, Christ for my master, the Scripture for my rule, holiness for my way, and heaven for my home and everlasting rest? If not,

how can I expect to have what I never chose? If my covenant with the world and the flesh (which certainly amounts to a covenant with death, and an agreement with hell) be still in force, and never yet broken, never yet disannulled; what have I to do to take God's covenant, and the seal of it, into my mouth? But if I have refused Satan's offers of the kingdoms of this world, and the glory of them, and given the preference to the gospel offer of a kingdom in the other world, and the glory of that, I have reason to bless the Lord, who gave me that counsel, (Ps. xvi. 7.) and to hope, that he who has directed me to choose the way of truth, will enable me to stick to his testimonies, Ps. cxix. 30, 31.

2. What change have I experienced? When I ask, Am I a child of wrath, or a child of love? I must remember that I was by nature a child of wrath; now, can I witness to a change? though I cannot exactly tell the time, and manner, and steps of that change; yet *one thing I know, that whereas I was blind, now I see*, John ix. 25. Though in many respects it is still bad with me, yet, thanks be to God, it is better with me than it has been. Time was when I minded nothing but sport and pleasure, or nothing but the business of this world; when I never seriously thought of God and Christ, and my soul, and another world; but now it is otherwise: now I see a reality in invisible things, I find an alteration in my care and concern; and now I ask more solicitously, *What shall I do to be saved?* than ever I asked, *What shall I eat, or what shall I drink, or wherewithal shall I be clothed?* Time was, when this vain and carnal heart of mine had no relish at all of holy ordinances, took no delight in them, called them a task and a weariness; but now it is otherwise: I love to be alone with God, and though I bring little to pass, yet I love to be doing in his service. If I have indeed experienced such a change as this, if this blessed turn be given to the bent of my soul, grace, free grace, must have the glory of it, and I may take the comfort of it. But if I have not found any such work wrought in my heart; if I am still what I was by nature, vain, and carnal, and careless; if Jordan run still in the old channel, and was never yet driven back before the ark of the covenant; I have reason to suspect the worst by myself. If all go one way, without struggle or opposition, it is to be feared it is not the right way.

3. What is the bent of my affections? The affections are the pulse of the soul: if we would know its state, we must observe how that pulse beats. How do I stand affected to sin? Do I dread it as most dangerous, loathe it as most odious, and complain of it as most grievous? Or do I make a light matter of it, as the madman who casts firebrands, arrows, and death, and says, Am not I in sport? Which lies heavier, the burthen of sin, or the burthen of affliction? and which am I most desirous to be eased of? What do I think of Christ? How do I stand affected to him? Do I love him and prize him, as *the fairest of ten thousand* in himself, and the fittest of twenty thousand for me? Or has he, in mine eyes, no form nor comeliness; and is he no more than another beloved? How do I stand affected to the word and ordinances? Are God's tabernacles amiable with me, or are they despicable? Am I in God's service as in my element, as one who calls it a delight? Or am I in it as under confinement, and as one that calls it a drudgery? How do I stand affected to good people? Do I love the image of Christ wherever I see it, though it be in rags, or though not in my own colour? Do I honour them that fear the Lord, and choose his people for my people in all conditions? or do I prefer the gaieties of the world before the beauties of holiness? How do I stand affected to this world? Is it under my feet, where it should be, or in my heart, where Christ should be? Do I value it, and love it, and seek it with a prevailing concern? or do I look upon it with a holy contempt and indifference? Which have the greater command over me, and which, in my account, have the most powerful and attractive charms, those riches, honours, and pleasures that are worldly, or those that are spiritual and divine?—How do I stand affected to the other world? Do I dread eternal misery in a world of spirits, more than the greatest temporal calamities here in this world of sense? Do I desire eternal happiness in a future state, more than the highest contentments and satisfactions this present state can pretend to? or are the things of the other world, though sure and near, looked upon as doubtful and distant, and consequently little? By a close prosecution of such inquiries as these, with a charge to conscience in God's name, to make a true answer to them, we may come to know ourselves.

2. What is the course and tenor of our conversations? The *tree is known by its fruits*. Do I work the works of the flesh, or bring forth the fruits of the Spirit? The apostle gives us instances of both, (Gal. v. 19, 23.) Be not deceived yourselves, neither let any man deceive you; *He that doth righteousness, is righteous*, (1 John iii. 7.) and the surest mark of uprightness, is, *keeping ourselves from our own iniquity*, 2 Sam. xxii. 24. Do I allow myself in any known sin, under the cloak of a visible profession? Dare I, upon any provocation, swear or curse, or profane God's holy name, and therein speak the language of his enemies? Dare I, upon any allurement, to please my appetite, or please my company, drink to excess, and sacrifice my reason, honour, and conscience, to that base and brutish lust? Dare I defile a living temple of the Holy Ghost by adultery, fornication, uncleanness, or any act of lasciviousness? Dare I tell a lie for my gain or reputation? Dare I go beyond or defraud my brother in any

matter; cheat those I deal with, or oppress those I have the advantage against? Dare I deny relief to the poor that really need it, when it is in the power of my hand to give it? Dare I bear malice to any, and study revenge? If so, I must know that these *are not the spots of God's children*, Deut. xxxii. 5. If this be the life I live, I am certainly a stranger to the life of God. But if, upon search, my own heart tells me, that I keep myself pure from these pollutions, and *herein exercise myself to have always a conscience void of offence, towards God, and towards man*; if I have respect to all God's commandments, and make it my daily care in every thing to frame my life according to them, and to keep in the fear of God every day, and all the day long; and wherein I find I am defective, and come short of my duty, I repent of it, and am more watchful and diligent for the future; I have reason to hope, that though I have not yet attained, neither am already perfect, yet there is a good work begun in me, which shall be performed unto the day of Christ.

Thus we must examine our spiritual state; and that the trial may come to an issue, we must earnestly pray to God to discover us to ourselves, and must be willing to know the truth of our case; and the result must be this:

(1.) If we find cause to fear that our spiritual state is bad, and that we are unsanctified and unregenerate, we must give all diligence to get the matter mended. If our state be not good, yet, thanks be to God, it may be made good: *There is hope in Israel concerning this thing.* Rest not therefore in thy former faint purposes and feeble efforts; but consider more seriously than ever the concerns of thy soul; pray more earnestly than ever for the sanctifying grace of God; put forth thyself more vigorously than ever, to improve that grace; resolve more firmly than ever to live a holy life, and depend more closely than ever upon the merit and strength of Jesus Christ; and I hope thou wilt soon experience a blessed change.

(2.) If we find cause to hope that our spiritual state is good, we must take the comfort of it, and give God the praise; and not hearken to the tempter, when he would disturb our peace, and hinder our progress by calling it in question. Though we must always abase ourselves, and be jealous over ourselves; yet we must not derogate from the honour of God's grace, nor deny its works in us. God keep us all both from deceiving ourselves with groundless hopes, and from disquieting ourselves with groundless fears.

II. Inquire, What have I done? We come to the ordinance of the Lord's supper, to receive the remission of our sins, according to the tenor of the new covenant. Now one thing required of us, in order to peace and pardon, is, that we *confess our sins: if we do that, God is faithful and just to forgive them*; 1 John i. 9. but if we *cover them*, we cannot *prosper*, Prov. xxviii. 13. Not that we can by our confessions inform God of any thing he did not know before; as earthly princes are informed by the confession of criminals; but thus we must give glory to God, and take shame to ourselves, and strengthen our own guard against sin for the future. In the confession of sin, it is requisite that we be particular. The high priest, on the day of atonement, must confess over the scape-goat *all the iniquities of the children of Israel, and all their transgressions, and all their sins*, Lev. xvi. 21. It is not enough to say as Saul, *I have sinned*, (1 Sam. xv. 30.) but we must say as David, *I have sinned, and done this evil*, Ps. li. 4. As Achan, *I have sinned, and thus and thus have I done*, Josh. vii. 20. A broken heart will hereby be more broken, and better prepared to be bound up: a burthened conscience will hereby be eased, as David's was, when he said, *I will confess*, Ps. xxxii. 3—5. Commonly, the more particular and free we are in confessing our sins to God, the more comfort we have in the sense of the pardon. Deceit lies in generals.

It is therefore necessary, in order to a particular confession of sin, that we *search and try our ways*, (Lam. iii. 40.) that we examine our consciences, look over their records, reflect upon the actions of our life past, and call seriously to mind wherein we have offended God in any thing. The putting of this question, is spoken of as the first step towards repentance, (Jer. viii. 6.) *No man repented him of his wickedness, saying, What have I done?* For want of this inquiry duly made, when men are called to return, they baffle the call with that careless question, (Mal. iii. 7.) *Wherein shall we return?* Let us, therefore, set ourselves to look back, and remember our faults this day: it is better to be minded of them now, when the remembrance of them will open to us a door of hope, than be minded of them in hell, where, *son remember*, will aggravate an endless despair. We ought to be often calling ourselves to account; in the close of every day, of every week, the day's work, the week's work, should be reviewed. It is one of the richest of Pythagoras's golden verses, wherein, though a heathen, he advises his pupil, every night before he sleep, to go over the actions of the day, and revolve them three times in his mind, asking himself seriously these questions: Πη παρεβην; τι δρεξα; τι μοι δεον ουκ ετελεσθαι:—*Wherein have I transgressed? What have I done? What duty has been omitted?* The oftener it is done, the easier it is done: even reckonings make long friends. But it is especially necessary that it be done before a sacrament. Former reflections made, ought then to be repeated, and with a particular exactness: we must consider what our ways have been since we were last renewing our covenants with God at his table, that we may be humble for

the follies we have returned to, since God spoke peace to us, and may be more particular and steady in our resolution for the future.

To give some assistance in this inquiry, I shall ask a few questions:

1. How have I employed my thoughts? Has God been in all my thoughts? It is well if he has been in any. When I awake, am I still with him? or am not I still with the world and the flesh? When I should have been contemplating the glory of God, the love of Christ, and the great things of the other world; has not my heart been, with the fool's eyes, in the ends of the earth, *following after lying vanities, and forsaking mine own mercies?* How seldom have I thought seriously, and with any fixedness, of spiritual and divine things! I set myself sometimes to meditate, but I soon break off abruptly; and this treacherous heart starts aside like a broken bow, and nothing that is good is brought to any head. But how have vain thoughts and wild thoughts dodged within me, gone out and come in with me, lain down and risen up with me, and crowded out good thoughts! Has not the *imagination of the thought of my heart* been *evil, only evil*, and that *continually?* Gen. viii. 21.

2. How have I governed my passions? Have they been kept under the dominion of religion and right reason? or have they not grown intemperate and headstrong, and transgressed due bounds? Have not provocations been too much resented, and made too deep an impression? Has not my heart many a time been hot within me, too hot, so that its heat has consumed the peace of my own mind, and the love I owe my brother? Has not anger rested in my bosom? Have not malice and uncharitableness, secret enmities and antipathies, been harboured there, where love and peace should have reigned and given law?

3. How have I preserved my purity? Have I possessed my vessel in sanctification and honour; or am I not conscious to myself of indulging the lust of uncleanness? If, by the grace of God, I have kept my body pure; yet, has not my spirit been defiled by impure thoughts and affections? I have made a covenant with my eyes, not to look and lust; but have I made good that covenant? have I, in no instance, transgressed the laws of chastity in my heart, and modesty in my behaviour? Let this inquiry be made with a strict guard upon the soul; lest that, which should not be named among Christians, be thought of without that just abhorrence and detestation which becomes saints.

4. How have I used my tongue? It was designed to be my glory; but has it not been my shame? Has not much corrupt communication proceeded out of my mouth, and little of that which is good, which might either manifest grace, or minister grace? have not I sometimes spoke unadvisedly, and said that in haste, which at leisure I could have wished unsaid? Have not I said that, by which God's great name has been dishonoured, or my brother's good name reproached, or my own exposed? If, for every idle word that I speak, I must give account to God; I had best call myself to account for them; and I shall find innumerable of these evils compassing me about.

5. How have I spent my time? So long as I have lived in the world, to what purpose have I lived? What improvement have I made of my days, for doing or getting good? It is certain that I have lost time; have I yet begun to redeem it, and to repair those losses? How many hours have I spent, that might have been spent much better! There is a duty which every day requires; but how little of it has been done in its day!

6. How have I managed my worldly calling? Have I therein abode with God? or have I not, in many instances of it, wandered from him? Have I been just and fair in all my dealings, and spoken the truth from my heart? or have I not sometimes dealt deceitfully in bargaining, and said that which bordered upon a lie? Has not fleshly wisdom governed me more, than that simplicity and godly sincerity which becomes an Israelite indeed? Have I no wealth gotten by vanity, no unjust gain, no blot of that kind cleaving to my hand?

7. How have I received my daily food? Have I never transgressed the law of temperance in meat and drink, and so made my table my snare? Have not God's good gifts been abused to luxury and sensuality; and the body, which, by the sober use of them should have been fitted, by the excessive use of them unfitted, to serve the soul in the service of God? Have not I *eaten to myself*, and *drank to myself*, (Zech. vii. 6.) when I should have eaten and drank *to the glory of God?*

8. How have I done the duty of my particular relations? the word of God has expressly taught me my duty as a husband, a wife, a parent, a child, a master, a servant; but have I not in many things failed of my duty? Have not I carried myself disrespectfully to my superiors, disdainfully to my inferiors, and disingenuously to my equals? Have I given to each that which is just and right, and rendered to all their dues? Have I been a comfort to my relations? or have not I caused grief?

9. How have I performed my secret worship? Have I been constant to it, morning and evening? or have I not sometimes omitted it, and put it by with some frivolous excuse? Have I been conscientious in it, and done it with an eye to God? or have I not kept it up merely as a custom, and suffered it to degenerate into a formality? Have I been lively and serious in secret prayer and reading? or have I not rested in the outside of the performance, without any close application and intention of mind in it?

10. How have I laid out what God has given me in the world? I am but a steward; have I been faithful? Have I honoured the Lord with my substance, and done good with it? or have I wasted and misapplied my Lord's goods? Has God had his due, my family and the poor their due, out of my estate? What should have been consecrated to piety and charity, has it not been either sinfully spared, or sinfully spent?

11. How have I improved the Lord's day, and the other helps I have had for my soul? I enjoy great plenty of the means of grace; have I grown in grace in the use of those means? or have I not received the grace of God therein in vain? Have I *called the sabbath a delight, holy of the Lord, and honourable?* or have I not snuffed at it, and said, *When will the sabbath be over?* How have I profited by sermons and sacraments, and the other advantages of solemn assemblies? Have I received and retained the good impressions of holy ordinances? or have I not lost them, and let them slip?

12. How have I borne my afflictions? When Providence has crossed me, and frowned upon me, what frame have I been in, repining or repenting? Have I submitted to the will of God in my afflictions, and patiently accepted the punishment of my iniquity? or have I not striven with my Maker, and quarrelled with his disposals? When my own foolishness has perverted my way, has not my heart fretted against the Lord? What good have I gotten to my soul by my afflictions? What inward gain by outward losses? Has my heart been more humbled and weaned from the world? or have I not been hardened under the rod, and trespassed yet more against the Lord?

Many more such queries might be adduced, but these may suffice for a specimen. Yet it will not suffice to put these questions to ourselves, but we must diligently observe what return conscience, upon an impartial search, makes to them. We must not do as Pilate did, when he asked our Saviour, *What is truth?* but would not stay for an answer, John xviii. 38. No; we must take pains to find out what hath been amiss, and herein must accomplish a diligent search.

(1.) As far as we find ourselves not guilty, we must own our obligations to the grace of God, and return thanks for that grace, and let the testimony of conscience for us be our rejoicing. *If our hearts condemn us not, then have we confidence towards God.*

(2.) As far as we find ourselves guilty, we must be humbled before God for it, mourn and be in bitterness at the remembrance of it, cry earnestly to God for the pardon of it, and be particular in our resolutions, by God's grace, to sin no more. Pray, as Job is taught, *That which I see not teach thou me;* and promise, as it follows there, *Wherein I have done iniquity, I will do no more,* Job xxxiv. 32.

III. Inquire, What am I doing? When we have considered what our way has been, it is time to consider what it is. *Ponder the path of thy feet,* Prov. iv. 26.

1. What am I doing in the general course of my conversation? Am I doing any thing for God, for my soul, for eternity, any thing for the service of my generation, or am I not standing all the day idle? It is the law of God's house, as well as of ours; *He that will not labour, let him not eat,* 2 Thess. iii. 10. If I find that, according as my capacity and opportunity is, through the grace of Christ, I am going on in the way of God's commandments, this ordinance will be comforting and quickening to me; but if I give way to spiritual sloth and slumber, and do not mind my business, let this shame me out of it, and humble me for it. How unworthy am I to eat my Master's bread, while I take no care to do my Master's work?

2. What am I doing in this approach to the ordinance of the Lord's supper? I know what is to be done; but am I doing it? Do I apply myself to it in sincerity, and with a single eye, in a right manner, and for right ends? Am I by repentance undoing that which I have done amiss? And am I, by renewing my covenants with God, doing that better, which I have formerly done well? Am I joining myself unto the Lord, with purpose of heart to cleave to him unto the end? It is the preparation for the passover: am I doing the work of that day in its day? Am I purging out the old leaven, *buying such things as I have need of against the feast, without money and without price?* Am I engaging my heart to approach unto God? or am I thinking of something else? Am I slothful in this business? or do I make a business of it?

Here it is good to examine, whether, beside the common and general intentions of this ordinance, there be not something particular, which I should more especially have in my eye in my preparation for it. Do I find my heart at this time more than usually broken for sin, and humbled at the remembrance of it? Let me then set in vigorously with those impressions, and drive that nail. Or is my heart in a special manner affected with the love of Christ, and enlarged in holy wonder, joy, and praise? Let its outgoings that way be quickened, and those thoughts imprinted deep and improved: so of the like.

IV. Inquire, *What progress do I make?* If upon examination there appear some evidences of the truth of grace, I must then examine my growth in grace; for grace, if it be true, will be growing: that *well of water* will be *springing up;* and *he that hath clean hands, will be stronger and stronger.* There is a spiritual death, or at least some prevailing spiritual disease, where there is not some improvement and progress towards perfection.

By what measures then may I try my growth in grace?

1. Do I find my practical judgment more settled and confirmed in its choice of holiness and heaven? if so, it is a sign I am getting forward. We cannot judge of ourselves by the pangs of affections, those may be more sensible and vehement at first, and their being less so afterwards, ought not to discourage us: the fire may not blaze so high as it did, and yet may burn better and stronger. But do I see more and more reason for my religion? am I more strongly convinced of its certainty and excellency, so as to be able better than at first to *give a reason of the hope that is in me?* My first love was able to call religion a comfortable service, was my after light better able to call it a reasonable service? I was extremely surprised when at first *I saw men as trees walking*, but am I now better satisfied, when I begin to see all things more clearly, Mark viii. 24, 25. Am I through God's grace better rooted, or am I through my own folly still as *a reed shaken with the wind.*

2. Do I find my corrupt appetites and passions more manageable? or, are they still as violent and headstrong as ever? Does the house of Saul grow weaker and weaker, and its struggles for the dominion less frequent and more feeble? If so, it is a good sign that the house of David grows stronger and stronger. Though these Canaanites are in the land, yet if they do not make head as they have done, but are under tribute, then the interests of Israel are gaining ground. Do I find that my desires toward those things that are pleasing to sense, are not so eager as they have been, but the body is kept under more, and brought into subjection to grace and wisdom, and is it not so hard a thing to me as it has been sometimes to deny myself? Do I find that my resentments of those things which are displeasing to the flesh, are not so deep and keen as they have been? Can I bear afflictions from a righteous God, and provocations from unrighteous men, with more patience, and better composure and command of myself, than I could have done? Am I not so peevish and fretful, and unable to bear an affront or disappointment, as sometimes I have been? If so, surely he who has begun the good work, is carrying it on: but if nothing be done toward the suppressing of these rebels, toward the weeding out of these roots of bitterness which spring up and trouble us, though we lament them, yet, we do not prevail against them, it is to be feared that we stand still or go back.

3. Do I find the duties of religion more easy and pleasant to me? or am I still as unskilful and unready in them as ever? Do I go dexterously about a duty, as one that understands it, and is used to it, as a man that is master of his trade goes on with the business of it? or do I go awkwardly about it, as one not versed in it? When God says, *Seek ye my face*, do I, like the child Samuel, run to Eli, and terminate my regards in the outside of the service, or do I, like the man David, cheerfully answer, *Thy face, Lord, will I seek*, and so *enter into that within the vail.* Though, on the one hand, there is not a greater support to hypocrisy than a formal and customary road of external performances; yet, on the other hand, there is not a surer evidence of sincerity and growth, than an ever constant, steady course of lively devotion, which by daily use becomes familiar and easy, and (by the new nature) natural to us. A growing Christian takes his work before him, and sings at it.

4. Do I find my heart more weaned from this present life, and more willing to exchange it for a better? or am I still loth to leave it? Are thoughts of death more pleasing to me than they have been, or are they still as terrible as ever? If through grace we are raised above the fear of death, by reason of which many weak and trembling Christians are *all their life-time subject to bondage*, and can truly say, *we desire to depart and be with Christ, which is far better*, it is certain we are gaining ground, though we have not yet attained.

If upon search we find that we make no progress in grace and holiness, let the ordinance of the Lord's supper be empowered for the furtherance of our growth, and the removal of that, whatever it is, which hinders it. If we find we thrive, though but slowly, and though it is not so well with us as it should be, yet through grace it is better with us than it has been, and that we are not always babes, let us be encouraged to abound so much the more. Go and prosper, the Lord is with thee, while thou art with him.

V. Inquire, What do I want? A true sense of our spiritual necessities is required to qualify us for spiritual supplies. The hungry only are filled with good things. It concerns us therefore, when we come to an ordinance, which is a spiritual market, to consider what we have occasion for, that we may know what to lay hold on, and may have an answer to that question which will be put to us at the banquet of wine, *What is thy petition, and what is thy request?* Or that which Christ put to the blind men, Matt. xx. 32. *What will ye that I should do unto you?*

Grace and peace from God the Father, and from our Lord Jesus Christ, are inclusive of all the blessings we can desire, and have in them enough to supply all our needs: since, therefore, we must ask and receive, that our joy may be full, it concerns us to inquire what particular grace and comfort we need, that we may, by faith and desire, reach forth toward that in a special manner.

1. What grace do I most want? Wherein do I find myself most defective, weak, and exposed? What corruption do I find working most in me? the grace which is opposite to it, I most need. Am

I apt to be proud or passionate? humility and meekness then are the graces I most want. Am I apt to be timorous and distrustful? faith and hope then are the graces I most want. What temptations am I most frequently assaulted with? which way does Satan get most advantage against me; by my constitution, calling, or company? there I most want help from heaven, and strength to double my guard. Am I in danger of being drawn by my outward circumstances to intemperance, or deceit, or oppression, or dissimulation? then sobriety, justice, and sincerity, are the graces I most want.——What is the nature of the duties I am most called out to, and employed in? Are they such as oblige me to stoop to that which is mean? then self-denial is the grace I most want. Are they such as oblige me to struggle with that which is difficult and discouraging? then courage and wisdom are the graces I most want. Whatever our wants are, there are promises in the new covenant adapted to them; which, in this ordinance, we must in a particular manner apply to ourselves, and claim the benefit of, and receive as sealed to us. If we cannot bethink ourselves of particular promises suited to our case, yet there is enough in the general ones: *I will put my spirit within you, and cause you to walk in my statutes*, Ezek. xxxvi. 27. *I will put my law in your hearts*, (Heb. viii. 10.) *and my fear*, (Jer. xxxii. 40.) and many of the like. And we know who has said, *My grace is sufficient for thee*, 2 Cor. xii. 9.

2. What comfort do I most want? What is the burthen that lies most heavy? I must seek for support under that burthen. What is the grief that is most grieving? I must seek for a balance to that grief. The guilt of sin is often disquieting to me: O for the comfort of a sealed pardon! The power of corruption is very discouraging; O for the comfort of victorious grace! I am often tossed with doubts and fears about my spiritual state, as if the Lord had *utterly separated me from his people*, and I were *a dry tree*, Isa. lvi. 3. O for the comfort of clear and unclouded evidences! I am sometimes tempted to say, *The Lord hath forsaken me; my God hath forgotten me*, Isa xlix. 14. O that he would seal to my soul that precious promise, *I will never leave thee, nor forsake thee*, Heb. xiii. 5. But my greatest trouble arises from the sense of my own weakness, and bent to backslide, and I am sometimes ready to make that desperate conclusion, *I shall one day perish by the hand of Saul*, 1 Sam. xxvii. 1. O that I might have the comfort of that promise, (Jer. xxxii. 40.) *I will put my fear in their hearts, that they shall not depart from me.* There is in the covenant of grace a salve for every sore, a remedy for every malady, comforts suited to every distress and sorrow; but, that we may have the benefit of them, it is requisite that we *know every one his own sore, and his own grief*, as it is expressed, 2 Chron. vi. 29. that we may spread it before the Lord, and may apply to ourselves that relief which is proper for it, and *from the fulness, which is in* Jesus Christ, *may receive, and grace for grace;* grace for all occasions, John i. 16.

Here it may be of use to take cognizance even of our outward condition, and inquire into the cares and burthens, the crosses and necessities of it; for even against these there is comfort provided in the new covenant, and administered in this ordinance. *Godliness hath the promise of the life that now is:* when Christ was inviting his disciples to come and dine with him, he asked them first, *Children, have ye any meat?* John xxi. 5, 12. Christ's inquiry into our affairs directs us to make known before him in particular the trouble of them. Let every care be cast upon the Lord in this ordinance, lodged in his hands, and left with him, and let our own spirits be eased of it, by the application of that general word of comfort to this particular case, whatever it is, *He careth for you*, 1 Pet. v. 7. What is the concern I am most thoughtful about, relating to myself, my family, or friends? Let that way be committed to the Lord, and to his wise and gracious conduct and disposal, and then let my thoughts concerning it be established. What is the complaint I make most feelingly? Is it of a sickly body, disagreeable relations, a declining estate, the removal of those by death that were very dear? Whatever it is, spread it before the Lord, as Hezekiah did Rabshakeh's letter, (2 Kings xix. 14.) and allow no complaint that is not fit to be spread before him.

When God came to renew his covenant with Abraham, and to tell him that he was his shield and his exceeding great reward, Abraham presently puts in a remonstrance of his grievance, *Behold, to me thou hast given no seed*, Gen. xv. 1—3. Hannah did so when she came up to worship, 1 Sam. i. 11. And we also must bring with us such a particular sense of our afflictions, as will enable us to receive and apply the comforts here offered us, and no more. Holy David observed how his house was with God, and that it was not made to grow, when he was taking the comfort of this, that however it were, *God had made with him an everlasting covenant*, 2 Sam. xxiii. 5.

VI. Inquire, *What shall I resolve to do?* This question is equivalent to that of Paul, (Acts ix. 6.) *Lord, what wilt thou have me to do?* We come to this ordinance solemnly to engage ourselves against all sin, and to all duty; and therefore it is good to consider what that sin is which we should particularly covenant against, and what that duty which we should most expressly oblige ourselves to. Though the general covenant suffice to bind conscience, yet, a particular article will be of use to remind conscience, and to make the general engagement the more effectual. It is good to be particular

in our pious resolutions, as well as in our penitent reflections.

For our assistance herein, let us inquire,

1. Wherein have we most missed it hitherto? Where we have found ourselves most assaulted by the subtilty of the tempter, and most exposed by our own weakness, there we should strengthen our defence, and double our guard. What is the sin that has most easily beset me, Heb. xii. 1. *ευπερεστατον αμαρτιαν—the well circumstanced sin?* that is it which I must more particularly resolve against in the strength of the grace of God. What is the duty I have most neglected, have been most backward to, and most careless in? to that I must most solemnly bind my soul with this bond.

2. Wherein we may have the best opportunity of glorifying God? What can I do in my place for the service of God's honour, and the interests of his kingdom among men? *The liberal deviseth liberal things*, and so the pious deviseth pious things, that he may both engage and excite himself to those liberal pious things in and by this ordinance. What is the talent I am intrusted with the improvement of? My Lord's goods I am made a steward of. What is it that is expected from one in my capacity? What fruit is looked for from me? That is it that I must especially have an eye to in my covenants with God; to that I must bind my soul, for that I must fetch in help from heaven, that having sworn, I may perform it.

CHAPTER V.

INSTRUCTIONS FOR RENEWING OUR COVENANT WITH GOD IN OUR PREPARATION FOR THIS ORDINANCE.

It is the wonderful condescension of the God of heaven, that he has been pleased to deal with man in the way of a covenant; that, on the one hand, we might receive strong consolations from the promises of the covenant, which are very sweet and precious; and, on the other hand, might lie under strong obligations from the conditions of the covenant, which, on this account, have greater cogency in them than mere precepts, that we ourselves have consented to them, and that we have therein consulted our own interest and advantage.

The ordinance of the Lord's supper being a seal of the covenant, and the solemn exchanging of the ratifications of it, it is necessary to make the covenant before we pretend to seal it. In this order therefore we must proceed, first, give the hand to the Lord, and then enter into the sanctuary; first, in secret consent to the covenant, and then, solemnly testify that consent: this is like a contract before marriage. They who *ask the way to Zion with their faces thitherward*, must *join themselves to the Lord in a perpetual covenant*, Jer. l. 5. The covenant is mutual, and in vain do we expect the blessings of the covenant, if we be not truly willing to come under the bonds of the covenant. We must *enter into covenant with the Lord our God, and into his oath*, else he does not establish us this day for *a people unto himself*, (Deut. xxix. 12, 13.) we are not owned and accepted, as God's people, though we come before him as his people come, and sit before him as his people sit, if we do not in sincerity *avouch the Lord for our God*, Deut. xxvi. 17, 18. In our baptism this was done for us, in the Lord's supper we must do it for ourselves, else we do nothing.

Let us consider then in what method, and after what manner, we must manage this great transaction.

I. In what method we must renew our covenant with God in Christ, and by what steps we must proceed.

1. We must repent of our sins by which we have rendered ourselves unworthy to be taken into covenant with God. Those who would be exalted to this honour, must first humble themselves. God *layeth his beams in the waters*, Ps. civ. 3. The foundations of spiritual joy are laid in the waters of penitential tears. Therefore, this sealing ordinance sets that before us, which is proper to move our godly sorrow; in it we look on him whom we have pierced, and if we do not mourn, and be not in bitterness for him, surely our hearts are as hard as a stone, yea, harder than a piece of the nether mill-stone. Zech. xii. 10. Those who join themselves to the Lord, must go weeping to do it; so they did, Jer. l. 4, 5. That comfort is likely to last, which takes rise from deep humiliation, and contrition of soul for sin. Those only who *go forth weeping, bearing this precious seed*, shall *come again rejoicing* in God as theirs, and *bringing the sheaves* of covenant blessings and comforts *with them*, Ps. cxxvi. 5, 6. Let us therefore begin with this.

(1.) We have reason to bewail our natural estrangement from this covenant: when we come to be for God, we have reason to be affected with sorrow and shame, that ever we were for any other; that ever there should have been occasion for our reconciliation to God, which supposes that there had been a quarrel. Wretch that I am, ever to have been a stranger, an enemy, to the God who made me; at war with my Creator, and in league with the rebels against his crown and dignity. O the folly and wickedness and misery of my natural estate! My first father an Amorite, and my mother a Hittite, and myself a transgressor from the womb, alienated from the life of God, and cast out in my pollution. Nothing in me lovely, nothing amiable, but a great deal loathsome and abominable. Such as this was my nativity, my original, Ezek. xvi. 3.

(2.) We have reason to bewail our backwardness to come into this covenant. Well may we be ashamed to think how long God called, and we refused; how often he stretched forth his hand, before we regarded; how many offers of mercy we slighted, and how many kind invitations we stood out against; how long Christ stood at the door and knocked, before we opened to him; and how many frivolous excuses we made to put off this necessary work. What a fool I was to stand in my own light so long! How ungrateful to the God of love, who waited to be gracious! How justly might I have been for ever excluded this covenant, who so long neglected that great salvation! *Wherefore I abhor myself.*

(3.) We have reason to bewail the disagreeableness of our hearts and lives to the terms of this covenant, since first we professed our consent to it. In many instances we have dealt foolishly, it is well if we have not dealt falsely, in the covenant. In our baptism we are given up to Christ to be his, but we have lived as if we were our own; we then put on the Christian livery, but we have done little of the Christian's work; we were called by Christ's name to take away our reproach, but how little have we been under the conduct and government of the spirit of Christ! Since we became capable of acting for ourselves, perhaps we have oft renewed our covenant with God, at his table, and upon other occasions, but we have *despised the oath, in breaking the covenant, when lo, we had given the hand,* Ezek. xvii. 18. Our performances have not answered the engagements that we have solemnly laid ourselves under. Did we not say, and say it with the blood of Christ in our hands, that we would be the faithful servants of the God of heaven? We did, and yet, instead of serving God, we have served divers lusts and pleasures; we have made ourselves slaves to the flesh, and drudges to the world, and this has been our manner from our youth up. Did we not say, *We would not transgress,* (Jer. ii. 20.) we *would not offend any more?* Job xxxiv. 31. We did, and yet our transgressions are multiplied, and in many things we offend daily. Did we not say we would walk more closely with God, more circumspectly in our conversation, we would be better in our closets, better in our families, better in our callings, every way better? We did, and yet we are still vain, and careless, and unprofitable; all those good purposes have been to little purpose: this is a lamentation, and it should be for a lamentation. Let our hearts be truly broken for our former breach of covenant with God, and then the renewing of our covenant will be the recovery of our peace, and that which was broken shall be bound up, and made to rejoice.

2. We must renounce the devil, the world, and the flesh, and every thing that stands in opposition to, or competition with, the God to whom we join ourselves by covenant. If we will indeed deal sincerely in our covenanting with God, and would be accepted of him therein, our *covenanting with death must be disannulled, and our agreement with hell must not stand,* Isa. xxviii. 18. And all these foolish sinful bargains, which were, indeed, null and void from the beginning, by which we had alienated ourselves from our rightful owner, and put ourselves in possession of the usurper, must be revoked and cancelled, and our consent to them drawn back with disdain and abhorrence. When we take an oath of allegiance to God in Christ, as our rightful King and Sovereign, we must therein abjure the tyranny of the rebellious and rival powers. *O Lord our God, other lords beside thee have had dominion over us,* while sin has reigned in our mortal bodies, in our immortal souls, and every lust has been a lord; but now we are weary of that heavy yoke, and through God's grace it shall be so no longer, for, henceforth, *by thee only will we make mention of thy name,* Isa. xxvi. 13.

The covenant we are to enter into is a marriage-covenant, *Thy Maker* is to be *thy husband,* (Isa. liv. 5.) and thou art to be betrothed to him, (Hos. ii. 19.) and it is the ancient and fundamental law of that covenant, that all other lovers be renounced, all other beloved ones forsaken; and the same is the law of this covenant; (Hos. iii. 3.) *Thou shalt not be for another man, so will I also be for thee.* Quitting all others, we must cleave to the Lord only; lovers and crowned heads will not endure rivals. On these terms, and no other, we may covenant with God, (1 Sam. vii. 3.) *If ye do return unto the Lord with all your hearts, then put away the strange gods, and Ashtaroth;* else it is not a return to God.

(1.) We must renounce all subjection to Satan's rule and government. Satan's seat must be overturned in our hearts, and the Redeemer's throne set up there upon the ruins of it. We must disclaim the devil's power over us, cast off that iron yoke, and resolve to be deceived by him no more, and led captive by him at his will no more. We must quit the service of the citizen of that country, and feed his swine no longer, feed upon his husks no more, that we may return to our Father's house, where there is *bread enough and to spare.* We must renounce the treacherous conduct of the evil spirit, that we may put ourselves under the gracious guidance of the holy and good Spirit. All that turn to God, must turn from the power of Satan, (Acts xxvi. 18.) for *what communion hath Christ with Belial?* Our covenant with God engages us in a war with Satan; for the controversy between them is such, as will by no means allow us to stand neuter.

(2.) We must renounce all compliance with the wills and interests of the flesh. The body, though near and dear to the soul, yet must not be allowed to have dominion over it. The liberty, sovereignty, and honour of the immortal spirit, by which we are

allied to the upper world, that world of spirits, must be asserted, vindicated, and maintained against the usurpation and encroachments of the body, which is of the earth earthy, and by which we are allied to the beasts that perish. The elder too long has served the younger, the nobler has served the baser, it is time that the yoke should be broken from off its neck, and that part of man should rule under Christ, whose right it is. The servants on horseback must be dismounted, the lusts of the flesh denied, and its will no longer admitted to give law to the man; and the princes who have walked like servants upon the earth, must be raised from their debasement, and made to inherit the throne of glory: the dictates (I mean) of right reason, guided by revelation, and consulting the true interests of the better part, must have the commanding sway and empire in us, Eccl. x. 7. 1 Sam. ii. 8. We must never more make it our chief good to have the flesh pleased, and the desires of it gratified; nor ever make it our chief business to make provision for the flesh, that we may fulfil the lusts of it. Away with them, away with them; crucify them, crucify them; for like Barabbas, they are robbers, they are murderers, they are enemies to our peace; we will not have them to reign over us; no, no, we know them too well; we have no king but Jesus.

(3.) We must renounce all dependence upon this present world, and conformity to it. If we enter into a covenant which ensures a happiness in the other world, and therefore look with a holy concern, we must disclaim the expectations of happiness in this world, and therefore look upon this with a holy contempt. God and Mammon, God and gain, these are contrary the one to the other; so that if we will be found loving God, and cleaving to him, we must despise the world, and sit loose to it, Matt. vi. 24. We must so far renounce the way of the world, as not to govern ourselves by it, and take our principles and measures from it; for we must not be *conformed to this world*, (Rom. xii. 2.) not walk *according to the course* of it, Eph. ii. 2. We must so far renounce the men of the world, as not to incorporate ourselves with them, nor choose them for our people, because though we are in the world, we are not of the world, nor have we received the spirit of the world, but Christ has chosen and called us out of it, John xv. 19. We must so far renounce the wealth of the world, as not to portion ourselves out of it, nor lay up our treasure in it; nor to take up with the things of this world as our *good things*, (Luke xvi. 25.) as *our consolation*, (Luke vi. 24.) as *our reward*, (Matt. vi. 2.) as the *penny we agree for*, Matt. xx. 13. For in God's favour is our life, and not in the smiles of this world. The Lord make us cordial in thus renouncing these competitors, that we may be found sincere in covenanting with God in Christ.

3. We must receive the Lord Jesus Christ as he is offered to us in the gospel. In renewing our covenants with God, it is not enough to enter our dissent from the world and the flesh, and to shake off Satan's yoke, but we must enter our consent to Christ, and take upon us his yoke. In the everlasting gospel, both as it is written in the Scripture, and as it is sealed in this sacrament, salvation by Christ, that great salvation, is fairly tendered to us; to us who need it, and are undone for ever without it. We then come into covenant with God, when we accept of this salvation, with an entire complacency and confidence in those methods which infinite wisdom has taken of reconciling a guilty and obnoxious world to himself, by the mediation of his own Son, and a cheerful compliance with those methods for ourselves, and our own salvation. Lord, I take thee at thy word; be it unto thy servant according to that word, which is so *well ordered in all things, and so sure*.

We must accept the salvation in Christ's way, and upon his terms, else our acceptance is not accepted.

(1.) By a hearty consent to the grace of Christ, we must accept the salvation in his own way, in such a way, as for ever excludes boasting, humbles man to the dust, and will admit no flesh to glory in his presence: such a way, as (though it leave the blood of them that perish upon their own heads) lays all the crowns of them who are saved at the feet of free grace. This method we must approve of, and love this salvation, not going about to establish our own righteousness, as if by pleading not guilty, we could answer the demands of the covenant of innocency, and so be justified and saved by it; but *submitting to the righteousness of God*, by faith, Rom. iii. 22. All the concerns that lie between us and God, we must put into the hands of the Lord Jesus, as the great Mediator, the great Manager; we must be content to be nothing, that the Lord only may be exalted, and Christ may be *all in all*. God has declared more than once by a voice from heaven, *This is my beloved Son, in whom I am well pleased*. To consent to Christ's grace, and accept of salvation in his way, is to echo back to that solemn declaration, "This is my beloved Saviour, in whom I am well pleased." The Lord be well pleased with me in him, for out of him I can expect no favour.

(2.) By a hearty consent to the government of Christ, we must accept the salvation on his own terms. When we receive Christ, we must receive an entire Christ; for, *Is Christ divided?* A Christ to sanctify and rule us, as well as a Christ to justify and save us; for he is *a Priest upon his throne*, and the *counsel of peace is between them both*, Zech. vi. 13. What God has joined together, let not us think to put asunder. He saves his people from their sins, not in their sins; and is the Author of eternal re-

demption to those only that obey him. That very *grace of God which bringeth salvation, teacheth us to deny ungodliness and worldly* and fleshly *lusts, and to live soberly, righteously, and godly, in this world,* Tit. ii. 11, 12. Life and peace are to be had on these terms, and no other. And are we willing to come up to these terms? Will we receive Christ and his law, as well as Christ and his love? Christ and his cross as well as Christ and his crown? "Lord, I will;" (says the believing soul;) "Lord, I do;" *My Beloved is mine, and I am his,* to all the intents and purposes of the covenant.

4. We must resign and give up ourselves to God in Christ. God in the covenant makes over, not only his gifts and favours, but himself, to us, [*I will be to them a God,*] what he is in himself, he will be to us, a God all-sufficient; so we in the covenant must offer up not only our services, but ourselves, our own selves, our whole selves, *body, soul, and spirit,* to God the Father, Son, and Holy Ghost, according to the obligations of our baptism, as those who are bound to be to him a people. This surrender is to be solemnly made at the Lord's table, and sealed there; it must therefore be prepared and made ready before. Let us see to it, that it be carefully drawn up, without exception or limitation, and the heart examined whether a free and full consent be given to it. We must first *give our own selves unto the Lord,* (2 Cor. viii. 5.) and I know not how we can dispose of ourselves better. *By the mercies of God,* which are inviting, and very encouraging, we must be wrought upon to *present our bodies and souls* to God a *living sacrifice* of acknowledgment, not a dying sacrifice of atonement, which if it be *holy* shall be *acceptable,* and it is *our reasonable service,* Rom. xii. 1. Thus he who covenants with God, is directed to say, *I am the Lord's,* and for the greater solemnity of the transaction, to *subscribe with his hand to the Lord,* Isa. xliv. 5. Not that we do or can hereby transfer or convey to God any right to us which he had not before; he is our absolute Lord and Owner, and has an incontestable sovereignty over us, and property in us, as he is our Creator, Preserver, Benefactor, and Redeemer; but hereby we recognize and acknowledge his right to us. We are his already by obligation, more his than our own; but, that we may have the benefit and comfort of being so, we must be his by our own consent. More particularly,

(1.) To resign ourselves to God, is to dedicate and to devote ourselves to his praise. It is not enough to call ourselves by his name, and associate among those who do so, to take away our reproach, but we must consecrate ourselves to his name, as living temples. *Corban, It is a gift,* a gift to God; all I am, all I have, all I can do is so; it is a dedicated thing, which it is sacrilege to alienate. All the powers and faculties of our soul, all the parts and members of our bodies, we must, *as those that are alive from the dead,* freely yield unto God as *instruments of righteousness,* to be used and employed in his service for his glory, Rom. vi. 13. All our endowments, all our attainments, all those things which we call accomplishments, must be accounted as talents, which we must trade with for his honour. All being of him and from him, all must be to him and for him. Our tongues must not be our own, but his; in nothing to offend him, but to speak his praise, and plead his cause, as there is occasion. Our time not our own, but as a servant's time, to be spent according to our Master's directions, and some way or other to our Master's glory; every day being in this sense *our Lord's day.* Our estates not our own, to be spent or spared by the directions of our lusts, but to be used as God directs; God must be honoured with our substance, (Prov. iii. 9.) and *our merchandise and our hire must be holiness to the Lord,* Isa. xxiii. 18. Our interest not our own, with it to seek our own glory, but to be improved in seeking and serving God's glory: that is, God's glory must be fixed and aimed at as our highest and ultimate end, in all the care we take about our employments, and all the comfort we take in our enjoyments. *As good stewards of the manifold grace of God,* we must have this still in our eye, *That God in all things may be glorified through Jesus Christ,* 1 Pet. iv. 10, 11. By this pious intention common actions must be sanctified, and done after a godly sort, 3 John 6. Our giving up of ourselves to be to God a people, is thus explained, (Jer. xiii. 11.) it is *to be to him, for a name, and for a praise, and for a glory.*

(2.) To resign ourselves to God, is to be subject and submit ourselves to his power: to the sanctifying power of his Spirit, the commanding power of his law, and the disposing power of his providence. Such as this is the subjection we must consent to; and it has in it so much of privilege and advantage, as well as duty and service, that we have no reason to stumble at it.

[1.] We must submit ourselves to the sanctifying power of God's Spirit. We must lay our souls as soft wax under this seal, to receive the impressions of it; as white paper under this pen, that it may write the law there. Whereas we have resisted the Holy Ghost, quenched his motions, and striven against him when he has been striving with us, we must now yield ourselves to be led and influenced by him, with full purpose of heart in every thing to follow his conduct, and comply with him. When Christ in his gospel breathes on us, saying, *Receive ye the Holy Ghost,* (John xx. 22.) my heart must answer, "Lord, I receive him, I bid him welcome into my heart, though he come as a *Spirit of judgment,* and a *Spirit of burning,* as a *refiner's fire,* and *fuller's soap,* yet *blessed is he that cometh in the name of the Lord.* Let him come and mortify my

lusts and corruptions, I do not desire that any of them should be spared; let them die, let them die by the sword of the Spirit, Agag himself not excepted, though he comes delicately. Let every thought within, even the *inward thought*, (Ps. xlix. 11.) be *brought into captivity to the obedience of Christ*, 2 Cor. x. 5. Let the blessed Spirit do his whole work in me, and fulfil it with an almighty power."

[2.] We must submit ourselves to the commanding power of God's law. The law, as it is in the hand of the Mediator, is God's instrument of government; if I yield myself to him as a subject, I must in every thing be observant of, and obedient to, that law; and now I covenant to be so, in all my ways to walk according to that rule. All my thoughts and affections, all my words and actions, shall be under the direction of the divine law, and subject to its check and restraint. God's judgments will I lay before me, and have respect to all his commandments; by them I will be always ruled, overruled. "Let the word of the Lord come," (as a good man once said,) "and if I had six hundred necks, I would bow them all to the authority of it." Whatever appears to me to be my duty, by the grace of God I will do it, how much soever it interfere with my secular interest; whatever appears to me to be a sin, by the grace of God I will avoid it, and refrain from it, how strong soever my corrupt inclination may be to it. *All that the Lord shall say to me, I will do, and will be obedient*

[3.] We must submit ourselves to the disposing power of God's providence. This must be the rule of our patience and passive obedience, as the former of our practice and active obedience. All my affairs relating to this life, I cheerfully submit to the divine disposal; let them be directed and determined as Infinite Wisdom sees fit, and I will acquiesce. Let the Lord save my soul, and then, as to every thing else, let him do with me and mine as seemeth good unto him; I will never find fault with any thing that God does: *Not as I will, but as thou wilt.* I know I have no wisdom of my own; I am a fool, if I lean to my own understanding, and therefore I will have no will of my own: *Father, thy will be done.* The health of my body, the success of my calling, the prosperity of my estate, the agreeableness of my family, the continuance of my comforts, and the issue of any particular concern my heart is upon, I leave in the hands of my heavenly Father, who knows what is good for me, better than I do for myself. If in any of these I be crossed, by the grace of God I will submit, without murmuring or disputing: all is well that God does, and therefore welcome the will of God in every event. While he is mine, and I am his, nothing shall come amiss to me.

5. We must resolve to abide by it as long as we live, and to live up to it. In our covenanting with God, there must be not only a present consent, "Lord, I do take thee for mine, I do give up myself to thee to be thine;" but this must be ripened into a resolution for the future, *with purpose of heart to cleave unto the Lord*, Acts xi. 23. We must lay hold on Wisdom, so as to retain her, (Prov. iii. 18.) and choose the way of truth, so as to stick to it, Ps. cxix. 30, 31. The nail in the holy place must be well clenched, that it may be *a nail in a sure place*, Isa. xxii. 23. Many a pang of good affections, and many a hopeful turn of good inclinations, come to nothing for want of resolution. It is said of Rehoboam, (2 Chron. xii. 14.) that *he did evil*, because *he prepared not*, or, *he fixed not his heart* (so the word is in the margin) *to seek the Lord.* The heart that is unfixed, is unprepared. Joshua took pains with the people, to bring them up to that noble resolution, (Josh. xxiv. 21.) *Nay, but we will serve the Lord*; and we should not be content, till we also are in like manner resolved, and firmly fixed for God and duty, for Christ and heaven. This is the *preparation of the gospel of peace*, wherewith our *feet must be shod*, Eph. vi. 15.

Let us inquire what that resolution is, which is an entire dependence upon the grace of Christ, to which we should come up in our covenanting with God.

(1.) We must come up to such a settled resolution, as does not reserve a power of revocation for ourselves. The covenant is in itself a perpetual covenant, and as such we must consent to it; not as servants hire themselves, by the year, or to be free at a quarter's warning; not as apprentices bind themselves, for seven years, to be discharged at the expiration of that term; but it must be a covenant for life, a covenant for eternity, a covenant never to be forgotten: and in this beyond even the marriage-covenant, for that is made with this proviso, "till death us do part;" but death itself must not part us and Christ. Our covenant must be made like that servant's who loved his master, and would not go out free; our ears must be nailed to God's door-post, and we must resolve to *serve him for ever*, Exod. xxi. 5, 6. A power of revocation reserved, is a defeasance of the covenant; it is no bargain if it be not for a perpetuity, and if we consent not to put it past recal.

Let not those who are young, and under tutors and governors, think to discharge themselves of these obligations, when they come to be of age, and to put them off with their childish things: no; you must resolve to adhere to it, as Moses did, when you come to years. Heb. xi. 24. As children are not too little, so grown people are not too big, to be religious. You must resolve to live under the bonds of this covenant, when you come to live of yourselves, to be at your own disposal, and to launch out ever so far into this world. Your greatest engagements in care and business, cannot disengage you from these.

Whatever state of life you are called to, you must resolve to take your religion with you into it.

Let not those who are in the midst of their days think it possible, or desirable, to outlive the binding force of this covenant. If now we should set out in the way we should go, it must be with a resolution, if we live to be old, how wise and honourable soever old age be, yet, then, we will *not depart from it*, (Prov. xxii. 6.) as knowing that the *hoary hairs are* only *a crown of glory, when they are found* (as having been long before fixed) *in the way of righteousness*, Prov. xvi. 31.

(2.) We must come up to such a strong resolution, as will not yield to the power of temptation from the enemy. When we engage ourselves for God, we engage ourselves against Satan, and must expect his utmost efforts to oppose us in our way, and to draw us out of it. Against these designs we must therefore arm ourselves, resolving to *stand in the evil day, and having done all*, in God's name, *to stand* our ground, (Eph. vi. 13.) saying to all that, which would either divert or deter us from prosecuting the choice we have made, as Ruth did to Naomi, when she was stedfastly resolved, (Ruth i. 16.) *Entreat me not to leave* Christ, *or to turn from following after him*; for, *whither he goes* I will follow him, though it be into banishment; *where he lodges*, I will lodge with him, though it be in a prison; for death itself shall never part us.

We must resolve, by God's grace, never to be so elevated or enamoured with the smiles of the world, as by them to be allured from the paths of serious godliness; for our religion will be both the safety and the honour of a prosperous condition, and will sanctify and sweeten all the comforts of it to us.

And we must in like manner resolve never to be so discouraged and disheartened by the frowns of the world, as by the force of them to be robbed of our joy in God, or by the fear of them to be driven from our duty to God. We must come to Christ, with a steady resolution to abide by him all weathers: *Lord, I will follow thee whithersoever thou goest. Though I should die with thee, yet will I not deny thee. None of these things move me.*

6. We must rely upon the righteousness and strength of our Lord Jesus Christ in all this. Christ is the Mediator of this peace, and the guarantee of it, the surety of this better covenant; that blessed days-man, who has laid his hand upon us both; who has so undertaken for God, that in him all God's promises to us are *Yea, and Amen*, 2 Cor. i. 20. and unless he undertake for us too, how can our promises to God have any strength or stability in them? When therefore we enter into covenant with God, our eye must be to Christ as the *Alpha* and *Omega* of that covenant. When God had *sworn by himself*, that *unto him every knee should bow, and every tongue should swear*, (Isa. xlv. 23.) immediately it follows, *v.* 24. *Surely shall one say*, every one that bows and swears to God, *In the Lord have I righteousness and strength*; in the Lord Jesus is all my sufficiency for the doing of this well. In making and renewing our covenant with God, we must take instructions from that of David, Ps. lxxi. 19. *I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only.*

(1.) We must depend upon the strength of the Lord God for assistance, and for the working of all our works in us, and for us. In that strength we must go, go forth and go on, as those that know we can do nothing that is good of ourselves; our own hands are not sufficient for us; but we *can do all things through Christ strengthening us*, Phil. iv. 13. Our work then goes on, and then only, when we are *strengthened with all might by his Spirit.* This way we must look for spiritual strength, as Nehemiah did, (*ch.* vi. 9.) *Now therefore, O God, strengthen my hands.* On this strength we must stay ourselves; in this strength we must engage ourselves, and put forth ourselves, and with it we must encourage ourselves.

We cannot make this covenant, but in the strength of Christ, nor make it at all. Nature, corrupt nature, inclines to the world and the flesh, and cleaves to them: without the influences of special grace, we should never move towards God, much less resolve for him. We cannot do it well, but in Christ's strength, and in a dependence upon that. If, like Peter, we venture on our own sufficiency, and use those forms of speech which import a reliance on the divine grace, only as words of course, and do not by faith trust to that grace, and derive from it; we forfeit the aids of it; our covenant is rejected as presumptuous, and shall not avail us. Promises made in our own strength betray us, and do not help us; like the house built on the sand.

We cannot keep this covenant when it is made, but in the strength of Christ; for we stand no longer than he by his grace upholds us, we go no further than he by his grace, not only leads us, but carries us. His promises to us are our security, not ours to him: *from his fulness*, therefore, *we* must expect to *receive grace for grace*; for it is not in ourselves, nor is it to be had any where but in him. We then, that are principals in the bond, knowing ourselves insolvent, must put him in as surety for us. He is willing to stand; and without him, our bond will not be taken. We are too well known to be trusted; for *all men are liars*; and *the heart is deceitful above all things.* Go to Christ therefore with that address, (Ps. cxix. 122.) *Be surety for thy servant for good.* (Isa. xxxviii. 14.) *I am oppressed; undertake for me.*

(2.) We must depend upon the righteousness of Christ; make mention of that, even of that only, for acceptance with God in our covenanting with him. We have nothing in us, to recommend us to God's favour; no righteousness of our own, wherein

to appear before him: we have, by sin, not only forfeited all the blessings of the covenant, but incapacitated ourselves for admission into it. By sacrifice, therefore, by a sacrifice of atonement, sufficient to expiate our guilt, and satisfy the demands of injured justice, we must make a covenant with God. And there is none such but that *one offering*, by which Christ has *perfected for ever them which are sanctified.* That is the blood of the covenant, which must be sprinkled upon our consciences when we join ourselves to the Lord, (Exod. xxiv. 8.) that everlasting righteousness, which Messiah the Prince has brought in, must be the cover of our spiritual nakedness, our wedding-garment to adorn our nuptials, and the foundation on which we must build all our hopes to find favour in the sight of the Lord.

I shall not here draw up a form of covenanting with God; both because such may be found drawn up by far better hands than mine, as Mr. Baxter's, Mr. Allen's, and others; and, because a judicious Christian may, out of the foregoing heads, easily draw up one for himself.

II. After what manner we must renew our covenant with God, that we may therein please God, and experience the good effect of it in our own souls.

1. We must do it intelligently. Blind promises will produce lame performances, and can never be acceptable to the seeing God. Ignorance is not the mother of this devotion. Satan indeed puts out men's eyes, and so brings them into bondage to him, and leads them blindfold; for he is *a thief and a robber*, that *comes not in by the door, but climbeth up some other way;* and therefore to him we must not open. But the grace of God takes the regular way of dealing with reasonable creatures, opening the understanding first, and then bowing the will: this is *entering in by the door*, as *the Shepherd of the sheep* does, John x. 1, 2. In this method, therefore, we must see that the work be done. We must first acquaint ourselves with the tenor of the covenant, and then consent to the terms of it. Moses read the book of the covenant in the audience of the people, (Exod. xxiv. 7.) and then sprinkled upon them the blood of the covenant, *v.* 8. And we must take the same method; first peruse the articles, and then sign them. That faith which is without knowledge, is not the faith of God's elect.

2. We must do it considerately. We need not take time to consider whether we should do it or no, the matter is too plain to bear that debate; but we must seriously consider what we do, when we go about it. Let it be done with a solemn pause, such as Moses put Israel upon, when he said, (Deut. xxix. 10, 12.) *Ye stand this day all of you before the Lord your God; that thou shouldest enter into covenant with the Lord thy God, and into his oath.* Consider how weighty this transaction is, that it may be managed with due seriousness, and of what consequence it is that it be done well; for it is to be hoped, that if it be once well done, it is done for ever. We must sit down and count the cost; consider the restraints this covenant will put upon the flesh, the loss and expense we may sustain by our adherence to it, the hazards we run, and the difficulties we must reckon upon, if we will be faithful unto death; and in the view of these consent to the covenant; that hereafter, when tribulation and persecution arises because of the word, we may not say, "This was what we did not think of." Do it deliberately, therefore, and then it will not be easily undone. The rule in vowing is, *Be not rash with thy mouth, neither let thy heart be hasty to utter any thing before God*, Eccl. v. 2. It is the character of the virtuous woman, that *she considers a field, and buys it.* And it has been thought a dictate of prudence, though it seem a paradox; "Take time, and you will have done the sooner." Many, that without consideration have put on a profession, when the wind has turned, have in like manner, without consideration, thrown it off again. "Light come, light go." Those, therefore, that herein would prove themselves honest, must prove themselves wise.

3. We must do it humbly. When we come to covenant with God, we must remember what we are, and who he is with whom we have to do, that the familiarity we are graciously admitted to, may not beget a contempt of God, or a conceit of ourselves; but rather, the more God is pleased to exalt us, and condescend to us, the more we must honour him, and abase ourselves. Abraham fell on his face, in a deep sense of his own unworthiness, when God said, *I will make my covenant between me and thee*, and began to talk with him concerning it; (Gen. xvii. 2, 3.) and afterwards, when he was admitted into an intimate communion with God, pursuant to that covenant, he drew near, as one that knew his distance, expressing himself with wonder at the favour done him, (Gen. xviii. 27.) *Behold, now I have taken upon me to speak unto the Lord, which am but dust and ashes.* When the covenant of royalty was confirmed to David, and God regarded him according to the estate of a man of high degree, he sits down as one astonished at the honour conferred on him, and humbly expresses himself thus: *Who am I, O Lord God; and what is mine house, that thou hast brought me hitherto?* 1 Chron. xvii. 16, 17. Thus must we cast ourselves down at the footstool of God's throne, if we would be taken up into the embraces of his love. *He that humbleth himself shall be exalted.*

4. We must do it cheerfully; for here, in a special manner, *God loves a cheerful giver*, and is pleased with that which is done, not of constraint, but willingly. In our covenanting with God, we must not be actuated by *a spirit of bondage and fear*, but by *a spirit of adoption, a spirit of power and love, and a*

sound mind, Rom. viii. 15. 2 Tim. i. 7. We must join ourselves to the Lord, not only because it is our duty, and that which we are bound to, but because it is our interest, and that by which we shall be unspeakable gainers: not with reluctance and regret, and with a half-consent extorted from us; but with an entire satisfaction, and the full consent of a free spirit. Let it be a pleasure to us to think of our interest in God as ours, and our engagement to him as his; a pleasure to us to think of the bonds of the covenant, as well as of the blessings of the covenant. Much of our communion with God (which is so much the delight of all that are sanctified) is kept up by the frequent recognition of our covenant with him; which we should make, as those who like our choice too well to change; and as the men of Judah did, when *they sware unto the Lord with a loud voice, and with trumpets: and all Judah rejoiced at the oath; for they had sworn with all their heart, and sought him with their whole desire*, 2 Chron. xv. 14, 15. Christ's soldiers must be volunteers, not pressed men, and we must repeat our consent to him with such joy and triumph, as appears in that of the spouse, (Cant. v. 16.) *This is my beloved, and this is my friend.*

5. We must do it in sincerity. This is the chief thing required in every thing wherein we have to do with God; *Behold, he desires truth in the inward parts.* When God took Abraham into covenant with himself, this was the charge he gave him, *Walk before me, and be thou perfect*, that is, upright, for uprightness is our gospel perfection. Writing the covenant and subscribing it, signing and sealing it, may be proper expressions of seriousness and resolution in the transaction, and of use to us in the review; but if herein we *lie unto God with our mouth*, and *flatter him with our tongue*, as Israel did, (Ps. lxxviii. 36.) though we may put the cheat upon ourselves and others, yet we cannot impose upon him; *Be not deceived, God is not mocked.* If we only give the hand unto the Lord, and do not give our hearts to him, whatever our pretensions, professions, and present feelings of devotion may be, we are but *as a sounding brass, and tinkling cymbal.* What will it avail us to say, we covenant with God, if we still keep up our league with the world and the flesh, and have a secret antipathy to serious godliness? dissembled piety is no disguise before God, but is hated as double iniquity. It is certain, that thou hast no part nor lot in the matter (whatever thou mayst claim) if *thy heart be not right in the sight of God*, Acts viii. 21. I know no religion but sincerity: our vows to God are nothing, if they be not bonds upon the soul.

CHAPTER VI.

HELPS FOR MEDITATION AND PRAYER IN OUR PREPARATION FOR THE ORDINANCE.

MEDITATION and prayer are the daily exercise and delight of a devout and pious soul. In meditation we converse with ourselves; in prayer we converse with God; and what converse can we desire more agreeable, and more advantageous? They who are frequent and serious in those holy duties at other times, will find them the easier and the sweeter on this occasion; the friends we are much with, we are most free with: but if at other times we be not so close and constant to them as we should be, we have the more need to take pains with our own hearts, that we may effectually engage them in these services, when we approach the ordinance of the Lord's supper.

Enter into thy closet, therefore, and shut the door against diversions from without: be not shy of being alone. The power of godliness withers and declines, if secret devotion be either neglected or negligently performed. Enter into thy heart also, and do what thou canst to shut the doors of that against distraction from within. Compose thyself for the business, and summon all that is within thee to attend on it; separate thyself from the world and the thoughts of it; leave all its cares at the bottom of the hill, as Abraham did his servants, when he was going up into the mount to worship God, (Gen. xxii. 5.) and then set thyself about thy work; gird up thy loins, and trim thy lamp. Up, and be doing, and the Lord be with thee.

We must set ourselves to meditate on that which is most proper for the confirming of our faith, and the kindling of pious and devout affections in us. Good thoughts should be often in our minds, and welcome there; so should our souls often breathe towards God in pious ejaculations that are short and sudden: but as good prayers, so good thoughts, must sometimes be set and solemn. Morning and evening they must be so, on the Lord's day also, and before the Lord's supper.

Meditation is thought engaged, and thought inflamed.

1. It is thought engaged; in it the heart fastens upon, and fixes to, a select and certain subject, with an endeavour to dwell and enlarge upon it: not matters of doubtful disputation, or small concern, but those things which are of greatest certainty and moment. And since few of the ordinary sort of Christians can be supposed to have such a treasury of knowledge, such a fruitfulness of invention, and so great a compass and readiness of thought, as to be able to discourse with themselves for any time upon any one subject, so closely, methodically, and

pertinently as one would wish; it may be advisable either to fasten upon some portion of Scripture, and to read that over and over with a closeness of observation and application; or to recollect some profitable sermon lately heard, and think that over; or to make use of some books of pious meditations, or practical discourses, (which blessed be God we have great plenty and variety of in our own tongue,) and not only read them, but descant and enlarge upon them in our minds, still giving liberty to our own thoughts to expatiate, as they are able, but borrowing help from what we read, to reduce them when they wander, and to furnish them with matter when they are barren. In the choice of helps for this work, wisdom and experience are profitable to direct, and no rule can be given to fit all capacities and all cases: the end may be attained in different methods.

2. It is thought inflamed. To meditate, is not only to think seriously of divine things, but to think of them with concern and suitable affection. *While we are thus musing, the fire must burn,* Ps. xxxix. 3. When the *heart meditates terror,* (Isa. xxxiii. 18.) the terrors of the Lord, it must be with a holy fear. When we contemplate the beauty of the Lord, his bounty, and his benignity, which is better than life, we must do it with holy complacency, solacing ourselves in the Lord our God. The design of meditation is to improve our knowledge, and to affect ourselves with those things with which we have acquainted ourselves, that the impressions of them upon our souls may be deep and durable, and that by *beholding the glory of the Lord, we may be changed into the same image.*

Serious meditation before a sacrament, will be of great use to us, to make those things familiar to us, which in that ordinance we are to be conversant with: that good thoughts may not be to seek when we are there, it is our wisdom to prepare them, and lay them ready beforehand. Frequent acts confirm a habit; and pious dispositions are greatly helped by pious meditations. Christian graces will be the better exercised in the ordinance, when they are thus trained, disciplined, and drawn out in the preparation for it.

For our assistance herein, I shall mention some few of those things which may most properly be pitched upon for the subject of our meditations before a sacrament: I say, before a sacrament, because, though this be calculated here for the sacrament of the Lord's supper, yet it may equally serve us in our preparations for the other sacrament, both that we may profit by the public administration of it, and, especially, that we may, in an accceptable manner, present our children to it; for which service we have as much need carefully to prepare ourselves as for this. As we must in faith join ourselves to the Lord, so we must in faith dedicate those pieces of ourselves to him.

That our hearts then may be raised, and quickened, and prepared for communion with Christ at his table,

I. Let us set ourselves to think of the sinfulness and misery of man's fallen state. That we may be taught to value our recovery and restoration by the grace of the second Adam, let us take a full and distinct view of our ruin by the sin of the first Adam; come and see what desolations it has made on the earth, and how it has turned the world into a wilderness. *How is this gold become dim, and the most fine gold changed!* What wretched work did sin make? What a black and horrid train of fatal consequences attended its entrance into the world!

Come, my soul, and see how the nature of man is corrupted and violated, and lamentably degenerated from its primitive purity and rectitude: God's image defaced and lost, and Satan's image stamped instead of it. The understanding blind, and unapt to admit the rays of divine light; the will stubborn, and unapt to comply with the dictates of the divine law; the affections carnal, and unapt to receive the impressions of the divine love. Come, my soul, and lament the change; thou thyself feelest from it, and sharest in the sad effects of it; for a nature thus tainted, thus depraved, I brought into the world with me, and carry about with me to this day sad remainders of its corruption. It was a nature by creation little lower than that of angels, but become by sin much baser than that of brutes. It was like the Nazarites, *purer than snow, whiter than milk, more ruddy than the rubies, and its polishing was of sapphires;* but now, *its visage is blacker than a coal,* Lam. iv. 7, 8. Never was beauty so deformed, never was strength so weakened, never was a healthful constitution so spoiled, never was honour so laid in the dust. *How is the faithful city become a harlot!* Man's nature was *planted a choice vine, wholly a right seed:* but alas, *it is become the degenerate plant of a strange vine,* Jer. ii. 21. I find in myself, by sad experience, I am naturally prone to that which is evil, and backward to that which is good. Foolishness is daily breaking out in my life, and by that I perceive it is bound up in my heart: for these things I blush, and am ashamed; for these things I tremble, and am afraid; *for these things I weep, mine eye, mine eye runs down with tears,* Lam. i. 16.

Come, my soul, and see how miserable fallen man is; see him excluded God's favour, expelled the garden of the Lord, and forbidden to meddle with the tree of life; see how odious he is become to God's holiness, and obnoxious to his justice, and by nature a child of wrath. See how calamitous the state of human life is; what troops of diseases, disasters, and deaths, in the most horrid and frightful shapes, man is compassed about with; Lord, *how are they increased that trouble him!* See him attacked on every side by the malignant powers of darkness that

seek to destroy; see him sentenced for sin to utter darkness, to the devouring fire, to the everlasting burning; *How art thou fallen, O Lucifer, son of the morning;* O what a gulph of misery is man sunk into by sin; separated from all good to all evil; and his condition in himself helpless and hopeless. A deplorable case! And it is my case by nature. I am of this guilty, exposed, condemned race; undone, undone for ever; as miserable as the curse of heaven and the flames of hell can make me, if infinite mercy do not interpose. And shall not this affect me? Shall not this afflict me? Shall not these thoughts beget in me a hatred of sin, that evil, that only evil? Shall I ever be reconciled to that which has done so much mischief? Shall I not be quickened hereby to fly to Christ, in whom alone help and salvation is to be had? Is this thy condition, O my soul, thine by nature, and is there a door of hope opened to thee by grace? *Up*, then, *get thee out of this* Sodom; *escape for thy life, look not behind thee, stay not in all the plain, escape to the mountain*, the mountain of holiness, *lest thou be consumed.*

II. Let us set ourselves to think of the glory of the divine attributes shining forth in the work of our redemption and salvation. Here is a bright and noble subject, the contemplation and wonder of angels and blessed spirits above, and which eternity itself will be short enough to be spent in the admiring view of.

Come then, O my soul, come and think of the kindness and love of God our Saviour, his good will to man which designed our redemption; the spring and first wheel of that work of wonder. Herein is love! Though God was happy from eternity before man had a being, and would have been happy to eternity, if man had never been, or had been miserable; though man's nature was mean and despicable; though his crimes were heinous and detestable; though by his disobedience he had forfeited the protection of a prince; though by his ingratitude he had forfeited the kindness of a friend; and, though by his perfidiousness he had forfeited the benefits of a covenant; yet the tender mercies of our God moved for his relief. Come and see a world of apostate angels passed by and left to perish; no Redeemer, no Saviour provided for them; but fallen men pitied and helped; though angels had been more honourable, and would have been more serviceable.

Come and think of God's patience and forbearance exercised toward man; *The long suffering of our Lord is salvation.* Think how much he bears, and how long, with the world, with me, though most provoking. This patience left room for the salvation, and gives hopes of it. If the Lord had been pleased to kill us, he would have done it before now.

Come and think, especially, of the wisdom of God, which is so gloriously displayed in the contrivance of the work of our redemption: here is *the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world for our glory*, 1 Cor. ii. 7. Think of the measures God has taken, the means he has devised, that the banished might not be for ever expelled from him, 2 Sam. xiv. 14. Think with wonder how all the divine attributes are, by the method pitched upon, secured from damage and reproach, so that one is not glorified by the diminution of the lustre of another. When sin has brought things to that strait, that one would think either God's justice, truth, and holiness must be eclipsed and clouded, or man's happiness must be for ever lost, infinite wisdom finds out an expedient for the securing both of God's honour and of man's happiness: it is now no disparagement at all to God's justice to pardon sin, nor to his holiness to be reconciled to sinners; for by the death of Christ justice is satisfied, and by the Spirit of Christ sinners are sanctified. *Mercy and truth* here *meet together*; behold, *righteousness and peace kiss each other.* Be astonished, O heavens, at this, and wonder, O earth. And thou, my soul, thou that owest all thy joys and all thy hopes to this contrivance, despairing to find the bottom of this unfathomable fountain of life, sit down at the brink, and adore the depth; *O the depth of the wisdom and knowledge of God!* Rom. xi. 33.

III. Let us set ourselves to think of the person of our Redeemer, and his glorious undertaking of the work of our salvation. Come, my soul, and think of Christ, who thought of thee; think of him as the eternal Son of God, *the brightness of his Father's glory, and the express image of his person;* who lay in his bosom from eternity, and had an infinite joy and glory with him before the worlds were, and in whom dwells all the fulness of the godhead; the eternal Wisdom, the eternal Word that has life in himself, and is one with the Father, and who thought it no robbery to be equal with God. *He is thy Lord*, (O my soul,) and *worship thou him.*

Think of him as the Former of all things, without whom was not any thing made that was made. *Thrones and dominions, principalities and powers, all things were created by him and for him, and he is before all things, and by him all things consist*, Col. i. 16, 17. Let this engage my veneration for him, let this encourage my faith and hope in him: if I have my being from him, I must consecrate my being to him, and may expect my bliss in him.

Think of him as Emanuel, the Word incarnate, *God manifest in the flesh*, clothed with our nature, taking part of flesh and blood, that for us in our nature he might satisfy the justice of God whom we had offended, and break the power of Satan, by whom we were enslaved. Come, my soul, and with an eye of faith behold the beauties, the transcendent, unparalleled beauties of the Redeemer. See him *white and*

ruddy, fairer than the children of men, perfectly pure and spotless, wise and holy, kind and good; who has the infinite mercies of a God, and withal the experimental compassions of a man, who has been *touched with the feeling of our infirmities.* See him by faith, as John saw him in vision, Rev. i. 13, &c. See him and admire him, as one who in all things has the pre-eminence; none like him, nor any to be compared to him.

Think of him as undertaking our redemption, the redemption of the soul, which was so precious, that otherwise it must have ceased for ever. When the sealed book of God's counsels concerning man's redemption was produced, *none in heaven or earth was found worthy to open that book, or to look thereon,* Rev. v. 3, 4. When sacrifice and offering for sin would not do, and the blood of bulls and goats had been tried in vain, and found ineffectual, then said he, *Lo, I come; this ruin shall be under my hands,* alluding to Isa. iii. 6. Come, my soul, and see help laid upon one that is mighty; one chosen out of the people, and every way qualified for the undertaking; able to do the Redeemer's work, and fit to wear the Redeemer's crown. See how willingly he obliged himself to the service, how cheerfully he obliged himself to go through with it, and engaged his heart to approach unto God as our advocate. It is *the voice of thy beloved,* O my soul, *behold he cometh, leaping upon the mountains, skipping upon the hills,* making nothing of the difficulties that lay in his way. Behold thy King comes, thy Bridegroom comes, go forth my soul, go forth to meet him with thy joyful hosannahs, and bid him welcome; *Blessed is he that cometh in the name of the Lord.*

IV. Let us set ourselves to think of the cross of our Lord Jesus Christ, the dishonours done to him, and the honours done to us, by it. Here is a wide field for our meditations to expatiate in, nor can we determine to know any thing before a sacrament more proper and profitable than *Jesus Christ, and him crucified; lifted up from the earth, and drawing all men unto him,* as the attractive loadstone of their hearts, and the common centre of their unity. Come then, and behold the Man; represent to thyself, (O my soul,) not to thy fancy, but to thy faith, *the Lamb of God taking away the sins of the world,* by the sacrifice of himself.

Come and look over the particulars of Christ's sufferings, all the humiliations and mortifications of his life; but especially the pains, agonies, and ignominies of his death. Review the story; thou wilt still find something in it surprising and very affecting. Take notice of all the circumstances of his passion, and say, *Never was sorrow like unto his sorrow.* Take notice especially of the disgrace and reproach done him in his sufferings, the shame he was industriously loaded with: this contributed greatly to the satisfaction made by his sufferings. God has been injured in his glory by sin; and no other way could he be injured: he, therefore, who undertook to make reparation for that injury, not only denied himself in, and divested himself of, the honours due to an incarnate Deity, but, though most innocent and most excellent, voluntarily submitted to the utmost disgraces that could be done to the worst of criminals. Thus he restored that which he took not away. See him, my soul, see him *enduring the cross and despising the shame.*

Come and see the purchases of the cross; the blood, there shed, is the ransom with which we are redeemed from hell, the price with which heaven is bought for us. See it a price of inestimable value: *the topaz of Ethiopia cannot equal it, nor shall it be valued with the gold of Ophir, with the precious onyx, or the sapphire.* No, my soul, thou wast not redeemed with such corruptible things. The pardon of sin, the favour of God, the graces of the Spirit, the blessings of the covenant, and eternal life, could not be purchased with silver and gold, but are dearly bought and paid for with the precious blood of the Son of God. All the praise be to the glorious Purchaser!

Come and see the victories of the cross. See the Lord Jesus even a conqueror when he seemed a captive; spoiling principalities and powers, when he seemed totally defeated and routed by them. See Christ upon the cross breaking the serpent's head, disarming Satan, triumphing over death and the grave, *leading captivity captive,* and going forth in that chariot of war, *conquering and to conquer.*

Think, my soul, think what thou owest to the dying of the Lord Jesus: the privileges of thy way, and the glories of thy home; all thou hast, all thou hopest for that is valuable, they are all precious fruits, gathered from this tree of life. Christ's wounds are thy healing, his agonies thy repose, his conflicts thy conquests, his groans thy songs, his pains thy ease, his shame thy glory, his death thy life, his sufferings thy salvation.

V. Let us set ourselves to think of the present glories of the exalted Redeemer. When we meditate on the cross he bore, we must not forget the crown he wears, within the vail. Think, my soul, think where he is, at the right hand of the Father, far above all principalities, and powers, and every name that is named; he is set down upon the throne of the Majesty in the highest heavens. Having obtained eternal redemption for us, he is entered with his own blood into the holy place. Think how he is attended there with an innumerable company of angels, who continually surround the throne of God, and of the Lamb. Think of the songs there sung to his praise, the crowns there cast at his feet, and the name he there has above every name. Think especially what he is doing there. He always appears in the presence of God, as the great High Priest of

our profession, to intercede for all those that come to God by him, and he attends constantly to this very thing: there he is preparing a place for all his followers, and thence he will shortly come to receive them to himself, to behold his glory, and to share in it.

Dwell on these thoughts, O my soul, and say as they did who saw the glory of his transfiguration, *It is good to be here;* here let us *make tabernacles:* let these thoughts kindle in thee an earnest desire (shall I call it a holy curiosity) to see him as he is, face to face. His advancement is thy advantage: as the forerunner, he is for me entered: let the contemplation of the joy he is entered into, and the power he is there girded with, have such an influence upon me, that by faith I may be *raised up* likewise, and *made to sit together with him in heavenly places,* Eph. ii. 6.

VI. Let us set ourselves to think of the unsearchable riches of the new covenant made with us in Jesus Christ, and sealed to us in the sacrament. Peruse this covenant in the several dispensations of it, from the dawning of its day in the first promise, to that noon-day light, which life and immortality are brought to by the gospel. Read over the several articles of it, and observe how well ordered it is in all things; so well, that it could not be better. Review its promises, which are precious and many, very many, very precious, and sure to all the seed. Search into all the hidden wealth that is treasured up in them; dig into these mines; content not thyself with a transient view of these fountains of living water, but bring thy bucket, and draw with joy out of these wells of salvation. *Go walk about this Zion,* this city of God; *tell the towers, mark well the bulwarks, consider the palaces,* and say, *This God,* who is our God in covenant, *is ours for ever and ever; he will be our guide even unto death,* Ps. xlviii. 12—14.

Stir up thyself therefore, O my soul, to meditate on the privileges of a justified state; the liberties and immunities, the dignities and advantages, that are conveyed by the charter of pardon. O the blessedness of the man whose iniquities are forgiven! See him secured from the arrests of the law, the curse of God, the evil of affliction, the sting of death, and the damnation of hell. Read with pleasure the triumphs of blessed Paul, Rom. viii. 33, &c. Happy thou art, my soul, and all is well with thee, or shall be shortly, if thy sins be pardoned.

Meditate on the honours and comforts of a state of grace. If now I am a child of God, adopted and regenerated, and have received the Spirit of adoption, I have liberty of access to the throne of grace, I have a sanctified use of my creature-comforts, my fellowship is with the Father, and with the Son Jesus Christ; *all is mine, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are mine,* 1 Cor. iii. 21, 22. I have meat to eat that the world knows not of, joy that a stranger intermeddles not with. Let the thoughts of these privileges work in thee, O my soul, a holy disdain of the pleasures of sense, and the profits of the world, whenever they come in competition with the gains of godliness, and the delights of the spiritual life: offer those to them that know no better.

VII. Let us set ourselves to think of the communion of saints. This contributes something to our comfort in communion with Christ, that through him *we have fellowship one with another,* (1 John i. 7.) so that *we being many, are one bread and one body;* for Christ died *to gather together in one the children of God that were scattered abroad,* John xi. 52. That all might be one in him, in whom we all meet, as many members in one head, so making one body; many branches in one root, so making one vine; and many stones in one foundation, so making one building.

Enlarge thy thoughts then, O my soul, and let it be a pleasure to thee to think of the relation thou standest in to the whole family, both in heaven and earth, which is named of Jesus Christ; to think that thou art come in faith, hope, and love, even to the *innumerable company of angels, and to the spirits of just men made perfect,* Heb. xii. 22, 23. Even these are thy brethren and fellow-servants. Rejoice in thy alliance to them, in their affection to thee, and in the prospect thou hast of being with them shortly, of being with them eternally. Here we sit down with a little handful of weak and imperfect saints, and those mixed with pretenders; but we hope shortly to have a place and a name in the general assembly of the first-born, and to *sit down with Abraham, and Isaac, and Jacob, in the kingdom of our Father;* with all the saints, and none but saints, and saints made perfect; and so to be together for ever with the Lord.

Please thyself also, O my soul, with thinking of the spiritual communion thou hast in the acts of Christian piety, and in the exercise of Christian charity, with *all that in every place* on this earth *call on the name of Jesus Christ our Lord, both theirs and ours,* 1 Cor. i. 2. Some good Christians there are who fall within the reach of our personal communion, to whom we give the right hand of fellowship. Others within the line of our acquaintance and correspondence, and many more, whom we know not, nor have heard of, never saw, nor are ever likely to see in this world; but all these our companions in the kingdom and patience of Jesus Christ: they and we are guided by the same rule, animated by the same spirit, conformed to the same image, interested in the same promises, and joined to the same great body: they and we meet daily at the same throne of grace, under the conduct of the same Spirit of adoption, which teaches us all to cry,

Abba, Father: and they and we hope to meet shortly at the same throne of glory under the conduct of the same Jesus, who will gather his elect from the four winds, and present them all together unto the Father. Christ hath prayed, that *all that believe on him may be one*, and therefore we are sure they are so, for the Father heard him always, John xvii. 20, 21. Let this subject yield us some delightful thoughts here in a scattered world, and a divided church.

VIII. Let us set ourselves to think of the happiness of heaven. A pleasant theme this is, very improvable, and pertinent enough to an ordinance which has so much of heaven in it. If indeed we have heaven in our eye as our home and rest, and our conversation there, we cannot but have it much upon our hearts. Have we good hope through grace of being shortly with Christ in the heavenly paradise, where there is *fulness of joy, and pleasures for evermore*, where we shall see God's glory, and enjoy his love immediately, to our complete and everlasting satisfaction? Do we expect, that yet a little while and the veil shall be rent, the shadow of the evening shall be done away, and we shall see as we are seen, and know as we are known? Are we in prospect of a crown of glory that fades not away, an incorruptible and undefiled inheritance?

Raise thy thoughts then, O my soul, to the joyful contemplation of the glory to be revealed. Arise then, and survey this land of promise, as Abraham, Gen. xiii. 14. Go with Moses to the top of Pisgah, and take a view of it by faith. Get a scripture map of that Canaan, and study it well. Think, my soul, what they see in that world, who always behold the face of the Father, and in it see all truth and brightness, and the perfection of beauty. Think what they have there who eat of the tree of life, and the hidden manna, whose faculties are enlarged to take in the full communications of divine love and grace, and who have *God himself with them as their God*, Rev. xxi. 3. Think what they are doing there, who dwell in God's house, and are still praising him, and rest not day nor night from doing it. Think of the good company that is there, thousands of thousands of blessed angels, and holy souls, with whom we shall have an intimate and undisturbed converse in perfect light and love.

Compare the present state thou art in, my soul, with that thou hopest for; and let it be a pleasure to thee to think that whatever is here, thy grief and burthen shall be there removed, and done away for ever. Satan's temptations shall there no more assault thee, thy own corruptions shall there no more insnare thee, the guilt of sin, and doubts about thy spiritual state, shall there no more terrify and perplex thee; no pain, nor sickness, nor sorrow, shall be an allay to the enjoyments of that world, as they are to those of this world. All tears shall there be *wiped away*, even those for sin.

On the other side, whatever is here thy delight and pleasure, shall there be perfected. The knowledge of God, joy in him, and communion with him, are here as it were thy running banquets, there they shall be thy continual feast. The work of grace begun in thee, is that which reconciles thee to thyself, and gives thee some pleasure now in thy reflections upon thyself. This work shall there be completed, and the finishing strokes given to it by the same skilful and happy hand that begun it.

Come now, my soul, and *neglect not the gift that is in thee*, but *meditate upon these things, give thyself wholly to them*, (1 Tim. iv. 14, 15.) *εν τουτοις ισθι,—be thou in them*, as in thy business, as in thy element.

Think of the things that are not seen, that are eternal; the things of the invisible and unchangeable world, till thou findest thyself so affected with them, as even to forget the things that are here below, that are here behind; and look upon them with a holy negligence, that thou mayst with greater diligence *reach toward the things that are before, and press toward the mark for the prize of the high calling*, Phil. iii. 13, 14.

We must not only meditate, but we must pray, and cry earnestly to God for assistance and acceptance in what we do. When the apostle had reckoned up all the parts of the Christian's armour, he concludes with this, *Praying always*, Eph. vi. 18. Prayer must gird on the whole armour of God; for without prayer all our endeavours are vain and ineffectual. Therefore in our preparations for the Lord's supper, time must be spent, and pains taken in prayer, for two reasons:

1. Because this is a proper means of quickening ourselves, and stirring up our graces. One duty of religion is of use to dispose and fit us for another; and the most solemn services ought to be approached gradually, and through the outer courts. In prayer the soul ascends to God, and converses with him, and thereby the mind is prepared to receive the visits of his grace, and habituated to holy exercises. Even the blessed Jesus prepared himself for the offering up of the great sacrifice by prayer, a long prayer in the house, (John xvii.) and strong cryings with tears in the garden. Three times Christ was spoken to while he was here upon earth, by voices from heaven, and they all three found him praying. That at his baptism, (Luke iii. 21.) *Jesus being baptized and praying, the heaven was opened.* That at his transfiguration, (Luke ix. 29.) *As he prayed the fashion of his countenance was altered.* And that a little before his passion, (John xii. 27, 28.) when he prayed, *Father, glorify thy name;* the voice came from heaven, *I have glorified it*, &c. Saul of Tarsus prays, and then sees a vision, (Acts ix. 11, 12.) and afterwards, Acts xxii. 17, 18. Cornelius had his vision when he was at prayer, (Acts x. 30.) and Peter his, *v.* 9, 10. All which

instances, and many the like, suggest to us, that communion with God in prayer prepares and disposes the mind for communion with him in other duties.

2. Because this is the appointed way of fetching in that mercy and grace which God has promised, and which we stand in need of. In God is our help, and from him is our fruit found; and he has promised to help us, to give us a *new heart*, to *put his Spirit within us*, and to *cause us to walk in his statutes*, (Ezek. xxxvi. 26, 27.) but it follows there, *v. 37. I will yet for this be inquired of by the house of Israel, to do it for them.* How can we expect the presence of God with us, if we do not invite him by prayer? or the power of God upon us, if we do not by prayer derive it from him? The greatest blessings are promised to the prayer of faith; but God will not give, if we will not ask: why should he?

But what must we pray for, when we draw near to God in this solemn ordinance? Solomon tells us, that both the *preparations of the heart in man, and the answer of the tongue, is from the Lord*, Prov. xvi. 1. To him therefore we must apply ourselves for both. The whole word of God is of use to direct us in these prayers, and in it the blessed Spirit helpeth our infirmities, for as much as we know not what to pray for, in this or in any other case, as we ought.

(1.) We must pray that we may be prepared for the solemnity before it comes. Whatever is necessary to qualify us for communion with God in it, is spoken of in Scripture as God's gift; and whatever is the matter of God's promise, must be the matter of our prayers; for promises are given not only to be the ground of our hope, but also to be the guide of our desire in prayer. Is knowledge necessary? *Out of his mouth cometh knowledge and understanding*, (Prov. ii. 6.) and at Wisdom's gates we must wait for Wisdom's gifts, rejoicing herein, *That the Son of God is come, and hath given us an understanding*, 1 John v. 20. Is faith necessary? That is *not of ourselves, it is the gift of God*, Eph. ii. 8. Him therefore we must attend, who is both *the author and the finisher of our faith.* To him we must pray, *Lord, increase our faith: Lord, perfect what is lacking* in it: Lord, *fulfil the work of faith with power.* Is love necessary? It is the Holy Ghost that sheds abroad that love in our hearts, and circumcises our hearts to love the Lord our God. To that heavenly fire we must therefore go for this holy spark, and pray for the breath of the Almighty to blow it into a flame. Is repentance necessary? It is God who gives repentance, who takes away the stony heart, and gives a heart of flesh, and we beg of him to work that blessed change in us. *Behold the fire and the wood*, the ordinance instituted, and all needful provision made for our sacrifice: but *where is the lamb for a burnt-offering?* Where is the heart to be offered up to God? If God did not *provide himself a lamb*, the solemnity would fail, (Gen. xxii. 7, 8.) to him therefore we must go to buy such things as we have need of against the feast; that is, to beg them, for we *buy without money and without price;* and such buyers shall not be driven out of God's temple, nor slighted there, however they are looked on in men's markets.

(2.) Pray that our hearts may be enlarged in the duty. It is the gracious promise of God, that he will *open rivers in the wilderness and streams in the desert;* and the joint experience of all the saints, that *they looked unto him and were lightened.* Such outgoings of soul, therefore, toward God, as may receive the incomes of divine strength and comfort, we should earnestly desire and pray for. Pray that God would grace his own institutions with such manifest tokens of his presence, as those two disciples had, who reasoned thus for their own conviction that they had been with Jesus, *Did not our hearts burn within us?* Luke xxiv. 32. Pray that, by the grace of God, the business of the ordinance may be faithfully done; the work of the day, the sacrament day, in its day, *according as the duty of the day requires*, Ezra iii. 4. Pray that the ends of the ordinance may be sincerely aimed at, and happily attained, and the great intention of the institution of it answered, that you may not receive the grace of God therein in vain. O that my heart may be engaged to approach unto God! so engaged, as that nothing may prevail to disengage it! Come, blessed Spirit, and breathe upon these dry bones; move upon the waters of the ordinances, and produce a new creation. *Awake, O north wind, and come thou south, and blow upon my garden, that the spices thereof may flow forth;* and then *let my beloved come into his garden*, (his it is, and then it will be fit to be called his,) *and eat his pleasant fruits*, Cant. iv. 16.

(3.) Pray that we may be favourably accepted of God, both in the preparation and the performance. In vain do we worship if God do not accept us: the applause of men is but a poor reward (such as the hypocrites were content with, and put off with) if we come short of the favour of God. Herein therefore we should labour, this we should be ambitious of as our highest honour, the top of our preferment, *that whether present or absent, we may be accepted of the Lord*, 2 Cor. v. 9. About this therefore we should be very solicitous in our inquiries, *Wherewithal shall I come before the Lord*, so as to please him? For this we should be very importunate in our prayers, *O that I knew where I might find him!* Job xxiii. 3. O that I might be met at the table of the Lord with a blessing, and not with a breach! O that God would smile upon me there, and bid me welcome! O that the beloved of my soul would show me some token for good there, and say unto me, *I am thy salvation!* Son, daughter, *be of good cheer, thy sins are forgiven thee. Let him kiss me with the kisses of his mouth, for his love is better than wine.* O that it might be a com-

munion indeed between Christ and my soul! That which is in vogue with the most of men is, *Who will show us any good?* But when I am admitted to touch the top of the golden sceptre, this is my petition, this is my request, *Lord, lift up the light of thy countenance upon me, and that shall put* true *gladness into my heart*, greater than *the joy of harvest.*

(4.) Pray that what is amiss may be pardoned in the blood of Christ. This prayer good Hezekiah has put into our mouths, (God put it into our hearts! 2 Chron. xxx. 18, 19.) *The good Lord pardon every one that prepareth his heart* in sincerity, *to seek the Lord God of his fathers*, and aims honestly, *though he be not cleansed according to the purification of the sanctuary.* We cannot but be conscious to ourselves, that in many things we come short of our duty, and wander from it. The rule is strict; it is fit it should be so; and yet no particular rule more strict than that general and fundamental law of God's kingdom, *Thou shalt love the Lord thy God with all thy heart, and soul, and mind, and might.* But our own hearts know, and God, who is greater than our hearts, and knows all things, knows, that we do not come up to the rule, nor *continue in all things that are written in the book of the law to do them.* By our deficiencies we become obnoxious to the curse, and should perish by it, if we were under the law; but we are encouraged by a penitent believing prayer, to sue out our pardon, having an advocate with the Father.

Would we take with us words in these prayers? David's Psalms, and St. Paul's Epistles, will furnish us with great variety of acceptable words, words which the Holy Ghost teaches; and other helps of devotion, which, thanks be to God, we have plenty of, may be used to much advantage. And if in these prayers we stir up ourselves to take hold on God, our experience shall be added to that of thousands; that Jacob's God never said to Jacob's seed, *Seek ye me in vain.*

CHAPTER VII.

DIRECTIONS IN WHAT FRAME OF SPIRIT WE SHOULD COME TO, AND ATTEND UPON, THIS ORDINANCE.

To make up the wedding garment, which is proper for this wedding feast, it is requisite, not only that we have an habitual temper of mind agreeable to the gospel, but that we have such an actual disposition of spirit, as is consonant to the nature and intentions of the ordinance. It is an excellent rule in the scripture directory for religious worship, (Eccl. v. 1.) *Keep thy foot when thou goest to the house of God;* that is, *keep thy heart with all diligence*, (Prov. iv. 23.) look well to the motions of thy soul, and observe the steps it takes. When we are to see the goings of our God, our King in the sanctuary, (Ps. lxviii. 24.) it concerns us to see to our own goings. *Keep thy foot*, that is, do nothing rashly, but *when thou goest to eat with a ruler, consider diligently what is before thee*, Prov. xxiii. 1. It was not enough for the priests under the law, that they were washed and dressed in their priestly garments, when they were first consecrated, but they must be carefully washed and dressed every time they went in to minister, else they went in at their peril. We are spiritual priests to our God, and must do the office of our priesthood with a due decorum, remembering that this is that which the Lord has said, (God by his grace speak it home to our hearts!) *I will be sanctified in them that come nigh me;* that is, I will be attended as a holy God, in a holy manner, *and* so *before all the people I will be glorified.* Lev. x. 3. We then sanctify God in holy duties, when we sanctify ourselves in our approaches to them; that is, when we separate ourselves from every thing that is common or unclean, from all filthiness both of flesh and spirit, and consecrate ourselves to God's glory as our end, and to his service as our business. If we would have the ordinance sanctified to us for our comfort and benefit, we must thus sanctify ourselves for it. Joshua's command to the people, when they were to follow the ark of the covenant through Jordan, should be still sounding in our ears, the night before a sacrament, (Josh. iii. 5.) *Sanctify yourselves, for to-morrow the Lord will do wonders among you.* When the God of glory admits such worms, such a generation of vipers as we are, into covenant and communion with himself; when he gives gifts, such gifts, even to the rebellious; when by the power of his grace he sanctifies the sinful, and comforts the sorrowful, and gives such holiness and joy as is life from the dead; surely then he does wonders among us. That we may see these wonders done, and share in the benefit of them, that we may experience them done in our souls, Jordan driven back at the presence of the Lord, at the presence of the God of Jacob, to open a passage for us into the heavenly Canaan, let us sanctify ourselves, and earnestly pray to God to sanctify us.

For our help therein, the following directions perhaps may be of some use.

I. Let us address ourselves to this service with a fixedness of thought. There is scarce any instance of the corruption of nature, and the moral impotency which by sin we are brought under, more complained of by serious Christians, than the vanity of the thoughts, and the difficulty of fixing them to that which is good. They are apt to wander after a thousand impertinencies; and it is no easy matter to gather them in, and keep them employed as they should be. We all find it so by sad experience. Vain

thoughts lodge within us, and are most a hinderance and disturbance to us, when good thoughts are invited into the soul, and should be entertained there. When, therefore, we apply ourselves to a religious service, which will find work for all our thoughts, and which present objects well worthy of our closest contemplation, we are concerned to take pains with ourselves to get our hearts engaged, and to *bring every thought into obedience* to the law of this solemnity.

This is a time to set aside the thoughts of every thing that is foreign and unseasonable, and all those foolish speculations which use to be the unprofitable amusements of our idle hours, and the sports and pastimes of our carnal minds: away with them all; clear the court of these vagrants, when the doors are to be opened for the King of glory to come in. Are they thoughts that pretend business, and are as buyers and sellers in the temple? Tell them you have other business to mind; bid them depart for this time, and at a more convenient season you will call for them. Do they pretend urgent business, as Nehemiah's enemies did, when they sought to give him a diversion? Give them the repulse that he gave, and like him, repeat it as oft as they repeated their solicitations, (Neh. vi. 2—4.) *I am doing a great work, why should the work cease, while I leave it, and come down to you?* Do they pretend friendship, and send in the name of thy mother and thy brethren standing without, to speak with thee? yet dismiss them as Christ did, by giving the preference to better friends: let not thoughts of those we love best, divert us from thinking of Christ, whom we know we must love better.

This is a time to summon the attendance of all the thoughts, and keep them close to the business we are going about. Suffer none to wander, none to trifle, for here is employment, good employment, for them all, and all little enough. Though a perfect fixation of thought, without any distraction during the solemnity, is what I believe none can attain to in this state of imperfection, yet it is what we should desire and aim at, and come as near to as we can. Let us charge our thoughts not to straggle, keep a watchful eye upon them, and call them back when they begin to rove. Keep them in full employment about that which is proper and pertinent, which will prevent their starting aside to that which is otherwise. Come, *bind the sacrifice with cords to the horns of the altar*, that it may not be to seek when it should be sacrificed, Ps. cxviii. 27. Be able to say, through grace, *O God, my heart is fixed, my heart is fixed*, though unfixed at other times, yet fixed now. Look up to God for grace to establish the heart, and keep it steady: look with sorrow and shame upon its wanderings: shut the door against distractions: watch and pray against temptations; and when those birds of prey come down upon the sacrifices, do as Abraham did, (Gen. xv. 11.) *Drive them away.* And while you sincerely endeavour to keep your hearts fixed, be not discouraged; the vain thoughts that are disallowed, striven against, and repented of, though they are our hinderance, yet they shall not be our ruin.

II. Let us address ourselves to this service with an evenness and calmness of affection, free from the disorders and ruffles of passion. A sedate and quiet spirit, not tossed with the tempests of care and fear, but devolving care on God, and silencing fear by faith; not sinking under the load of temporal burthens, but supporting itself with the hopes of eternal joys, easy itself, because submissive to its God; this is a spirit fit to receive and return divine visits. They were still waters, on the face of which the Spirit moved to produce the world. *The Lord was not in the wind, was not in the earthquake.* The prince of the power of the air raises storms, for he loves to fish in troubled waters: but the Prince of peace stills storms, and quiets the winds and waves, for he casts his net into a calm sea. *The waters of Shiloah run softly*, and without noise, (Isa. viii. 6.) And that *river*, the *streams whereof make glad the city of our God*, is none of those, the *waters* whereof *roar and are troubled*, Ps. xlvi. 3, 4.

Let us therefore always study to be quiet, and however we are crossed and disappointed, let not our hearts be troubled, let them not be cast down and disquieted within us. Let us not create or aggravate our own vexations, nor be put into a disorder by any thing that occurs, but let the peace of God always rule in our hearts, and then that peace will keep them. They, whose natural temper is either fretful or fearful, have the more need to double their guard; and when any disturbance begins in the soul, should give diligence to suppress the tumult with all speed, lest the Holy Spirit be thereby provoked to withdraw, and then they will have but uncomfortable sacraments.

But especially let us compose ourselves, when we approach to the table of the Lord. Charge the peace then in the name of the King of kings; command silence, when you expect to hear the voice of joy and gladness: stop the mouth of clamours and noisy passions, banish tumultuous thoughts, suffer not those evil spirits to speak, but expel them, and let your souls return to God, and repose in him as their rest. Bring not unquiet distempered spirits to a transaction which requires the greatest calmness and serenity possible. Let all intemperate heats be cooled, and the thoughts of that which has made an uproar in the soul be banished, and let a strict charge be given to all about you, to all within you, *by the roes and hinds of the field*, those innocent pleasant creatures, that they *stir not up, nor awake your love*, nor give disturbance to your communion with him.

III. Let us address ourselves to it with a holy awe and reverence of the Divine Majesty. We ought to be in the fear of the Lord every day, and all the day long, for he is our strict observer wherever we are, and will be the Judge of persons and actions, by whose unerring sentence our eternal state will be decided; but in a special manner he is *greatly to be feared in the assemblies of his saints, and to be had in reverence of all them that are about him*, Ps. lxxxix. 7. and the nearer we approach to him, the more reverent we should be. Angels who always behold God's face, see cause to cover their own. Even when we are admitted to sit down at God's table, we must remember that we are worshipping at his footstool, and, therefore, must lay ourselves very low before him, and *in his fear worship toward his holy temple*, Ps. v. 7. Let us not rush into the presence of God in a careless manner, as if he were a man like ourselves, nay, so as we would not approach a prince, or a great man, but observe a decorum, giving to him the glory due unto his name, and taking to ourselves the shame due to ours. If he be a Master, where is his fear? We do not worship God acceptably, if we do not worship him *with reverence and godly fear*, Heb. xii. 28.

1. We must worship him with reverence, as a glorious God, a God of infinite perfection, and almighty power, who *covers himself with light as with a garment*, and yet as to us *makes darkness his pavilion*. Dare we profane the temples of the Holy Ghost by outward indecencies of carriage and behaviour, the manifest indications of a vain regardless mind? Dare we allow of flat and common thoughts of that God who is over all, blessed for evermore? See him, (my soul,) see him by faith, upon a throne, high and lifted up, not only upon a throne of grace, which encourages thee to come with boldness, but upon a throne of glory, and a throne of government, which obliges thee to come with caution. Remember that *God is in heaven, and thou art upon earth, and therefore let thy words be few*, (Eccl. v. 2.) *Be still and know that he is God*, that he is great, and keep thy distance. Let an awful regard to the glories of the eternal God, and the exalted Redeemer, make thee humble and serious, very serious, very humble in thy approach to this ordinance, keep thee so during the solemnity.

2. We must also worship him with godly fear, as a holy God, a God whose name is Jealous, and who is a consuming fire, Heb. xii. 29. We have reason to fear before him, for we have offended him, and have made ourselves obnoxious to his wrath and curse, and, we are but upon our good behaviour as probationers for his favour. He is not a God that will be mocked, that will be trifled with. If we think to put a cheat upon him, we shall prove in the end to have put a most dangerous cheat upon our own souls. In this act of religion therefore, as well as in others, we must *work out our salvation with fear and trembling*.

IV. Let us come to this ordinance with a holy jealousy over ourselves, and a humble sense of our own unworthiness. We must sit before the Lord in such a frame as David composed himself into, when he said, *Who am I, O Lord God, and what is my father's house, that thou hast brought me hitherto?* 2 Sam. vii. 18. Nothing prepares the soul more for spiritual comforts than humility.

1. It may be, that we have reason to suspect ourselves, lest we come unworthily. Though we must not cherish such suspicions of our state, as will damp our joy in God, and discourage our hope in Christ, and fill us with amazement; nor such as will take off our chariot wheels, and keep us standing at a gaze, when we should be going forward; yet we must maintain such a jealousy of ourselves as will keep us humble, and take us off from all self-conceit, and self-confidence; such a jealousy of ourselves as will keep us watchful, and save us from sinking into carnal security. And now is a proper time to think how many there are who *eat bread* with Christ, and *yet lift up the heel against him*; the *hand of him that betrayeth him perhaps is with him upon the table*; which should put us upon asking, as the disciples did, just before the first sacrament, *Lord, is it I?* Matt. xxvi. 22. Many who eat and drink in Christ's presence, will be rejected and disowned by him in the great day. Have not I some reason to fear, lest that be my doom at last? to *fear lest a promise being left me of entering into rest*, I should *seem to come short?* to fear lest when the King comes in to see the guests, he find me without a wedding garment? Be not too confident, O my soul, lest thou deceive thyself; *be not high minded, but fear*.

2. However, it is certain, that we have reason to abase ourselves, for at the best, we are unworthy to come. If we are *less than the least of God's mercies*, how much less are we than the greatest, than this, which includes all? We are unworthy of the crumbs that fall from our Master's table, much more unworthy of the children's bread, and the dainties that are upon the table. Being invited, we may hope to be welcome; but, what is there in us that we should be invited. Men invite their friends and acquaintance to their tables, but we were naturally strangers and enemies in our mind by wicked works, and yet are we invited. Men invite such as they think will with their quality or merit grace their tables; but we are more likely to be a reproach to Christ's table, being *poor and maimed, halt and blind*, and yet are picked up out of *the high-ways and the hedges*, Luke xiv. 21. Men invite such as they are under obligations to, or have expectations from, but Christ is no way indebted to us, nor can he be benefited by us; our goodness extends not to him, and yet he invites us. We have much more reason than Mephibosheth had,

when he was made a constant guest at David's table, to bow ourselves and say, *What is thy servant, that thou shouldst look upon such a dead dog as I am?* 2 Sam. ix. 8. They who thus humble themselves shall be exalted.

V. Yet, let us come to this ordinance with a gracious confidence, as children to a father, to a father's table; not with any confidence in ourselves, but in Christ only. That slavish fear, which represents God as a hard Master, rigorous in his demands, and extreme to mark what we do amiss; which straitens our spirits, and subjects us to bondage and torment, must be put off and striven against, and we must *come boldly to the throne of grace*, to the table of grace, not as having any thing in ourselves to recommend us, but having a *High Priest, who is touched with the feeling of our infirmities*, Heb. iv. 15, 16. As a presumptuous rudeness is a provocation to the Master of the feast, so a distrustful shyness is displeasing to him, which looks as if we questioned either the sincerity of the invitation, or the sufficiency of the provision.

This is the fault of many good Christians; they come to this sacrament rather like prisoners to the bar, than like friends and children to the table; they come trembling and astonished, and full of confusion. Their apprehensions of the grandeur of the ordinance, and the danger of coming unworthily, run into an extreme, and become a hinderance to the exercise of faith, hope, and love: this extreme we should carefully watch against; because it tends so much to God's dishonour, our own prejudice, and the discouragement of others. Let us remember we have to do with one who is willing to make the best of sincere desires, and serious endeavours, though in many things we be defective, and who deals with us in tender mercy, and not in strict justice; and who, though he be out of Christ a consuming fire, yet in Christ is a gracious Father: let us therefore *draw near with a true heart, and in full assurance of faith*, Heb. x. 22. It is related of Titus the emperor, that when a poor petitioner presented his address to him with a trembling hand, he was much displeased, and asked him, "Dost thou present thy petition to thy prince, as if thou wert giving meat to a lion?" Chide thyself for these amazing fears; *Why art thou cast down, O my soul, and why art thou disquieted within me?* If the Spirit undertake to work all my works in me, as the Son has undertaken to work all my works for me, both the one and the other shall be done effectually. Therefore *hope thou in God, for I shall yet praise him.*

VI. Let us come to this ordinance with earnest desires toward God, and communion with him. It is a feast, a spiritual feast, and we must come to it with an appetite, a spiritual appetite; for the full soul loathes even the honey-comb, and slights the offer of it: but to the hungry soul, that is sensible of its own need, every bitter thing is sweet, even the bitterness of repentance, when it is in order to peace and pardon. Our desires toward the world and the flesh must be checked and moderated, and kept under the government of religion and right reason; for we have been too long spending our money for that which is not bread, and which is at the best unsatisfying; but our desires toward Christ must be quickened and stirred up. *As the hart*, the hunted hart, *panteth after* the refreshment of *the water-brook*, so earnestly must our *souls pant for the living God*, Ps. xlii. 1, 2. The invitation is given, and the promise made, to them only who hunger and thirst; they are called to *come to the waters*, (Isa. lv. 1.) to *come and drink*, (John vii. 37.) and it is promised to them, that *they shall be filled;* (Matt. v. 6.) it is very necessary therefore that we work upon our hearts the consideration of those things that are proper to kindle this holy fire, and to blow its sparks into a flame. We are best prepared to receive temporal mercies, when we are most indifferent to them, and content, if the will of God be so, to be without them. *Did I desire a son of my lord?* said the good Shunamite, 2 Kings iv. 28. Here the danger is of being too earnest in our desires, as Rachel, *Give me children, or else I die.* But we are best prepared to receive spiritual mercies, when we are most importunate for them: here the desires cannot be too vehement. In the former case strong desires evidence the prevalency of sense, but in this they evidence the power of faith, both realizing and valuing the blessings desired. The devout and pious soul thirsts for God, for the living God, as a thirsty land, Ps. cxliii. 6; lxiii. 1. It longs, yea even faints, for the courts of the Lord, and for communion with God in them, Ps. lxxxiv. 2. *It breaks for the longing it hath unto God's judgment at all times*, Ps. cxix. 20. Can our souls witness to such desires as these? O that I might have a more intimate acquaintance with God, and Christ, and divine things! O that I might have the tokens of God's favour, and fuller assurances of his distinguishing love in Jesus Christ! O that my covenant interest in him, and relation to him, might be cleared up to me, and that I might have more of the comfort of it! O that I might partake more of the divine grace, and by its effectual working on my soul, might be made more conformable to the divine will and likeness, more holy, humble, spiritual, heavenly, and more meet for the inheritance! O that I might have the earnest of the Spirit in my heart, sealing me to the day of redemption!

Thus the desire of our souls must be toward the Lord, and toward the remembrance of his name. In this imperfect state, where we are at home in the body, and absent from the Lord, our love to God acts more in holy desires than in holy delights. It is rather love in motion, like a bird upon the wing, than love at rest, like a bird upon the nest. All

those who have the Lord for their God, agree to desire nothing more than God, for they know they have enough in him; but still, yet they desire more and more of God, for till they come to heaven, they will never have enough of him. Come then, my soul, why art thou so cold in thy desires toward those things which are designed for thy peculiar satisfaction, distinct from the body? Why so eager for the meat that perishes, and so indifferent to that which endures to everlasting life? Hast thou no desire to that which is so necessary to thy support, and without which thou art undone? No desire to that which will contribute so much to thy comfort, and yield thee an inexpressible satisfaction? Pro vision is made in the Lord's supper of bread to strengthen thee, will not the sense of thy own weakness and emptiness make thee hunger after that? Canst thou be indifferent to that which is the staff of thy life? Provision is made of pleasant food, fat things full of marrow, and wines on the lees; art thou not desirous of dainties, such dainties? Was the tree of knowledge such a temptation, because it was pleasant to the eye, and a tree to be desired to make one wise, that our first parents would break through the hedge of a divine command, and venture all that was dear to them to come at it? And shall not the tree of life, which we are not only allowed, but commanded, to eat of, and the fruit of which will nourish us to life eternal, shall not that appear more pleasing in our eyes, and more to be desired? God, even thy own God, who has wherewithal to supply all thy need, and has promised to be to thee a God all-sufficient, a God that is enough, he has said, (Ps. lxxxi. 10.) *Open thy mouth wide, and I will fill it.*——Thou art not straitened in him, be not straitened in thy own desires.

VII. Let us come to this ordinance with raised expectations. The same faith that enlarges the desire, and draws it out to a holy vehemence, should also elevate the hope, and ripen it to a holy confidence. When we come thirsting to these waters, we need not fear that they will prove like the brooks in summer, which disappoint the weary traveller, for *when it is hot, they are consumed out of their place*, Job vi. 17, &c. Such are all the broken cisterns of the creature, they perform not what they promise, or rather, what we foolishly promise to ourselves from them. No, but these are inexhaustible fountains of living water, in which there is enough for all, though ever so many, enough for each, though ever so needy, enough for me, though most unworthy.

Come, my soul, what dost thou look for at the table of the Lord? The maker of the feast is God himself, who does nothing little, nothing mean, but is *able to do exceeding abundantly, above what we are able to ask or think.* When he gives, he gives like himself, gives like a king, gives like a God, all things richly to enjoy, considering not what it becomes such ungrateful wretches as we are to receive, but what it becomes such a bountiful Benefactor as he is to give. A lively faith may expect that which is rich and great from him who is Possessor of heaven and earth, and all the wealth of both; and that which is kind and gracious from him, who is the *Father of mercies, and the God of all consolation.* A lively faith may expect all that is purchased by the blood of Christ, from a God who is righteous in all his ways, and all that is promised in the new covenant, from a God who cannot lie nor deceive.

The provision in this feast is Christ himself, and all his benefits, all we need to save us from being miserable, and all we can desire to make us happy; and glorious things, no doubt, may be expected from him, in whom it pleases the Father that *all fulness should dwell.* Let our expectations be built upon a right foundation; not any merit of our own, but God's mercy and Christ's mediation; and then build large, as large as the new covenant in its utmost extent; build high, as high as heaven in all its glory. Come, expecting to see that which is most illustrious, and to taste and receive that which is most precious; come, expecting that with which you will be abundantly satisfied.

Though what is prepared seems to a carnal eye poor and scanty, like the five loaves set before five thousand men, yet when Christ has the breaking of those loaves, they shall all eat and be filled. In this ordinance the oil is multiplied, the oil of gladness, it is multiplied in the pouring out, as the widow's oil, 2 Kings iv. 2, &c. Do as she did therefore, bring empty vessels, bring not a few, they shall be filled; the expectations of faith shall all be answered; the oil stays not (as there, *v.* 6.) while there is an empty vessel, waiting to be filled; give faith and hope their full compass, and thou wilt find (as that widow did, *v.* 7.) there is enough of this oil, this multiplied oil, this oil from the good olive, to pay the debt, and enough besides for thee and thine to live upon. As we often wrong ourselves by expecting too much from the world, which is vanity and vexation, so we often wrong ourselves, by expecting too little from God, whose mercy is upon us, according as we hope in him; and who in exerting his power, and conferring his gifts, still says, *According to your faith be it unto you.* The king of Israel lost his advantage against the Syrians, by smiting thrice, and then staying, when he should have smitten five or six times, 2 Kings xiii. 18, 19. And we do often in like manner prejudice ourselves, by the weakness of our faith; we receive little, because we expect little; and are like them among whom Christ could not do many mighty works, because of their unbelief, Mark vi. 5.

VIII. Let us come to this ordinance with rejoicing and thanksgiving. These two must go together, for whatever is the matter of our rejoicing, must be the

matter of our thanksgiving; holy joy is the heart of our thankful praise; and thankful praise is the language of holy joy; and both these are very seasonable, when we are coming to an ordinance, which is instituted both for the honour of the Redeemer, and for the comfort of the redeemed.

Besides the matter for joy and praise, which we are furnished with in our attendance on the ordinance, even our approach to it is such an honour, such a favour, as obliges us to *come before his presence with singing*, and even *to enter into his gates with thanksgiving*, Ps. c. 2, 4. With gladness and rejoicing shall the royal bride be brought, Ps. xlv. 15. Those who in their preparations for the ordinance have been sowing in tears, may not only come again with rejoicing, bringing their sheaves with them, but go with rejoicing to fetch their sheaves, to meet the ark, lifting up their heads with joy, knowing that their redemption, and the sealing of them to the day of redemption, draws on. Let those who are of a sorrowful spirit hearken to this; cheer up, and be comforted. *This day is holy unto the Lord your God, mourn not, nor weep*, Neh. viii. 9. It is *the day which the Lord hath made*, and we must *rejoice* and *be glad in it*, and *the joy of the Lord will be our strength*, and oil to our wheels. All things considered, thou hast a great deal more reason than Haman had, to go in merrily with the King to the banquet of wine, Esth. v. 4.

Two things may justly be the matter of our rejoicing and thanksgiving in our approach to this ordinance:

1. That God has put such a price as this into our hands to gain wisdom. That such an ordinance as this was instituted for our spiritual nourishment and growth in grace: that it is transmitted down to us, is administered among us, and we are invited to it. This is a token for good, which we have reason to rejoice in, and be very thankful for. That our lot is not cast either among those who are strangers to the gospel, and so have not this ordinance at all, or among those who are enemies to the gospel, and have it wretchedly corrupted, and turned into an idolatrous service; but that Wisdom's table is spread among us, and her voice heard in our streets, and we are called to her feasts; we have *a nail in God's holy place*, a settlement in his house, and stated opportunities of communion with him. If the Lord had been pleased to kill us, he would not have showed us such things as these. O what a privilege is it thus to eat and drink in Christ's presence! To sit down under his shadow, at his table, with his friends and favourites! That we who deserved to have been set with the dogs of his flock, should be set with the children of his family, and eat of the children's bread; nay, that we should be numbered among his priests, and eat of the dedicated things. *Bless the Lord, O my soul.*

2. That God has given us a heart to improve this price in our hands. We have reason to be thankful that he has not only invited us to this feast, which is a token of his good will toward us; but, that he has inclined us to accept the invitation, which is the effect of a good work upon us. Many who are called make light of it, and go their way to their farms and merchandise, and if we had been left to ourselves, we should have made the same foolish choice, and in the greatness of our folly should have gone astray, and wandered endlessly. It was free grace that made us willing in the day of power, and graciously compelled us to come in to the gospel feast; it was distinguishing grace that revealed to us babes, the things which were hidden from the wise and prudent. Let that grace have the glory, and let us have the joy of this blessed work.

IX. Let us come to this ordinance in charity with all men, and with a sincere affection to all good Christians. It is a love feast, and if we do not come in love, we come without the wedding garment, and forfeit the comforts of the feast. This is to be seriously thought of, when we bring our gift to the altar, as we hope for acceptance there.

When we come to this sacrament, we must bring with us, ill will to none, good will to all, but especially *to them who are of the household of faith.*

1. We must bear ill will to none, no, not to those who have been most injurious and provoking to us: though they have affronted us ever so much in our honour, wronged us in our interest, and set themselves to vilify us, and do us mischief, yet we must not hate them, nor entertain any malice toward them; we must not be desirous or studious of revenge, nor seek their hurt in any respect, but must from our hearts forgive them, as we ourselves are, and hope to be, forgiven of God. We must see to it, that there be not the least degree of enmity to any person in the world lodged in our breast, but carefully purge out that old leaven; not only lay aside the thoughts of it for the present, but wholly pluck up and cast out that root of bitterness, which bears gall and wormwood. Pure hands must in this ordinance, as well as in prayer, be *lifted up, without wrath and doubting*, 1 Tim. ii. 8. How can we expect that God should be reconciled to us, if we bring not with us a disposition to be reconciled to our brethren? for our trespasses against God are unspeakably greater than the worst of our brethren's trespasses against us. O that each would apply this caution to themselves! You have a neighbour, that upon some disgust conceived you cannot find in your hearts to speak to, nor to speak well of; some one that you have entertained a prejudice against, and would willingly do an ill turn to, if it lay in your power; some one, whom, it may be, you are ready to say, that you cannot endure the sight of: and dare you retain such a spirit when you come to this ordinance? Can you conceal it from God? or

do you think that you can justify it at his bar, and make it out that you do well to be angry? Let the fear of God's wrath, and the hope of Christ's love, reduce you to a better temper; and when you celebrate the memorial of the dying of the Lord Jesus, be sure you remember this, that he is our peace, and that he died to slay all enmities.

2. We must bear good will to all, with a particular affection to all good Christians. Christian charity not only forbids that which is any way injurious, but it requires that which is kind and friendly.

The desire of our hearts must be toward the welfare of all. If we be indeed solicitous about the salvation of our own souls, we cannot but have a tender concern for the souls of others, and be hearty well-wishers to their salvation likewise: *for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved*, 1 Tim. ii. 3, 4. True grace hates monopolies. We must thus love those whose wickedness we are bound to hate; and earnestly desire their happiness, even while we industriously decline their fellowship.

But the delight of our souls must be in the saints that are on earth, those excellent ones; as David's was, Ps. xvi. 3. They are precious in God's sight, and honourable, and they should be so in ours; they have *fellowship with the Father, and with his Son Jesus Christ*, and therefore, by a sincere and affectionate love to them, we also should have fellowship with them. Our hearts will be comforted when they are *knit together in love*, Col. ii. 2. This love must not be confined to those of our own communion, our own way and denomination; then we love them for our own sakes, because they credit us, not for Christ's sake, because they honour him: but since God is no respecter of persons, we must not be such. *In every nation, he that fears God and works righteousness is accepted of him*, and should be so of us, Acts x. 34, 35. Doubtless there may be a diversity of apprehensions in the less weighty matters of the law, such as the distinction of meats and days, and a diversity of practice accordingly, and yet a sincerity of mutual love, according to the law of Christ. Those who think it is not possible, should be content to speak for themselves only, and must believe there are those who have much satisfaction in being able to say, that they love the image of Christ wherever they see it, and highly value a good man, though not in every thing of their mind. He who cast out devils in Christ's name, must be dear to us, though he follows not us, Mark ix. 38. The differences that are among Christians, though fomented by the malice of Satan for the ruin of love, are permitted by the wisdom of God for the trial of love, that they who are perfect therein may be made manifest. Herein a Christian commends his love, when he loves those who differ from him, and joins in affection to those with whom he cannot concur in opinion. This is thankworthy: *The kingdom of God is not meat and drink*; they who have tasted of the bread of life, and the water of life, know it is not, but it is *righteousness and peace*, and *joy in the Holy Ghost*; he, therefore, who in these things serves Christ, is acceptable to God, and, therefore, though he esteem not our days, though he relish not our meats, he should be acceptable and dear to us.

Let us then in our approach to this sacrament, stir up ourselves to holy love, love without dissimulation; let us bear those on our hearts, whom the great High-Priest of our profession bears on his; and as we are *taught of God to love one another, let us increase therein more and more*, 1 Thess. iv. 9, 10. Christ's having loved us, is a good reason why we should love him; Christ's having loved our brethren also is a good reason why we should love them. Behold, how good and how pleasant a thing it is for Christians to be kindly affectioned one toward another, of one heart, and of one soul; there the Lord commands the blessing, and gives earnest of the joys of that world, where love is perfected, and reigns eternally.

CHAPTER VIII.

SOME ACCOUNT OF THE AFFECTING SIGHTS THAT ARE TO BE SEEN BY FAITH IN THIS ORDINANCE.

CARE being taken, by the grace of God, to compose ourselves into a serious frame of spirit, agreeable to the ordinance, we must next apply ourselves to that which is the proper business of it, that we may do the work of the day in its day, of the hour in its hour. And the first thing to be done, is to contemplate that which is represented to us, and set before us there. This David aimed at, when he coveted to *dwell in the house of the Lord all the days of his life*, that he might *behold the beauty of the Lord*, (Ps. xxvii. 4.) might *see his power and his glory*, Ps. lxiii. 2. To the natural man, who receives not the things of the Spirit of God, there appears in it nothing surprising, nothing affecting, no form nor comeliness; but to that faith which is the substance and evidence of things not seen, there appears a great sight, which, like Moses, (Exod. iii. 3.) it will with a holy reverence turn aside now to see. As therefore, in our preparation for this ordinance, we should pray with David, *Open thou mine eye, that I may see the wondrous things of thy law* and gospel; so we should with Abraham, (Gen. xiii. 14.) *Lift up our eyes now and look.*

When the Lamb that had been slain had taken the book, and was going to open the seals, St. John, who had the honour to be a witness in vision of the solemnity, was loudly called by one of the four living creatures to come and see, Rev. vi. 1, 3, 5, 7. The same is the call given to us, when in this sacrament

there is a door opened in heaven, and we are bidden to *come up hither*, Rev. iv. 1.

I. In general, we are here called to see the Lamb that had been slain opening the seals. This is the general idea we are to have of the ordinance. We would have thought ourselves highly favoured indeed, and beloved disciples, if we had seen it in vision as John did; behold, we are all invited to see it in a sacramental representation.

1. In this ordinance is showed us the Lamb as it had been slain. John the Baptist pointed to him as *The Lamb of God*, and called upon his followers to *behold him*, John i. 29. a Lamb designed for sacrifice, in order to the taking away of the sins of the world, a harmless spotless Lamb; but John the divine goes further, and sees him a *Lamb slain*, now sacrificed for us, in the outer courts; and not only so, but appearing *in the midst of the throne, and of the four beasts, and of the elders*, as if he were newly slain, bleeding afresh, and yet alive, and *lives for evermore*, (Rev. v. 6; i. 18.) constantly presenting this sacrifice within the vail. The blood of the Lamb always flowing, that it may still be sprinkled on our consciences, to purify and pacify them, and may still speak in heaven for us, in that prevailing intercession which the Lord Jesus ever lives to make there in the virtue of his satisfaction.

In this ordinance the Lord's death is showed forth, it is showed forth to us, that it may be showed forth by us. Jesus Christ is here *evidently set forth crucified among us*, (Gal. iii. 1.) that we may all *with open face behold, as in a glass, the glory of God* in the face of Christ. Thus as Christ was the Lamb slain from the foundation of the world, in the types and prophecies of the Old Testament, and the application of his merits to the saints who lived then; so, he will be the Lamb slain to the end of the world, in the word and sacraments of the New Testament, and the application of his merits to the saints that are now, and shall be in every age. Still he is seen as a Lamb that had been slain, for this sacrifice does not, like the Old-Testament sacrifices, decay and wax old.

This is the sight, the great sight, we are here to see; the bush burning, and yet not consumed, for the Lord is in it, his people's God and Saviour. The wounds of this Lamb are here open before us: come see in Christ's hands the very print of the nails, see in his side the very marks of the spear. Behold him in his agony, sweating as if it had been great drops of blood falling to the ground; then accommodating himself to the work he had undertaken; couching between two burthens, and bowing his shoulder to bear them. Behold him in his bonds, when *the breath of our nostrils, the anointed of the Lord, was taken in their pits*, and he was bound that we might go out free. Behold him at the bar, prosecuted and condemned as a criminal, because he was made sin for us, and had undertaken to answer for our misdemeanors. Behold him upon the cross, enduring the pain, and despising the shame of the accursed tree. Here is his body broken, his blood shed, his soul poured out unto death; all his sufferings, with all their aggravations, are here in such a manner as the Divine Wisdom saw fit, by an instituted ordinance, represented to us, and set before us.

2. In this ordinance is showed us the Lamb that was slain, opening the seals of the everlasting gospel; not only discovering to us the glories of the divine light, but dispensing to us the graces of the divine love: opening the seals of the fountain of life, which had been long as a spring shut up, and rolling away the stone, that thence we may *draw water with joy:* opening the seals of the book of life, that things hidden from ages and generations might be manifested unto us, and we might know the *things which are freely given us of God:* opening the seals of God's treasures, the unsearchable riches of Christ, which would have been sealed up for ever from us, if he had not found out a way to supply and enrich us out of them: opening the seals of heaven-gates, which had been shut and sealed against us, and consecrating for us a new and living way into the holiest, by his own blood. This is a glorious sight, and that which cannot but raise our expectations of something further. This is the principal sight given us in this ordinance; but when we view this accurately, we shall find there is that in it, *which eye hath not seen, nor ear heard.*

II. In particular, we are here called to see many other things, which we may infer from this general representation of the sufferings of Christ. It is a very fruitful subject, and that which will lead us to the consideration of divers things very profitable. When we come to this sacrament, we should ask ourselves the question which Christ put to those who had been John's hearers; *What went ye out for to see?* What do we come to the Lord's table to see? We come to see that, which, if God gives us the eye of faith to discern, it will be very affecting. Let this voice therefore be still sounding in our ears, *Come and see.*

1. Come and see the evil of sin. This we are concerned to see, that we may be truly humbled for our sins past, and may be firmly engaged by resolution and holy watchfulness against sin for the future. It was *for our transgressions* that Christ was thus *wounded, for our iniquities* that *he was bruised: know therefore*, O my soul, *and see, that it is an evil thing, and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts*, Jer. ii. 19. That was a great provocation to God, which nothing would atone for but such a sacrifice; a dangerous disease to us, which nothing would heal but such a medicine: *This is thy wicked-*

ness, because it is bitter, because it reacheth unto thine heart, Jer. iv. 18.

(1.) Here sin appears sin, and, by the cross of Christ, as well as by the command of God, it becomes exceeding sinful, Rom. vii. 13. The malignity of its nature was very great, and more than we can conceive or express; for it had made such a breach between God and man, as none less than he who was both God and man could repair; none less than he durst undertake to be made sin for us, to become surety for that debt, and intercessor for such offenders. It was *impossible that the blood of bulls and goats should take away sin*; the stain was too deep, to be washed out so; sacrifice and offering God did not desire, would not accept, as sufficient to purge us from it: no; the Son of God himself must come to *put away sin by the sacrifice of himself*, or it will for ever separate between God and us.

(2.) Here sin appears death, and, in the cross of Christ, shows itself exceeding hurtful. Behold, my soul, and see what mischief sin makes, by observing how dear it cost the Redeemer when he undertook to satisfy for it, how he sweat and groaned, bled and died, when *the Lord laid upon him the iniquity of us all!* Look on sin through this glass, and it will appear in its true colour, black and bloody; nothing can be more so. The fatal consequences of sin are seen more in the sufferings of Christ, than in all the calamities that it has brought upon the world of mankind. O what a painful, what a shameful, thing is sin, which put our Lord Jesus to so much pain, to so much shame, when *he bore our sins in his own body upon the tree!*

See this, my soul, with application. It was thy sin, thy own iniquity, that lay so heavy upon the Lord Jesus, when he cried out, *My soul is exceeding sorrowful, even unto death.* It was thy pride and passion, thy worldliness and uncleanness, the carnal mind in thee, which is enmity against God, that crowned him with thorns, and nailed him to the cross, and laid him for a time under the sense of God's withdrawings from him. Is this so? And shall I ever again make a mock at sin? ever again make a light matter of that, which Christ made so great a matter of? God forbid! *Is it a small thing to weary men*; but have I, by my sins, *wearied my God also?* Isa. vii. 13. *Have I made him* thus *to serve*, thus to *suffer by my sins?* Isa. xliii. 24. And shall I ever be reconciled to sin again? or shall I ever think a favourable thought of it any more? No; by the grace of God, I never will. The carnal pleasure and worldly profit that sin can promise me, will never balance the pain and shame that it put my Redeemer to.

Meditate revenge, my soul, a holy revenge, such a revenge as will be no breach of the law of charity; such a revenge as is one of the fruits of godly sorrow, 2 Cor. vii. 11. If sin was the death of Christ, why should not I be the death of sin? When David lamented Saul and Jonathan, who were slain by the archers of the Philistines, (1 Sam. xxxi. 3.) it is said, (2 Sam. i. 18.) he taught the children of Judah the use of the bow, that they might revenge the death of their princes upon their enemies. Let us thence receive instruction. Did sin, did my sin, crucify Christ? And shall not I crucify it? If it be asked, *Why, what evil has it done?* Say, It cost the blood of the Son of God to expiate it; and therefore cry out so much the more, *Crucify it, crucify it.* And thus all *who are Christ's have*, in some measure, *crucified the flesh*, Gal. v. 24. As Christ died for sin, so must we die to sin.

2. Come and see the justice of God. Many ways the great Judge of the world has made it to appear that he hates sin; and both by the judgments of his mouth in the written word, and the judgments of his hand in the course of his providence, he has *revealed his wrath from heaven against all ungodliness and unrighteousness of men.* It is true, that he is gracious and merciful; but is it true, that *God is jealous, and the Lord revengeth?* Nah. i. 2. God, even our God, is a consuming fire, and will reckon for the violation of his laws, and the injuries done to his crown and dignity. The tenor of the Scripture, from the 2nd of Genesis to the last of the Revelation, proves this: *The soul that sinneth shall die.* In many remarkable punishments of sin, even in this life, it is written as with a sun-beam, so that he that runs may read, that *the Lord is righteous*, 2 Chron. xii. 6.

But never did the justice of God appear so conspicuous, so illustrious, as in the death and sufferings of Jesus Christ, set before us in this ordinance. Here his *righteousness is like the great mountains*, though *his judgments are a great deep*, Ps. xxxvi. 6. Come and see the holy God showing his displeasure against sin in the death of Christ, more than in the ruin of angels, the drowning of the old world, the burning of Sodom, the destruction of Jerusalem; nay, more than in the torments of hell, all things considered.

(1.) God manifested his justice, in demanding such a satisfaction for sin as Christ was to make by the blood of his cross. Hereby he made it to appear how great the provocation was which was done him by the sin of man, that not only such an excellent person must be chosen to intercede for us, but his sufferings and death must be insisted on to atone for us. Sin being committed against an Infinite Majesty, seems by this to have in it a kind of infinite malignity, that the remission of it could not be procured, but by a satisfaction of infinite value. If mere mercy had pardoned sin, without any provision made to answer the demands of injured justice, God had declared his goodness; but when Jesus Christ is set forth to be a propitiation for sin, and God has been pleased to put himself to so vast an expense,

or the saving of the honour of his government, in he forgiveness of sins, this declares his righteousness, it declares, I say, at this time his righteousness. See what an emphasis the apostle lays upon his, Rom. iii. 25, 26.

Sin had wronged God in his honour, for he cannot otherwise be wronged by any of his creatures; in breaking the law we dishonour God; we sin and come short of his glory. For this wrong satisfaction must be made; that which offers itself is the eternal ruin of the sinner; *currat lex—let the sentence of the law be executed*, and thereby God may get him honour upon us, in lieu of that he should have had from us, Exod. xiv. 17. But can no expedient be found out to satisfy God, and yet save the sinner? Is it not possible to offer an equivalent? *Will the Lord be pleased with thousands of rams, or ten thousand rivers of oil? Shall we give our first-born for our transgression, the fruit of our body for the sin of our soul?* No, these are not tantamount: no submissions, sorrows, supplications, services, or sufferings of ours, can be looked upon as a valuable consideration for the righteous God to proceed upon, in forgiving such injuries, and restoring such criminals to his favour. The best we do is imperfect; the utmost we can do is already owing: here therefore the Lord Jesus interposes, undertakes to make a full reparation of the injury done to God's glory by sin; clothes himself with our nature, and becomes surety for us, as Paul for Onesimus; if they have wronged thee, or owe thee ought, put that on my account, I have written it with my own hand, with my own blood I will repay it. He was made *sin for us*, (2 Cor. v. 21.) a *curse for us*, (Gal. iii. 13.) an *offering for our sin*, (Isa. liii. 10.) he *bore our sins in his own body on the tree*, (1 Pet. ii. 24.) and thus the justice of God was not only satisfied, but greatly glorified. Come and see how bright it shines here.

(2.) God manifested his justice in dealing as he did with him, who undertook to make satisfaction. Having laid upon him the iniquity of us all, he laid it home to him, for *it pleased the Lord to bruise him, and to put him to grief*, Isa. liii. 10. He was not only despised and rejected of men, who knew him not, but he was stricken, smitten of God, and afflicted. The ancient way in which God testified his acceptance of sacrifices, was by consuming them with fire from heaven, (Lev. ix. 24. 2 Chron. vii. 1. 1 Kings xviii. 38.) The wrath of God which the offerers deserved should have fallen upon them, fell upon the offering; and so the destruction of the sacrifice was the escape of the sinner. Christ becoming a sacrifice for us, the fire of God's wrath descended upon him, which troubled his soul, put him into an agony, and made him cry out, *My God, my God, why hast thou forsaken me?* Come, then, and *behold the goodness and severity of God*, Rom. xi. 22. Christ being made sin for us, God did not spare him, Rom. viii. 32. By the determinate counsel and foreknowledge of God, he was delivered to them, who with wicked hands crucified and slew him: *Awake, O sword*, the sword of divine justice, furnished and bathed in heaven; awake *against my Shepherd, and against the man that is my fellow*, says the *Lord of hosts; smite the Shepherd*, Zech. xiii. 7.

Let us look on the sufferings of Christ, and say, as he himself has taught us, (Luke xxiii. 31.) *If this be done in the green tree, what shall be done in the dry?* What was done to him, shows what should have been done to us if Christ had not interposed, and what will be done to us if we reject him. If this were done to one who had but sin imputed to him, who, as he had no corruptions of his own for Satan's temptations to fasten upon, so he had no guilt of his own for God's wrath to fasten upon, who was as a green tree, not apt to take fire; what shall be done to those who have sin inherent in them, which makes them as a dry tree, combustible, and proper fuel for the fire of God's wrath? If this were done to one who had done so much good, what shall be done to us who have done so little? If the Lord Jesus himself was put into an agony by the things which were done to him, was sorrowful, and very heavy, can our hearts endure, or can our hands be strong, when God shall deal with us? Ezek. xxii. 14. *Who would set the briars and thorns against him in battle?* From the sufferings of Christ we may easily infer what a *fearful thing it is to fall into the hands of the living God*, Heb. x. 31.

3. Come and see the love of Christ. This is that which with a peculiar regard we are to observe and contemplate in this ordinance; where we see Christ and him crucified, we cannot but see the love of Christ, which passeth knowledge. When Christ did but drop a tear over the grave of Lazarus, the Jews said, *See how he loved him*, John xi. 36. Much more reason have we to say, when we commemorate the shedding of his blood for us, "See how he loved us." *Greater love hath no man than this, to lay down his life for his friend.* Thus Christ has loved us; nay, he laid down his life for us when we were enemies, (John xv. 13. Rom. v. 8.) herein is love without precedent, love without parallel. Come and see the wonders of his love.

(1.) It was free love. Christ gave himself for us; and what is more free than a gift? It was free, for it was unasked; nothing cried for this mercy, but our own misery: when no eye pitied us, of his own good will he relieved us; said to us, when we were in our sins, live; yea, he said to us, live. That was a time of love indeed. It was free, for it was unmerited; there was nothing in us desirable, nothing promising; the relation we stood in to God as creatures, did but aggravate our rebellion, and make us the more obnoxious. As he could not obtain any advantage by our happiness, so he could not sustain

any damage by our misery: if there were no profit in our blood, (which is pleaded, Ps. xxx. 9.) yet for certain there would have been no loss by it. No, but the reasons of his love were fetched from within him, as God's love of Israel was, (Deut. vii. 7, 8.) he loved them, because he would love them.——It was free, for it was unforced; he willingly offered himself. Here am I, send me. This sacrifice was bound *to the horns of the altar*, only with the *cords of his love.*

(2.) It was distinguishing love. It was good will to fallen man, and not to fallen angels. He did not lay hold on a world of sinking angels; as their tree fell, so it lies, and so it is like to lie for ever; but *on the seed of Abraham he taketh hold*, Heb. ii. 16. The nature of angels was more excellent than that of man, their place in the creation higher, their capacity for honouring God greater, and yet they were passed by. Man who sinned was pitied and helped, while angels who sinned were not so much as spared. The deplorable state of devils serve as a foil to set off the blessed state of the ransomed of the Lord.

(3.) It was condescending love. Never did love humble itself and stoop so low as the love of Christ did. It was great condescension, that he should fix his love upon creatures so mean, *Man that is a worm, the son of man that is a worm*, so near a-kin to the brutal part of the creation, especially since the fall, that one would think he should rather be the scorn than the love of the spiritual and purely intellectual world; yet this is the creature that is chosen to be the darling of heaven, and in whom Wisdom's delights are, Prov. viii. 31. But especially that, in prosecution of this love, he should humble himself as he did. Humble himself to the earth in his incarnation; humble himself on the earth in the meanness of his life; humble himself into the earth, when he went to the grave, the place where mankind appears under the greatest mortification and disgrace.

(4.) It was expensive love. His washing the feet of his disciples is spoken of as an act of love to them, (John xiii. 1.) and that was condescending love, but not costly like this. He loved us, and bought us, and paid dear for us, that we might be unto him a purchased people, 1 Pet. ii. 9. Because he loved Israel, he gave men for them, and people for their life, even Egypt for their ransom, (Isa. xliii. 3, 4.) but because he loved us, he gave himself for us, even his own blood for the ransom of our souls.

(5.) It was strong love, strong as death, and which many waters could not quench, Cant. viii. 6, 7. This was the greatness of his strength, in which the Redeemer travelled, who was mighty to save; Isa. lxi. 1. It was strong to break through great difficulties, and trample upon the discouragements that lay in his way: when he had this baptism to be baptized with, this baptism of blood, it was love that said, *How am I straitened till it be accomplished?* Luke xii. 50. It was love that said, *With desire I have desired to eat this passover*, which he knew was to be his last. It was the strength of his love that reconciled him to the bitter cup, which was put into his hand, and made him wave his petition, that it might pass from him, which, for ought we know, if he had insisted upon, it had been granted, and the work undone.

(6.) It was an everlasting love, Jer. xxxi. 3. It was from everlasting in the counsels of it, and will be to everlasting in the consequences of it; not like our love, which comes up in a night, and perishes in a night. He loved to the end, and went on with his undertaking till he said, *It is finished.* Never was there such a constant lover as the blessed Jesus, whose gifts and callings are without repentance.

4. Come and see the conquest of Satan: and this is a very pleasing sight to all those who through grace are turned from the power of Satan unto God, as it was to the Israelites, when they had newly shaken off the Egyptian yoke, to see their task-masters and pursuers dead upon the sea-shore, Exod. xiv. 30. Come and see our Joshua discomfiting the Amalekites, our David with a sling and a stone vanquishing that proud Goliah, who not only himself basely deserted, but then boldly defied, the armies of the living God. Come and see, not Michael and his angels, but Michael himself, Michael our prince, who trod the wine-press alone, entering the lists with the dragon and his angels, and giving them an effectual overthrow: the seed of the woman, though bruised in the heel, yet breaking the serpent's head, according to that ancient promise made unto the fathers, Gen. iii. 15. Come and see the great Redeemer, not only making peace with earth, but making war with hell; dispossessing the strong man armed, *spoiling principalities and powers, making a show of them openly*, and *triumphing over them in his cross*, Col. ii. 15.

Come and see Christ triumphing over Satan at his death. Though the war was in heaven, (Rev. xii. 7.) yet some fruits of the victory even then appeared on earth. Though when Christ was in the extremity of his sufferings, there was a darkness over all the land, which gave the powers of darkness all the advantage they could wish for, yet he beat the enemy upon his own ground. Satan (some think) terrified Christ into his agony, but then he kept possession of his own soul, and steadily adhered to his Father's will, and to his own undertaking: so he baffled Satan. Satan put it in the heart of Judas to betray him; but in the immediate ruin of Judas, who presently went and hanged himself, Christ triumphed over Satan, and made a show of him openly. Satan tempted Peter to deny Christ, *desiring to have him, that he might sift him as wheat;* but by the speedy repentance of Peter, who, upon a look from Christ, went out and wept bitterly, Christ triumphed over

Satan, and baffled him in his designs. Satan was ready to swallow up the thief upon the cross, but Christ rescued him from the gates of hell, and raised him to the glories of heaven, and thereby spoiled Satan, who was as a lion disappointed of his prey.

Come and see Christ triumphing over Satan by his death; the true Samson, who did more toward the ruin of the Philistines dying than living; see Judg. xvi. 23, 30. Having by his life and doctrine destroyed the works of the devil, at length by his death he destroyed the devil himself, who had the power of death, Heb. ii. 14. In him was fulfilled the blessing of God, (Gen. xlix. 19.) *A troop shall overcome him, but he shall overcome at the last;* and through him who loved us, *we are conquerors*, yea, *more than conquerors.*

(1.) Christ by dying made atonement for sin, and so conquered Satan. By the merit of his death, he satisfied God's justice for the sins of all that should believe in him; and if the judge remit the sentence, the executioner has nothing to do with the prisoner. We are ready to fall under the curse, to be made an Anathema, that is, to be delivered unto Satan: Christ said, *Upon me be the curse;* this *blotted out the handwriting that was against us, took it out of the way, nailed it to the cross;* and so Satan is spoiled. *Who shall condemn? It is Christ that died,* Rom. viii. 33, 34. When God forgives the iniquity of his people, he brings back their captivity, Ps. lxxxv. 1, 2. If we shall not come into condemnation, we are saved from coming unto execution.

(2.) Christ by dying sealed the gospel of grace, and purchased the Spirit of grace, and so conquered Satan. The Spirit acting by the gospel as the instrument, and the gospel animated by the Spirit as the principal, are become *mighty to the pulling down of Satan's strong-holds.* Thus the foundation is laid for a believer's victory over the temptations and terrors of the wicked one. Christ's victory over Satan is our victory, and we overcome him by the blood of the Lamb, Rev. xii. 11. Thus *kings of armies did flee apace*, and even *they that tarried at home*, and did themselves contribute nothing to the victory, yet *divide the spoil*, Ps. lxviii. 12. Christ having thus trodden Satan under our feet, he calls to us as Joshua to the captains of Israel, (Josh. x. 24.) *Come near, put your feet upon the necks of these kings. Resist the devil, and he shall flee from you*, for he is a conquered enemy.

5. Come and see the worth of souls. We judge of the value of a thing by the price which a wise man who understands it gives for it. He who made souls, and had reason to know them, provided for their redemption, not *corruptible things, as silver and gold, but the precious blood of his own son;* see 1 Pet. i. 18, 19. It was not a purchase made hastily, for it was the contrivance of infinite wisdom from eternity; it was not made for necessity, for he neither needed us, nor could be benefited by us; but thus he was pleased to teach us what account we should make of our souls, and their salvation and happiness. The incarnation of Christ put a great honour upon the human nature; never was it so dignified as when it was taken into union with the divine nature in the person of Immanuel, but the death and sufferings of Christ add much more to its value, for he laid down his own life to be the ransom of ours, when nothing else was sufficient to answer the price. Lord, what is man, that he should be thus visited, thus regarded! that the Son of God should not only dwell among us, but die for us!

(1.) Now let us see this, and learn how to put a value upon our own souls, not so as to advance our conceits of ourselves, (nothing can be more humbling and abasing, than to see our own lives sold by our own folly, and redeemed by the merit of another,) but so as to increase our concern for ourselves, and our own spiritual interests. Shall the souls, the precious souls which Christ put such a value upon, and paid such a price for, debase and undervalue themselves so far as to become slaves to Satan, and drudges to the world and the flesh? We are bought with a price, and therefore we not only injure the purchaser's right to us, if we alienate ourselves to another, but we reproach his wisdom in paying such a price, if we alienate ourselves for a thing of nought. It is the apostle's argument against uncleanness, (1 Cor. vi. 20.) and against making ourselves the servants of men, 1 Cor. vii. 23. Christ having purchased our souls at such a rate, we disparage them if we stake them to the trifles of the world, or pawn them for the base and sordid pleasures of sin. Shall that birthright be sold for a mess of pottage, which Christ bought with his own blood? No; while we live let our souls be our darlings, (as they are called, Ps. xxii. 20. and xxxv. 17.) for his sake, to whom they were so dear. If Christ did and suffered so much to save our souls, let us not hazard the losing of them, though it be to gain the whole world, Matt. xvi. 26.

(2.) Let us see this, and learn how to put a value upon the souls of others. This forbids us to do any thing that may turn to the prejudice of the souls of others, by drawing them to sin, or discouraging them in that which is good. The apostle lays a great stress upon this argument, against the abuse of our Christian liberty, to the offence of others, (Rom. xiv. 15.) *Destroy not him with thy meat for whom Christ died;* and again he urges it on the same occasion, 1 Cor. viii. 11. Shall not we deny ourselves and our own satisfaction, rather than occasion guilt or grief to them for whom Christ humbled himself, even to the death of the cross? Shall we slight those whom Christ put such a value upon? Shall we set those with the dogs of our flock, whom

Christ purchased with his own blood, among the lambs of his flock? God forbid!

This also commands us to do all we can for the spiritual welfare and salvation of the souls of others: did Christ think them worth his blood, and shall not we think them worth our care and pains? Shall not we willingly do our utmost to save a soul from death, and thereby hide a multitude of sins, when Christ did so much and suffered so much to make it feasible? Shall not we pour out our prayers for them, for whom Christ poured out his soul unto death? And bear them upon our hearts, whom Christ laid so near his? Blessed Paul, in consideration hereof, not only made himself the servant of all, to please them for their edification, but was willing to be offered upon the sacrifice and service of their faith; (Phil. ii. 17.) and so to fill up what was behind of the afflictions of Christ for his body's sake, Col. i. 24.

And if we be at any time called upon, even to lay down our lives for the brethren, we must remember that in that, as well as in washing their feet, Christ has left us an example, 1 John iii. 16.

6. Come and see the purchase of the blessings of the new covenant. The blood of Christ was not only the ransom of our forfeited lives, and the redemption of our souls from everlasting misery, but it was the valuable consideration, upon which the grant of eternal life and happiness is grounded. Christ's death is our life; that is, it is not only our salvation from death, but it is the fountain of all our joys, and the foundation of all our hopes. All the comforts we have in possession, and all we have in prospect, all the privileges of our way, and all those of our home, are the blessed fruits of that accursed tree on which our Redeemer died.

(1.) See the blood of Christ, the spring whence all the blessings of the covenant flow. That is the price of all our pardons, *we have redemption through his blood, even the forgiveness of sins*, Eph. i. 7. Without the shedding of blood, that blood, that precious blood, there had been no remission. That is the purchase of the divine favour, which is our life; we are made accepted only in the Beloved, Eph. i. 6. *Peace is made*, a covenant of peace settled, peace secured to all the sons of peace, by the blood of his cross, and not otherwise, Col. i. 20. That is the price paid for the purchased possession, that they which are called might receive the promise of eternal inheritance, Heb. ix. 15. Christ *was made a curse for us*, not only to *redeem us from the curse of the law*, but that we through him might inherit the blessing, Gal. iii. 13, 14. Thus, *out of the eater comes forth meat, and out of the strong sweetness.* Behold, he shows us a mystery.

(2.) See the blood of Christ, the stream in which all the blessings of the covenant flow to us. The blood of Christ, as it is exhibited to us in this ordinance, is the vehicle, the channel, of conveyance, by which all graces and comforts descend from heaven to earth. *This cup is the new testament in the blood of Christ*, and so it becomes a cup of blessing, a cup of consolation, a cup of salvation: all the hidden manna comes to us in this dew. It is the blood of Christ, speaking for us, that pacifies an offended God: it is the blood of Christ sprinkled on us, that purifies a defiled conscience. As it was the blood of Jesus that consecrated for us the new and living way, and opened the kingdom of heaven to all believers, so it is by that blood that we have *boldness to enter into the holiest*, Heb. x. 19, 20.

Come and see how much we owe to the death of Christ, the rich purchases he made for us that he might cause us to inherit substance, and might fill our treasures. Let this increase our esteem of the love of Christ, which was not only so very expensive to himself, but so very advantageous to us: let this also enhance the value of covenant blessings in our eyes. The blessings of this life we owe to the bounty of God's providence; but spiritual blessings in heavenly things we owe to the blood of his Son: let these, therefore, be to us more precious than rubies; let these always have the preference. Let us be willing to part with any thing, rather than hazard the favour of God, the comforts of the Spirit, and eternal life, remembering what these cost. Let us never make light of Wisdom's preparations, when we see at what rate they were bought in. To them who believe they are precious, for they know they were purchased with the precious blood of Christ, which we undervalue as a common thing, if we prefer farms and merchandise before heaven, and the present earnests of it.

CHAPTER IX.

SOME ACCOUNT OF THE PRECIOUS BENEFITS WHICH ARE TO BE RECEIVED BY FAITH IN THIS ORDINANCE.

In the Lord's supper we are not only to show the Lord's death, and see what is to be seen in it, as many who, when he was upon the cross, stood afar off beholding; no, we must there be more than spectators, we must *eat of the sacrifice*, and so *partake of the altar*, 1 Cor. ix. 13. The bread which came down from heaven was not designed merely for shew-bread, bread to be looked upon; but for household-bread, bread to be fed upon: bread to strengthen our hearts, and wine to make them glad; and Wisdom's invitation is, *Come, eat of my bread, and drink of the wine that I have mingled.* Christ's feeding great multitudes miraculously, more than once, when he was here upon earth, was (as his other miracles) significant of the spiritual provision

he makes in the everlasting gospel, for the support and satisfaction of those that leave all to follow him; if we do not all eat, and be not all filled, abundantly satisfied with the goodness of his house, it is our own fault. Let us not then straiten and starve ourselves, for the Master of the feast has not stinted us: he has not only invited us, and made provision for our entertainment, but he calls to us, as one who bids us heartily welcome, *Eat, O friends, drink, yea, drink abundantly, O beloved.*

All people are for what they can get: here is something to be got in this ordinance, if it be rightly improved, which will turn to our account infinitely more than the merchandise of silver, or the gain of fine gold. Christ and his benefits are here not only set before us, but offered to us; not only offered to us, but settled upon us, under certain provisos and limitations; so that a believer who sincerely consents to the covenant, receives some of the present benefit of it in and by this ordinance, both in the comfortable experience of communion with God, in grace, and the comfortable expectation of the vision and fruition of God, in glory.

Gospel ordinances in general (and this in particular, which is the seal of gospel promises) are *wells of salvation*, out of which we may draw water with joy; *breasts of consolation*, from which we may suck and be satisfied; *golden pipes*, through which the oil of grace is derived from the good olive, to keep our lamps burning. We receive the grace of God herein in vain, if we take not what is here tendered, gospel blessings upon gospel terms. We are here to receive Christ Jesus the Lord, and since with him God freely gives us all things, (Rom. viii. 32.) we must with him by faith take what he gives; all spiritual blessings in heavenly things by Christ Jesus.

I. Here we may receive the pardon and forgiveness of our sins. This is that great blessing of the new covenant which makes way for all other blessings, (*removendo prohibens—removing the hinderance,*) by taking down that wall of partition which separated between us and God, and hinders good things from us. It is the matter of that promise, which comes in as a reason for all the rest, I will do so and so for them, *for I will be merciful to their unrighteousness*, Heb. viii. 12.—This is that great blessing which Christ died to purchase for us; his blood was shed for many, for the remission of sins; and perhaps he intimated this to be, in a special manner, designed by him in his sufferings, when the first word we find recorded, that he spoke after he was nailed to the cross, was, *Father, forgive them*, (Luke xxiii. 34.) which seems to look not only to those that had an immediate hand in his death, but to those that are remotely accessary to it, as all sinners are, though they know not what they do.

The everlasting gospel is an act of indemnity; an act of oblivion we may call it, for it is promised that *our sins and iniquities he will remember no more.* It is proclaimed to the rebels, that if they will lay down their arms, acknowledge their offence, return to their allegiance, approve themselves good subjects for the future, and make the merits of him whom the Father has appointed to be the Mediator, their plea in suing out their pardon, the offended Prince will be reconciled to them, their attainder shall be reversed, and they shall not only be restored to all the privileges of subjects, but advanced to the honours and advantages of favourites. Now it concerns us all to be able to make it out, that we are entitled to the benefit of this act, that we are qualified according to the tenor of it, for the favour intended by it; and if we be so indeed, in the Lord's supper we receive that pardon to us in particular, which in the gospel is proclaimed to all in general. We do here receive the atonement, as the expression is, Rom. v. 11. God has received it for the securing of his honour, and we receive it for the securing of our happiness, and comfort; we claim the benefit of it, and desire to be justified and accepted of God for the sake of it.

This sacrament should therefore be received with a heart thus lifting up itself to God: "Lord, I am a sinner, a great sinner; I have done very foolishly; I have forfeited thy favour, incurred thy displeasure, and deserve to be for ever abandoned from thee. But Christ has died, yea, rather, is risen again, has finished transgression, made an end of sin, made reconciliation for iniquity, and brought in an everlasting righteousness; he gave his life a ransom for many, and if for many, why not for me? In him a free and full remission is promised to all penitent and obedient believers; by him all who believe are justified, and to them there is no condemnation. Thou, even thou, art he that blottest out their transgressions for thine own sake, and art gracious and merciful, nay, thou art faithful and just to forgive them their sins. Lord, I repent, I believe, and take the benefit of those promises, those exceeding great and precious promises, which are to my soul as life from the dead. I fly to this city of refuge, I take hold of the horns of this altar: here I humbly receive the forgiveness of my sins, through Jesus Christ, the great propitiation, to whom I entirely owe it, and to whom I acknowledge myself infinitely indebted for it, and under the highest obligations imaginable to love him, and to live to him. He is the Lord our righteousness, so I accept him; let him be made a God to me in righteousness, and I have enough, I am happy for ever."

Every time we come to the Lord's supper, we come to receive the remission of sins, that is,

1. A renewed pardon of daily trespasses. In many things we offend daily, and even he who is washed, who is in a justified state, needs to wash his feet,

John xiii. 10. And blessed be God there is a fountain opened for us to wash in, and encouragement given to pray for daily pardon as duly as we do for daily bread. We have to do with a God who multiplies to pardon. "Lord, the guilt of such a sin lies upon me like a heavy burthen; I have lamented it, confessed it, renewed my covenant against it, and now in this ordinance I receive the forgiveness of that sin, and hear it said to my soul, *The Lord hath put away thy sin, thou shalt not die.* Many a fault I have been overtaken in since I was last with the Lord at his table, and having repented of them, I desire to apply the blood of Christ to my soul in a particular manner, for the forgiveness of them."

2. A confirmed pardon of all trespasses. I come here to receive further assurance of the forgiveness of my sins, and further comfort arising from those assurances. I come to hear again that voice of joy and gladness, which has made many a broken bone to rejoice, *Son, daughter, be of good cheer, thy sins are forgiven thee.* I come for the father's kiss to a returning prodigal, which seals his pardon so, as to silence his doubts and fears. When God would by his prophets speak comfortably to Sion, this he says, *Thy warfare is accomplished, thine iniquity is pardoned,* Isa. xl. 2. And *the inhabitant shall not say, I am sick,* that is, he shall see no cause to complain of any outward calamity, if his iniquity be forgiven, Isa. xxxiii. 24. O that I might here have the white stone of absolution, (Rev. ii. 17.) and my pardon written more legibly! O that Christ would say to me, as he did to that woman, to whom much was already forgiven, (Luke vii. 48.) *Thy sins are forgiven.* This is that I come to receive, O let me not go away without it!

II. Here we may receive the adoption of sons. The covenant of grace not only frees us from the doom of criminals, but advances us to the dignity of children: Christ redeemed us from the curse of the law, in order to this, that *we might receive the adoption of sons,* Gal. iv. 5. The children's bread given us in this ordinance, is as it were livery and seisin, to assure us of our adoption upon the terms of the gospel, that if we will take God in Christ to be to us a Father, to rule and dispose of us, and to be feared and honoured by us, he will take us to be his sons and daughters; *Behold what manner of love is this! Be astonished, O heavens, and wonder, O earth!* Never was there such compassionate, such condescending love! God here seals us the grant both of the privileges of adoption, and the Spirit of adoption.

1. Here is a grant of the privileges of adoption sealed to us. Here we are called the children of God, and he calls himself our Father, and encourages us to call him so. *Seemeth it to you a light thing* (said David, 1 Sam. xvii. 23.) *to be a king's son-in-law, seeing that I am a poor man, and lightly esteemed?* And shall it not seem to us a great thing, an honour infinitely above all those which the world can pretend to confer, for us (who are worms of the earth, and a generation of vipers, children of disobedience and wrath by nature) to be the adopted children of the King of kings? *This honour have all the saints.* Nor is it an empty title that is here granted us, but real advantages of unspeakable value.

The eternal God here says it, and seals it to every true believer, *Fear not,* I will be *a Father to thee,* an ever-loving, ever-living Father; leave it to me to provide for thee, on me let all thy burthens be cast, with me let all thy cares be left, and to me let all thy requests be made known. *The young lions shall lack and suffer hunger,* but thou shalt want nothing that is good for thee, nothing that is fit for thee. My wisdom shall be thy guide, my power thy support, and underneath thee the everlasting arms. As the tender father pities his children, so will I pity thee, and spare thee as a man spares his son that serves him. Thou shalt have my blessing and love, the smiles of my face and the kisses of my mouth, and in the arms of my grace will I carry thee to glory, as the nursing father does the sucking child. Does any thing grieve thee? Whither shouldst thou go with thy complaint but to thy Father, saying to him as that child, (2 Kings iv. 19.) *My head, my head;* and thou shalt find, that as one whom his mother comforts, so will the Lord thy God comfort thee. Does any thing terrify thee? *Be not afraid, for I am thy God; when thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee.* Art thou in debt? Consult me, and *I will instruct thee in the way that thou shalt go, I will guide thee with mine eye.* Acknowledge me, and I will direct thy steps. Dost thou offend? Is there foolishness bound up in thy heart? Thou mayst expect fatherly correction, *I will chastise thee with the rod of men, and with the stripes of the sons of men,* but my loving-kindness will I not utterly take from thee; thine afflictions shall not only consist with, but flow from, covenant love; and but for a season, when need is, shalt thou be in heaviness.

I will be a Father to thee, and, son, thou shalt be ever with me, and all that I have is thine, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are thine, as far as is necessary to thy happiness, nor shall any thing be ever able to separate thee from my love. I will be a Father to thee, and then Christ shall be thy elder brother, the prophet, priest, and king of the family, as the first-born among many brethren. Angels shall be thy guard, with the greatest care and tenderness shall they bear thee in their arms, as ministering spirits charged to attend the heirs of salvation. Providence shall be thy protector, and the disposer of all thy affairs for the

best; so that whatever happens, thou mayst be sure it will be made to work for thy good, though as yet thou canst not see how or which way. The assurances of thy Father's love to thee in his promises, and communion with him in his ordinances, shall be thy daily bread, thy continual feast, the manna that shall be rained upon thee, the water out of the rock that shall follow thee in this wilderness, till thou come to Canaan.

Now art thou a child of God; but it does not yet appear what thou shalt be. When thou wast predestinated to the adoption of a son, thou wast designed for the inheritance of a son: if a child, then an heir. Thy present maintenance shall be honourable and comfortable, and such as is fit for thee in thy minority, while thou art under tutors and governors; but what is now laid out upon thee, is nothing in comparison with what is laid up for thee; an inheritance incorruptible, undefiled, and that fades not away.—If God be thy Father, not less than a crown, a kingdom, shall be thy portion, and heaven thy home, where thou shalt be for ever with him: in thy Father's house there are many mansions, and one for thee, if thou be his dutiful child. *It is thy Father's good pleasure to give thee a kingdom.*

2. Here is a grant of the Spirit of adoption sealed to us. As the giving of Christ for us was the great promise of the Old Testament, which was fulfilled in the fulness of time, so the giving of the Spirit to us is the great promise of the New Testament, and a promise that is sure to all the seed; this promise of the Father, which we have heard of Christ, we in this ordinance wait for, Acts i. 4. And it follows upon the former, for wherever God gives the privileges of children, he will give the nature and disposition of children: regeneration always attends adoption; *Because ye are sons, God hath sent forth the Spirit of his Son into your hearts*, Gal. iv. 6. Great encouragement we have to ask this gift, from the relation of a father, wherein God stands toward us: if earthly parents know how to give good gifts to their children, such as are needful and proper for them, much more shall our heavenly Father give the Holy Spirit to those that ask him, Luke xi. 13. He will give the Spirit to teach his children, and as their tutor, *to lead them into all truth;* to govern his children, and as the best of guardians, to dispose their affections, while providence disposes their affairs for the best. He will give his Spirit to renew and sanctify them, and to make them meet for their Father's service in this world, and their Father's kingdom in a better world; to be the guide of their way, and the witness of their adoption, and to seal them to the day of redemption.

An earnest of this grant of the Spirit to all believers in this ordinance Christ gave, when in the first visit he made to his disciples after his resurrection, having showed them his hands and his side, his pierced hands, his pierced side, (which in effect he does to us in this sacrament,) he breathed on them, and said unto them, *Receive ye the Holy Ghost*, John xx. 22. What he says to them, he says to all his disciples, making them an offer of this inestimable gift, and bestowing it effectually on all believers, who are all *sealed with that Holy Spirit of promise*, Eph. i. 13. *Receive ye the Holy Ghost* then, in the receiving of this bread and wine; the graces of the Spirit, as bread to strengthen the heart; his comforts, as wine to make it glad. Be willing and desirous to receive the Holy Ghost, let the soul and all its powers be put under his operations and influences: *Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors*, and then this *King of glory shall come in*, to all that invite him, and will bid him welcome.

But will God in very deed thus dwell with men, with such men upon the earth? And shall they become temples of the Holy Ghost? Shall he come upon them? Shall the power of the Highest overshadow them? Shall Christ be formed in me a holy thing? Say then, (my soul,) say as the blessed virgin did, Here I am, *be it unto me according to thy word.* I acknowledge myself unworthy the being of a man, having so often acted more like a brute; much more unworthy the dignity of a son: I have been an undutiful, rebellious prodigal, I deserve to be turned out of doors, abandoned and disinherited, and forbidden my Father's house and table; but who shall set bounds to infinite mercy, and to the compassions of the Everlasting Father? If notwithstanding this he will yet again take me into his family, and clothe me with the best robe, though it is too great a favour for me to receive, who am a child of disobedience, yet it is not too great for him to give, who is the Father of mercies. To thee, therefore, O God, I give up myself; and I will *from this time cry unto thee, My Father, thou art the guide of my youth*, Jer. iii. 4. Though I deserve not to be owned as a hired servant, I desire and hope to be owned as an adopted son. Be it unto thy servant according to the promise.

III. Here we may receive peace and satisfaction in our minds. This is one of those precious legacies Christ has left to all his followers, and it is here in this ordinance paid, or secured to be paid, to all those that are ready and willing to receive it; (John xiv. 27.) *Peace I leave with you, my peace I give unto you*, such a peace as the world can neither give nor take away. This is the repose of the soul in God; our reconciliation to ourselves, arising from the sense of our reconciliation to God; the conscience being purged from dead works, which not only defile, but disturb and disquiet us. When the Spirit is poured out from on high, then the work of righteousness is peace, and the effect of righteousness, quietness and assurance for ever, Isa. xxxii. 15, 17. The guilt of

affairs, and whither shall I go for it but to wisdom's feasts, whose preparations are not only good for food, and pleasant to the eye, but greatly to be desired to make one wise: here, therefore, I receive Christ Jesus the Lord, as made of God unto me wisdom, wisdom dwelling with prudence, wisdom to understand my way, that wisdom which in every doubtful case is profitable to direct. Having many a time prayed Solomon's prayer, for *a wise and understanding heart*, I here receive the sealed grant in answer to it, *wisdom and knowledge are given thee*, so much as shall be sufficient for thee in thy place and station, to guide thee in glorifying God, so that thou mayst not come short of enjoying him.

When we are assaulted with temptations to sin, we find how weak and ineffectual our resistance has often been; here, therefore, we receive grace to fortify us against all those assaults, that we may not be foiled and overcome by them. All that in this sacrament list themselves under the banner of the Captain of our salvation, and engage themselves (as his faithful soldiers) in a holy war against the world, the flesh, and the devil, may here be furnished with the whole armour of God, and that power of his might, (as it is called, Eph. vi. 10.) wherewith they shall be able to stand and withstand in the evil day, Eph. vi. 10, &c. I now receive from God and his grace, strength against such a sin that has often prevailed over me, such a temptation that has often been too hard for me; "Now therefore, O God, strengthen my hands." Through God I shall do valiantly.

When we are burthened with affliction, we find it hard to bear up; we faint in the day of adversity, which is a sign our strength is small; we grieve too much, and are full of fears in a day of trouble, our hearts many a time are ready to fail us; hither therefore we come to receive grace sufficient for our support under the calamities of this present time, (that whatever we lose, we may not lose our comfort, and whatever we suffer, we may not sink,) grace to enable us, whatever happens, to keep possession of our own souls, by keeping up our hope and joy in God, that when flesh and heart fail, we may find God the strength of our hearts; and if he be so, *as our day is, so shall our strength be*, Deut. xxxiii. 25. Such assurances are here given to all believers, (of God's presence with them in all their afflictions, and of the concurrence of all for their good,) that being thus encouraged, they have all the reason in the world to say, "Welcome the will of God; nothing can come amiss."

We know not how we may be called on to bear our testimony to the truths and ways of God in suffering for righteousness' sake; we are bid to count upon them, and to prepare for them. We must in this ordinance faithfully promise that (however we may be tried) we will never forsake Christ, nor turn from following after him; though we should die with him, yet will we not deny him: but we have no reason to confide in any strength of our own, for the making good of this promise, nor can we pretend to such a degree of resolution, steadiness, and presence of mind, as will enable us to encounter the difficulties we may meet with. Peter, when he shamed himself, warned us to take heed lest we fall, when we think we stand: here, therefore, we must receive strength for such trials; that we may overcome them by the blood of the Lamb, and by not loving our lives unto the death; and that the prospect of none of these things may move us.

3. How near our great change may be we cannot tell, perhaps nearer than we imagine; we are not sure that we shall live to see another opportunity of this kind; but this we are sure of, that it is a serious thing to die, it is a work we never did, and when we come to do it, we shall need a strength we never had. In this sacrament therefore, from the death of Christ, we must fetch in grace to prepare us for death, and to carry us safely and comfortably through that dark and dismal valley. I depend not only upon the providence of God, to order the circumstances of my removal hence for the best to me, but upon the grace of God, to take out the sting of death, and then to reconcile me to the stroke of death, and to enable me to meet death's harbinger, and bear its agonies not only with the constancy and patience that becomes a wise man, but with the hope and joy that becomes a good Christian.

V. Here we may receive the earnests of eternal bliss and joy. Heaven is the crown and centre of all the promises, and the perfection of all the good contained in them, all the blessings of the new covenant have a tendency to this, and are in order to this. Are we predestinated? It is to the inheritance of sons: called? It is to his kingdom and glory: sanctified? It is that we may be made meet for the inheritance, and wrought to the self-same thing. This, therefore, we should have in our eye, in our covenant and communion with God, that eternal life which God who cannot lie promises. We must receive the Spirit in his graces and comforts, as the *earnest of our inheritance*, Eph. i. 14. 2 Cor. i. 22; v. 5. They who deal with God must deal upon trust for a happiness in reversion, a recompence of reward to come; must forsake a world in sight and present, for a world out of sight and future. All believers consent to this, they lay up their treasure in heaven, and hope for what they see not. This they depend upon, and in prospect of it they are willing to labour, and suffer, to deny themselves, and take up their cross, knowing that heaven will make amends for all; though they may be losers for Christ, they shall not be losers by him in the end: this is the bargain. In the Lord's supper

Christ gives us earnest upon this bargain, and what we receive there we receive as earnest. An earnest not only confirms the bargain, and secures the performance of it, but is itself part of payment, though but a small part in comparison with the full sum.

We here receive the earnest of our inheritance, that is,

1. We receive the assurances of it; the royal grant of it is here sealed and delivered by the King of kings, *teste me ipso—being myself witness.* God says to me as he did to Abraham, (Gen. xiii. 14.) *Lift up thine eyes now, and look from the place where thou art.* Take a view of the heavenly Canaan, that land which eternally flows with better things than milk and honey, Immanuel's land; open the eye of faith, and behold the pleasures and glories of that world, as they are described in Scripture, such as *eye hath not seen, nor ear heard;* and know of a surety, that *all the land which thou seest,* and that which is infinitely more and better than thou canst conceive, *to thee will I give it,* to thee for ever. *Fear not, little flock,* fear not, ye little ones of the flock, *it is your Father's good pleasure to give you the kingdom.* Follow Christ and serve him, and you shall be for ever with him: continue with him now in his temptations, and you shall shortly share with him in his glories: only be faithful unto death, and the crown of life is as sure to you as if it were already upon your heads. Here is livery and seisin upon the deed: take this and eat it, take this and drink it; in token of this, *I will be to thee a God,* (that is, a perfect and everlasting happiness,) such as shall answer the vast extent and compass of that great word, Heb. xi. 16.

Come now, my soul, and accept the security offered; the inheritance offered is unspeakably rich, and invaluable; the losses and sufferings of this present time, are not worthy to be compared with it. The title is good; it is a purchased possession; he that grants it has power over all flesh, that he should give eternal life, John xvii. 2. The assurances are unquestionably valid (not only the word and oath, but the writing and seal of the eternal God) in the scriptures and sacraments. Here is that, my soul, which thou mayst venture thyself upon, and venture thine all for. Do it then, do it with a holy boldness. Lay hold on eternal life, lay fast hold on it, and keep thy hold. Look up, my soul, look as high as heaven, the highest heavens. Look forward, my soul, look as far forward as eternity, and let eternal life, eternal joy, eternal glory, be thy aim in thy religion, and resolve to take up with nothing short of these. God has been *willing more abundantly to show to the heirs of promise the immutability of his counsel,* and, therefore, has thus confirmed it, so as to leave no room for doubting, that by all these *immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge, to lay hold on the hope set before us,* Heb. vi. 17, 18. Take him at his word then, and build thy hope upon it: be not faithless, but believing; be not careless, but industrious. Here is a happiness worth striving for: run with patience the race that is set before thee, with this prize in thy eye.

2. We receive the foretastes of it. We have in this ordinance not only a ratification of the promise of the heavenly Canaan, but a pattern or specimen given us of the fruits of that land, like the bunch of grapes which was brought from the valley of Eshcol to the Israelites in the wilderness; a view given us of that land of promise, like that which Moses had of the land of Canaan from the top of Pisgah: as the law was a type and figure of the Messiah's kingdom on earth, so the gospel is of his kingdom in heaven; both are shadows of good things to come, (Heb. x. 1.) like the map of a rich and large country in a sheet of paper. Our future happiness is in this sacrament not only sealed to us, but showed to us, and we here taste something of the pleasures of that better country. In this ordinance we have a sight of Christ, he is evidently set before us; and what is heaven, but to see him as he is, and to be for ever beholding his glory? We are here receiving the pledges and tokens of Christ's love to us, and returning the protestations and expressions of our love to him; and what is heaven, but an eternal interchanging of love between a holy God and holy souls? We are here praising and blessing the Redeemer, celebrating his honour, and giving him the glory of his achievements; and what is that but the work of heaven? It is what the inhabitants of that world are doing now, and what we hope to be doing with them to eternity. We are here in spiritual communion with all the saints, coming in faith, hope, and love to the general assembly and *church of the first-born;* and what is heaven but that in perfection? In a word, heaven is a feast, and so is this; only this is a running banquet, that an everlasting feast.

Come (my soul) and see a door here opened in heaven; look in at that door now, by which thou hopest to enter shortly. Let this ordinance do something of the work of heaven upon thee, God having provided in it something of the pleasure of heaven for thee. Heaven will for ever part between thee and sin; let this ordinance, therefore, set thee at a greater distance from it. Heaven will fill thee with the love of God; in this ordinance, therefore, let that love be shed abroad in thy heart. In heaven thou shalt enter into the joy of thy Lord; let that joy now enter into thee, and be thy strength and thy song. Heaven will be perfect holiness; let this ordinance make thee more holy, and more conformable to the image of the Holy Jesus. Heaven will be everlasting rest; here, therefore, return

affairs, and whither shall I go for it but to wisdom's feasts, whose preparations are not only good for food, and pleasant to the eye, but greatly to be desired to make one wise: here, therefore, I receive Christ Jesus the Lord, as made of God unto me wisdom, wisdom dwelling with prudence, wisdom to understand my way, that wisdom which in every doubtful case is profitable to direct. Having many a time prayed Solomon's prayer, for *a wise and understanding heart*, I here receive the sealed grant in answer to it, *wisdom and knowledge are given thee*, so much as shall be sufficient for thee in thy place and station, to guide thee in glorifying God, so that thou mayst not come short of enjoying him.

When we are assaulted with temptations to sin, we find how weak and ineffectual our resistance has often been; here, therefore, we receive grace to fortify us against all those assaults, that we may not be foiled and overcome by them. All that in this sacrament list themselves under the banner of the Captain of our salvation, and engage themselves (as his faithful soldiers) in a holy war against the world, the flesh, and the devil, may here be furnished with the whole armour of God, and that power of his might, (as it is called, Eph. vi. 10.) wherewith they shall be able to stand and withstand in the evil day, Eph. vi. 10, &c. I now receive from God and his grace, strength against such a sin that has often prevailed over me, such a temptation that has often been too hard for me; "Now therefore, O God, strengthen my hands." Through God I shall do valiantly.

When we are burthened with affliction, we find it hard to bear up; we faint in the day of adversity, which is a sign our strength is small; we grieve too much, and are full of fears in a day of trouble, our hearts many a time are ready to fail us; hither therefore we come to receive grace sufficient for our support under the calamities of this present time, (that whatever we lose, we may not lose our comfort, and whatever we suffer, we may not sink,) grace to enable us, whatever happens, to keep possession of our own souls, by keeping up our hope and joy in God, that when flesh and heart fail, we may find God the strength of our hearts; and if he be so, *as our day is, so shall our strength be*, Deut. xxxiii. 25. Such assurances are here given to all believers, (of God's presence with them in all their afflictions, and of the concurrence of all for their good,) that being thus encouraged, they have all the reason in the world to say, "Welcome the will of God; nothing can come amiss."

We know not how we may be called on to bear our testimony to the truths and ways of God in suffering for righteousness' sake; we are bid to count upon them, and to prepare for them. We must in this ordinance faithfully promise that (however we may be tried) we will never forsake Christ, nor turn from following after him; though we should die with him, yet will we not deny him: but we have no reason to confide in any strength of our own, for the making good of this promise, nor can we pretend to such a degree of resolution, steadiness, and presence of mind, as will enable us to encounter the difficulties we may meet with. Peter, when he shamed himself, warned us to take heed lest we fall, when we think we stand: here, therefore, we must receive strength for such trials; that we may overcome them by the blood of the Lamb, and by not loving our lives unto the death; and that the prospect of none of these things may move us.

3. How near our great change may be we cannot tell, perhaps nearer than we imagine; we are not sure that we shall live to see another opportunity of this kind; but this we are sure of, that it is a serious thing to die, it is a work we never did, and when we come to do it, we shall need a strength we never had. In this sacrament therefore, from the death of Christ, we must fetch in grace to prepare us for death, and to carry us safely and comfortably through that dark and dismal valley. I depend not only upon the providence of God, to order the circumstances of my removal hence for the best to me, but upon the grace of God, to take out the sting of death, and then to reconcile me to the stroke of death, and to enable me to meet death's harbinger, and bear its agonies not only with the constancy and patience that becomes a wise man, but with the hope and joy that becomes a good Christian.

V. Here we may receive the earnests of eternal bliss and joy. Heaven is the crown and centre of all the promises, and the perfection of all the good contained in them, all the blessings of the new covenant have a tendency to this, and are in order to this. Are we predestinated? It is to the inheritance of sons: called? It is to his kingdom and glory: sanctified? It is that we may be made meet for the inheritance, and wrought to the self-same thing. This, therefore, we should have in our eye, in our covenant and communion with God, that eternal life which God who cannot lie promises. We must receive the Spirit in his graces and comforts, as the *earnest of our inheritance*, Eph. i. 14. 2 Cor. i. 22; v. 5. They who deal with God must deal upon trust for a happiness in reversion, a recompence of reward to come; must forsake a world in sight and present, for a world out of sight and future. All believers consent to this, they lay up their treasure in heaven, and hope for what they see not. This they depend upon, and in prospect of it they are willing to labour, and suffer, to deny themselves, and take up their cross, knowing that heaven will make amends for all; though they may be losers for Christ, they shall not be losers by him in the end: this is the bargain. In the Lord's supper

Christ gives us earnest upon this bargain, and what we receive there we receive as earnest. An earnest not only confirms the bargain, and secures the performance of it, but is itself part of payment, though but a small part in comparison with the full sum.

We here receive the earnest of our inheritance, that is,

1. We receive the assurances of it; the royal grant of it is here sealed and delivered by the King of kings, *teste me ipso—being myself witness.* God says to me as he did to Abraham, (Gen. xiii. 14.) *Lift up thine eyes now, and look from the place where thou art.* Take a view of the heavenly Canaan, that land which eternally flows with better things than milk and honey, Immanuel's land; open the eye of faith, and behold the pleasures and glories of that world, as they are described in Scripture, such as *eye hath not seen, nor ear heard;* and know of a surety, that *all the land which thou seest,* and that which is infinitely more and better than thou canst conceive, *to thee will I give it,* to thee for ever. *Fear not, little flock,* fear not, ye little ones of the flock, *it is your Father's good pleasure to give you the kingdom.* Follow Christ and serve him, and you shall be for ever with him: continue with him now in his temptations, and you shall shortly share with him in his glories: only be faithful unto death, and the crown of life is as sure to you as if it were already upon your heads. Here is livery and seisin upon the deed: take this and eat it, take this and drink it; in token of this, *I will be to thee a God,* (that is, a perfect and everlasting happiness,) such as shall answer the vast extent and compass of that great word, Heb. xi. 16.

Come now, my soul, and accept the security offered; the inheritance offered is unspeakably rich, and invaluable; the losses and sufferings of this present time, are not worthy to be compared with it. The title is good; it is a purchased possession; he that grants it has power over all flesh, that he should give eternal life, John xvii. 2. The assurances are unquestionably valid (not only the word and oath, but the writing and seal of the eternal God) in the scriptures and sacraments. Here is that, my soul, which thou mayst venture thyself upon, and venture thine all for. Do it then, do it with a holy boldness. Lay hold on eternal life, lay fast hold on it, and keep thy hold. Look up, my soul, look as high as heaven, the highest heavens. Look forward, my soul, look as far forward as eternity, and let eternal life, eternal joy, eternal glory, be thy aim in thy religion, and resolve to take up with nothing short of these. God has been *willing more abundantly to show to the heirs of promise the immutability of his counsel,* and, therefore, has thus confirmed it, so as to leave no room for doubting, that by all these *immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge, to lay hold on the hope set before us,* Heb. vi. 17, 18. Take him at his word then, and build thy hope upon it: be not faithless, but believing; be not careless, but industrious. Here is a happiness worth striving for: run with patience the race that is set before thee, with this prize in thy eye.

2. We receive the foretastes of it. We have in this ordinance not only a ratification of the promise of the heavenly Canaan, but a pattern or specimen given us of the fruits of that land, like the bunch of grapes which was brought from the valley of Eshcol to the Israelites in the wilderness; a view given us of that land of promise, like that which Moses had of the land of Canaan from the top of Pisgah: as the law was a type and figure of the Messiah's kingdom on earth, so the gospel is of his kingdom in heaven; both are shadows of good things to come, (Heb. x. 1.) like the map of a rich and large country in a sheet of paper. Our future happiness is in this sacrament not only sealed to us, but showed to us, and we here taste something of the pleasures of that better country. In this ordinance we have a sight of Christ, he is evidently set before us; and what is heaven, but to see him as he is, and to be for ever beholding his glory? We are here receiving the pledges and tokens of Christ's love to us, and returning the protestations and expressions of our love to him; and what is heaven, but an eternal interchanging of love between a holy God and holy souls? We are here praising and blessing the Redeemer, celebrating his honour, and giving him the glory of his achievements; and what is that but the work of heaven? It is what the inhabitants of that world are doing now, and what we hope to be doing with them to eternity. We are here in spiritual communion with all the saints, coming in faith, hope, and love to the general assembly and *church of the first-born;* and what is heaven but that in perfection? In a word, heaven is a feast, and so is this; only this is a running banquet, that an everlasting feast.

Come (my soul) and see a door here opened in heaven; look in at that door now, by which thou hopest to enter shortly. Let this ordinance do something of the work of heaven upon thee, God having provided in it something of the pleasure of heaven for thee. Heaven will for ever part between thee and sin; let this ordinance, therefore, set thee at a greater distance from it. Heaven will fill thee with the love of God; in this ordinance, therefore, let that love be shed abroad in thy heart. In heaven thou shalt enter into the joy of thy Lord; let that joy now enter into thee, and be thy strength and thy song. Heaven will be perfect holiness; let this ordinance make thee more holy, and more conformable to the image of the Holy Jesus. Heaven will be everlasting rest; here, therefore, return

to God as thy rest, O my soul, and repose thyself in him. Let every sacrament be to thee a heaven upon earth, and each of these days of the Son of man, as one of the days of heaven.

CHAPTER X

HELPS FOR THE EXCITING THOSE PIOUS AND DEVOUT AFFECTIONS WHICH SHOULD BE WORKING IN US WHILE WE ATTEND THIS ORDINANCE.

WONDERFUL sights are here to be seen, where the Lord's death is showed forth; precious benefits are here to be had, where the covenant of grace is sealed; the transaction is very solemn, very serious, nothing more so on this side death: but what impressions must be made hereby upon our souls? How must we stand affected while this is doing? Is this service only a show at which we may be unconcerned spectators? Or is it a market-place, in which we may stand all the day idle? No, by no means: here is work to be done, heart-work, such as requires a very close application of mind, and a great liveliness and vigour of spirit, and in which all that is within us should be employed, and all little enough. Here is that to be done which calls for fixed thoughts and warm affections, which needs them, and well deserves them. What sensible movings of affection we should aim at, is not easy to direct; tempers vary. Some are soon moved, and much moved with every thing that affects them; from such it may be expected that their passions, which are strong at other times, should not be weak at this ordinance. And yet, no doubt, there are others whose natural temper is happily more calm and sedate, who are not conscious to themselves of such stirrings of affection as some experience at that ordinance, and yet have as comfortable communion with God, as good evidence of the truth, and growth of grace, and as much real benefit by the ordinance, as those who think themselves even transported by it. The deepest rivers are scarce perceived to move, and make the least noise. On the other hand, there may be much heat where there is little light, and strong passions where there are very weak resolutions; like the waters of the land-flood, which make a great show, but are shallow and soon gone. We must not, therefore, build a good opinion of our spiritual state upon the vehemence of our affection. A romance may represent a tragical story so pathetically, as to make a great impression upon the minds of some, who yet know the whole matter to be both feigned and foreign: *bodily exercise*, if that be all, *profits little*. And on the other hand, there may be a true and strong faith in forming the judgment, bowing the will, commanding the affections, and purifying the heart and life, where yet there are not any transports or pathetical expressions. There may be true joy, where yet the mouth is not filled with laughter, nor the tongue with singing; and true sorrow, where yet the eye does not run down with tears. They whose hearts are firmly fixed for God, may take the comfort of it, though they do not find their heart sensibly flowing out towards him.

And yet in this sacrament, where it is designed that the eye should affect the heart, we must not rest in the bare contemplation of what is here set before us, but the consideration thereof must make an impression on our spirits, which should be turned as clay to this seal. If what is here done do not affect us for the present, it will not be likely to influence us afterwards; for we retain the remembrance of things better by our affections than by our notions: *I shall never forget thy precepts, when by them thou hast quickened me.* Here therefore let us stir up the gift that is in us, endeavouring to affect ourselves with the great things of God and our souls; and let us pray to God to affect us with them by his Spirit and grace, and to testify his acceptance of the sacrifice of a devoted heart, which we are here to offer, by kindling it with the holy fire from heaven: *Awake, O north wind, and come, thou south, and blow upon my garden.* Come, thou blessed Spirit, and move upon these waters, these dead waters, to set them a moving in rivers of living water; come and breathe on these dry bones, that they may live. O that I might now be in the mount with God! That I might be so taken up with the things of the Spirit and the other world, that, for the time, I may even forget that I am yet in the body, and in this world! O that I might now be soaring upward, upward toward God, pressing forward, forward toward heaven, as one not slothful in this business, but fervent in spirit, serving the Lord, for here it is no time to trifle!

Let us then see in some particulars how we should be affected when we are attending on the Lord in this solemnity, and in what channels these waters of the sanctuary should run, that we may take our work before us, and apply our minds to the consideration of those things that are proper to excite those affections.

I. Here we must be sorrowing for sin after a godly sort, and blushing before God at the thought of it. Penitential grief and shame are not at all unsuitable to this ordinance, though it is intended for our joy and honour, but excellent preparatives for the benefit and comfort of it. Here we should be, like Ephraim, bemoaning ourselves; like Job, abhorring ourselves, renewing those sorrowful reflections we made upon our own follies, when we were preparing for this service, and keeping the fountains of repentance still open, still flowing. Our sorrow for sin needs not hinder our joy in God, and therefore our joy in God must not forbid our sorrow for sin.

1. Our near approach to God in this ordinance, should excite and increase our holy shame and sorrow. When we see what an honour we are advanced to, what a favour we are admitted to, it is seasonable to reflect upon our own unworthiness by reason of the guilt of sin, and our own unfitness by reason of the power of sin, to draw near to God. A man's deformity and defilement is never such a mortification to him, as when he comes into the presence of those who are comely, clean, and fashionable; and when we are conscious to ourselves that we have dealt basely and disingenuously with one we were under the highest obligation to love and honour, an interview with the person so offended cannot but renew our grief.

I am here drawing nigh to God, not only treading his courts with Christians at large, by sitting down at his table with select disciples; but when I consider how pure and holy he is, and how vile and sinful I am, *I am ashamed, and blush to lift up my face before him; to me belongs shame and confusion of face; I have* many a time *heard of God by the hearing of the ear*, but now I am taken to sit down with him at his table, *mine eye sees him*, sees the King in his beauty, wherefore *I abhor myself, and repent in dust and ashes.* What a fool, what a wretch, have I been, to offend a God, who appears so holy in the eyes of all that draw nigh unto him, and so great to all them that are about him. *Woe is me, for I am undone*, lost and undone for ever, if there were not a Mediator between me and God, *because I am a man of unclean lips*, and an unclean heart: now I perceive it, and my own degeneracy and danger by reason of it, *for mine eyes have seen the King, the Lord of hosts*, Isa. vi. 5. I have reason to be ashamed to see one I am so unlike to, and afraid to see one I am so obnoxious to. The higher we are advanced by the free grace of God, the more reason we shall see to abase ourselves, and cry, *God be merciful to us sinners.*

2. A sight of Christ crucified should increase and excite our penitential shame and sorrow, and that evangelical repentance in which there is an eye to the cross of Christ. It is prophesied, nay, it is promised, as a blessed effect of the pouring out of the Spirit in gospel times upon the house of David, and the inhabitants of Jerusalem, that they shall *look upon him whom they have pierced, and shall mourn*, Zech. xii. 10. Here we see Christ pierced for our sins, nay, pierced by our sins; our sins were the cause of his death, and the grief of his heart. The Jews and Romans crucified Christ, but as David killed Uriah with his letter, and Ahab killed Naboth with his seal, so the hand-writing that was against us for our sins, nailed Christ to the cross, and so he nailed it to the cross. We had eaten the sour grapes, and his teeth were set an edge. Can we see him thus suffering for us, and not we suffer with him? Was he in such pain for our sins, and shall not we be in pain for them? Was his soul exceeding sorrowful, even unto death, and shall not ours be exceeding sorrowful, when that is the way to life? Come, my soul, see by faith the holy Jesus made sin for thee, the glory of heaven made a reproach of men for thee; his Father's joy made a man of sorrow for thy transgressions. See thy sins burthening him when he sweat, spitting upon him and buffeting him, and putting him to open shame, crowning him with thorns, piercing his hands and his side; and let this melt and break this hard and rocky heart of thine, and dissolve it into tears of godly sorrow. Look on Christ dying, and weep not for him, (though they who have any thing of ingenuousness and good nature, will see reason enough to weep for an innocent sufferer,) but weep for thyself, and thy own sins; for them be in bitterness, as one that is in bitterness for an only son.

Add to this, that our sins have not only pierced him, as they were the cause of his death, but as they have been the reproach of his holy name, and the grief of his Holy Spirit. Thus we have crucified him afresh, by doing that which he has often declared to be a vexation and dishonour to him, as far as the joys and glories of his present state can admit. The consideration of this should greatly humble us: nothing goes nearer to the quick with a true penitent, nor touches him in a more tender part, than this, (Ezek. vi. 9.) *They shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me.* A strange expression, that the great God should reckon himself broken by the sins of his people! No wonder it follows, *They should loathe themselves for the evils which they had committed.* Can we look upon an humbled broken Christ with an unhumbled unbroken heart? Do our sins grieve him, and shall they not grieve us? Come, my soul, and sit down by the cross of Christ as a true mourner; let it make thee weep to see him weep, and bleed to see him bleed. That heart is frozen hard indeed, which these considerations will not thaw.

3. The gracious offer here made us of peace and pardon, should excite and increase our godly sorrow and shame. This is a gospel motive, *Repent, for the kingdom of heaven is at hand*; that is, the promise of pardon upon repentance is published and sealed, and whoever will, may come and take the benefit of it. The terrors of the law are of use to startle us, and put us into a horror for sin, as those that are afraid of God; but the grace of the gospel contributes more to an ingenuous repentance, and makes us more ashamed of ourselves. This rends the heart, to consider God so gracious and merciful, so slow to anger, and ready to forgive, Joel ii. 13. Let this loving-kindness melt thee, O my soul, and make thee to relent more tenderly than ever. Wretch

that I have been, to spit in the face, and spurn at the bowels, of such mercy and love by my wilful sin! to despise the riches of gospel grace! *I am ashamed, yea, even confounded,* because I do *bear the reproach of my youth.* Does God meet me thus with tenders of reconciliation? Does the party offended make the first motion of agreement? Shall such an undutiful, disobedient, prodigal son as I have been, be embraced, kissed, and clothed with the best robe? This kindness overcomes me; now it cuts me to the heart, and humbles me to the dust, to think of my former rebellions; they never appeared so heinous, so vile as they do now I see them pardoned. The more certain I am that I shall not be ruined by them, the more reason I see to be humbled for them. When God promised to establish his covenant with repenting Israel, he adds, *That thou mayst remember and be confounded, and never open thy mouth any more, because of the shame, when I am pacified towards thee,* Ezek. xvi. 62, 63. To see God provoked, causes a holy trembling; but to see him pacified, causes a holy blushing. The day of atonement, when the sins of Israel were to be sent into a land of forgetfulness, must be a day to *afflict the soul,* Lev. xvi. 29. The blood of Christ will be the more healing and comforting to the soul, for its bleeding afresh thus upon every remembrance of sin.

II. Here we must be confiding in Christ Jesus, and relying on him alone for life and salvation. When we mourn for sin, blessed be God, we do not sorrow as those who have no hope: true penitents are perplexed, but not in despair; cast down, but not destroyed: faith in Christ turns even their sorrows into joys, gives them their vineyards from thence, and even the *valley of Achor* (of *trouble* for sin) *for a door of hope,* Hos. ii. 15. We have not only an all-sufficient happiness to hope for, but an all-sufficient Saviour to hope in: here, therefore, let us exercise and encourage that hope, let us trust in the name of the Lord Jesus, and stay ourselves upon him; come up out of this wilderness, leaning upon our beloved, Cant. viii. 5. Come, my soul, weary as thou art, and rest in Christ; cast thy burthen upon him, and he shall sustain thee; commit thy way to him, and thy thoughts shall certainly be established; commit thyself to him, and it shall be well with thee, he will keep through his own name that which thou committest to him. Commit thyself to him, as the scholar commits himself to his teacher to be instructed, with a resolution to take his word for the truth of what he teaches; *(oportet discentem credere—it is commendable in a learner to give credit;)* as the patient commits himself to his physician to be cured, with a resolution to take whatever he prescribes, and punctually to observe his orders; as the client commits himself to his counsel to draw his plea, and to bring him off when he is judged, with a resolution to do all such things as he shall advise; as the traveller commits himself to his guide, to be directed in his way, with a resolution to follow his conduct: as the orphan commits himself to his guardian, to be governed and disposed of at his discretion, with a resolution to comply with him: thus must we commit ourselves to Christ.

1. We must confide in his power, trusting in him as one who can help and save us. (1.) He has an incontestable authority, is a Saviour by office, sanctified and sealed, and sent into the world for this purpose: help is laid upon him. We may well offer to trust him with our part of this great concern, which is the securing of our happiness, for God trusted him with his part of it, the securing of his honour, and declared himself well pleased in him, Matt. iii. 17. (2.) He has likewise an unquestionable ability to save to the uttermost. He is mighty to save, and every way qualified for the undertaking; he is skilful, for treasures of wisdom and knowledge are hid in him; he is solvent, for there is in him an inexhaustible fulness of merit and grace, sufficient to bear all our burthens, and supply all our need. We must commit ourselves, and the greatest affairs of our salvation, unto him, with a full assurance that he is able to keep what we commit to him against that day, that great day, which will try the foundation of every man's work, 2 Tim. i. 12.

2. We must confide in his promise, trusting in him as one who will certainly help and save us on the terms proposed; we may take his word for it, and this is the word which he has spoken, *Him that cometh unto me, I will in no wise cast out,* (John vi. 37.) *ʊ μη,* a double negative, *I will not, no, I will not.* He is engaged for us in the covenant of redemption, and engaged to us in the covenant of grace, and in both he is the Amen, the Faithful Witness. On this, therefore, we must rely, the word on which he has caused us to hope; God hath spoken in his holiness, that he will accept us in the Beloved, and in that *I will rejoice, I will divide Sichem, Gilead is mine, and Manasseh is mine,* (Ps. lx. 6, 7.) pardon is mine, and peace mine, and Christ mine, and heaven mine, for *faithful is he that hath promised, who also will do it.*

Come then, my soul, come thou and all thy concerns, into this ark, and there thou shalt be safe when the deluge comes. Flee to this city of refuge, and in it thou shalt be secured from the avenger of blood. Quit all other shelters, for every thing but Christ is a refuge of lies, which the hail will sweep away. There is not salvation in any other but in him; trust him for it therefore, and depend upon him only. Reach hither thy finger, and in this ordinance behold his hands; reach hither thy hand, thrust it into his side, and say, as Thomas did, *My Lord, and my God.* Here I cast anchor, here I rest my soul, *it is Christ that died, yea, rather, is risen again,* and is, and will be, the *author of eternal salvation to all them*

that obey him. To him I entirely give up myself, to be ruled and taught and saved by him, and in him I have a full satisfaction. I will draw near to God for mercy and grace, in a dependence upon him as my righteousness; I will go forth, and go on in the way of my duty, in a dependence upon him as my strength; I will shortly venture in the invisible, unchangeable world, in a dependence upon him as the Captain of my salvation, who is able to bring many sons to glory, and as willing as he is able. *Lord, I believe, help thou my unbelief.*

Having thus committed thyself (my soul) to the Lord Jesus, comfort thyself in him, please thyself with the thoughts of having disposed of thyself so well, and of having lodged the great concern of thy salvation in so good a hand; now *return to thy rest, O my soul,* and be easy. Every good Christian may by faith triumph as the prophet does, pointing at Christ, (Isa. l. 7, 8.) *The Lord God will help me, therefore shall I not be confounded; therefore have I set my face like a flint,* in a holy defiance of Satan, and all the powers of darkness, *and I know that I shall not be ashamed. He is near that justifieth me, who will contend with me?* Take the Bible, turn to the 8th of the Romans, and read from *v.* 31. to the end of the chapter: if ever blessed Paul rode in a triumphal chariot on this side heaven, it was when he wrote these lines, *What shall we say then to these things? &c.* Apply those comforts to thyself, O my soul. Thou hast said of the Lord, he is my Lord; rejoice in him then, and be exceeding glad. Thy Redeemer is mighty, and he *rides upon the heavens for thy help, and in his excellency on the sky,* Deut. xxxiii. 26. Do thou then *ride upon the high places of the earth, and suck honey out of this rock, and oil out of this flinty rock,* Deut. xxxii. 13. Isa. lviii. 14. Having made sure of thy interest in Christ, live in a continual dependence upon him; and being satisfied of his love, be satisfied with it: thou hast enough, and needest no more.

III. Here we must be delighting in God, and solacing ourselves in his favour. If we had not a Christ to hope in, being guilty and corrupt, we could not have a God to rejoice in; but having an advocate with the Father, so good a plea as Christ dying, and so good a pleader as Christ interceding, we may not only come boldly to the throne of grace, but may sit down under the shadow of it with delight, and behold the beauty of the Lord. That God who is love, and the God of love, here shows us his marvellous loving-kindness; causes his goodness to pass before us; proclaims his name gracious and merciful; here he gives us his love, and thereby invites us to give him ours. It is a love-feast, the love of Christ is here commemorated, the love of God is here offered; and the frame of our spirits is disagreeable, and a jar in the harmony, if our hearts be not here going out in love to God, the chief good, and our felicity. They who come hither with holy desires, must refresh themselves here with holy delights. If we must rejoice in the Lord always, much more now, for a feast was made for laughter, and so was this for spiritual joy. If ever Wisdom's ways be ways of pleasantness, surely they must be so when we come to eat of her bread, and to drink of the wine which she hath mingled.

Put thyself then (my soul) into a pleasant frame; let the joy of the Lord be thy strength, and let this ordinance put a new song into thy mouth. Come and hear the voice of joy and gladness.

1. Let it be a pleasure to thee to think that there is a God, and that he is such a one as he has revealed himself to be. The being and attributes of God are a terror to those who are unjustified and unsanctified; nothing can be more so: they are willing to believe there is no God, or that he is altogether such a one as themselves, because they heartily wish there were none, or one that they could be at peace with, and yet continue their league with sin: but to those who through grace partake of a divine nature themselves, nothing is more agreeable, nothing more acceptable, than the thoughts of God's nature and infinite perfections. Delight thyself therefore in thinking that there is an infinite and eternal Spirit, who is self-existent and self-sufficient, the best of beings, and the first of causes, the highest of powers, and the richest and kindest of friends and benefactors; the fountain of being, and fountain of bliss; the *Father of lights,* and *Father of mercies.* Love to think of him whom thou canst not see, and yet canst not but know; who is not far from thee, and yet between thee and him there is an infinite, awful distance. Let these thoughts be thy nourishment and refreshment.

2. Let it be a pleasure to thee to think of the obligation thou liest under to this God as thy Creator. He that is the Former of my body, and the Father of my spirit, *in whom I live, and move, and have my being,* is upon that account my rightful owner, whose I am; and my sovereign ruler, who I am bound to serve. Because he made me, and not I myself, therefore I am not my own, but his, Ps. c. 3. Please thyself (my soul) with this thought, that thou art not thy own, but his that made thee; not left to thy own will, but bound up to his; not made for thyself, but designed to be to him for a name and a praise. Noble powers are then intended for a noble purpose.——Delight thyself in him as the felicity and end of thy being, who is the fountain and cause of it. Were I to choose, I would not be my own master, my own carver, my own centre: no, I would not, it is better as it is. I love to think of the eternal God, as the just director of all my actions, to whom I am accountable, and the wise disposer of all my affairs, to whom I must submit. I love to think of him as my chief good, who

having made me, is alone able to make me happy; and as my highest end, *of whom, and through whom, and to whom, are all things*, Rom. xi. 36.

3. Let it be a pleasure to thee to think of the covenant relations in which this God stands to thee in Jesus Christ. This is, especially, to be our delight in this sealing ordinance. Though the sacrament directs us immediately to Christ, yet through him it leads us to the Father. He died, *the just for the unjust, that he might bring us to God.* To God therefore we must go, as our end and rest, by Christ as our way; to God as a Father, by Christ as Mediator. Come then, my soul, and see with joy and the highest satisfaction, the God who made thee, entering into covenant with thee, and engaging to make thee happy. Hear him saying to thee, my soul, *I am thy salvation;* thy shield, and not only thy bountiful rewarder, but thy exceeding great reward; I am, and will be, to thee a God all-sufficient, a God that is enough. *Fear thou not, for I am with thee*, wherever thou art; *be not dismayed, for I am thy God;* whatever thou wantest, whatever thou losest, call me God, even thy own God: when thou art weak, *I will strengthen thee, yea*, when thou art helpless, *I will help thee, yea*, when thou art ready to sink, *I will uphold thee with the right hand of my righteousness*, Isa. xli. 10. The God that cannot lie has said it, and here seals it to thee, *I will never leave thee nor forsake thee.* Let this be to thee, my soul, the voice of joy and gladness, making even broken bones to rejoice. Encourage thyself in the Lord thy God. He is thy Shepherd, thou shalt not want any thing that is good for thee, Ps. xxiii. 1, &c. *Thy Maker is thy husband, the Lord of hosts is his name*, (Isa. liv. 5.) and *as the bridegroom rejoices over the bride, so shall thy God rejoice over thee*, Isa. lxii. 5. He shall *rest in his love to thee*, Zeph. iii. 17. Rest then in thy love to him, and rejoice in him always. The Lord is thy lawgiver, thy King who will save thee, Isa. xxxiii. 22. Swear allegiance to him then with gladness and loud hosannas; *Let* Israel *rejoice in him that made him*, that new-made him; *Let the children of Zion be joyful in their King*, Ps. cxlix. 2. What wouldst thou more? *This God is thy God for ever and ever.*

Stir up thyself (my soul) to take the comfort which is here offered thee: let this strengthen the weak hands, let it confirm the feeble knees. If God be indeed the health of thy countenance, and thy God, *Why art thou cast down? why art thou disquieted?* Die not for thirst when there is such a fountain of living waters near thee, but draw water with joy out of these wells of salvation. Shiver not for cold when there is such a reviving quickening heat in these promises, but say with pleasure, *Aha, I am warm, I have seen the fire*, Isa. xliv. 16. Faint not for hunger now thou art at a feast of fat things, but be abundantly satisfied with the goodness of God's house, Ps. xxvi. 8; lxv. 4. The God whose wrath and frowns thou hast incurred, here favours thee, and smiles on thee; let this therefore give thee a joy greater than the joy of harvest, and far surpassing what they have who divide the spoil. Though thou canst not reach to holy raptures, yet compose thyself to a holy rest; delight thyself always in the Lord, especially at this ordinance; and by thus taking the comfort of what thou hast received, thou qualifiest thyself to receive more, for then *he shall give thee the desire of thy heart*, Ps. xxxvii. 4. The way to have thy heart's desire, is to make God thy heart's desire. Triumph in his love, and thy interest in him. His benignity is better than life; let it be to thee sweeter than life itself. *Behold*, God is my Saviour, *God is my salvation, I will trust and not be afraid;* for *the Lord Jehovah is my strength, and* therefore *my song;* the *strength of my heart*, and *my portion for ever*, Isa. xii. 2. Ps. lxxiii. 26. When thou comest to the altar of God, call him, *God thy exceeding joy*, (Ps. xliii. 5.) *thy God thy glory*, Isa. lx. 19.

IV. Here we must be admiring the mysteries and miracles of redeeming love. They that worshipped the beast, are said to wonder after him, (Rev. xiii. 3.) so must they that worship the Lamb, for he has done marvellous things. We have reason to say, that we were fearfully and wonderfully made, but, without doubt, we were more fearfully and wonderfully redeemed. We were made with a word, but we were bought with a price. Stand still then and see the salvation of the Lord, see it with admiration. Affect thyself (my soul) with a pleasing wonder, while thou art seeing this great sight. The everlasting gospel is here magnified and made honourable, let it be so in thy eyes; call it *The glorious gospel of the blessed God.* Let us take a view of some of the *marvellous things* which are done in the work of our redemption.

1. The contrivance of the salvation is marvellous. It would have for ever puzzled the wisdom of angels and men to have found out such a method of salvation as might effectually satisfy God's justice, and yet secure man's happiness; save the life of the law-breaker, and yet maintain the honour of the law-maker. This is that mystery which the angels desire to look into, and which the most piercing eye of those inquisitive spirits that see by the light of the upper world, will not be able to eternity to discern the bottom of. O the depth of this hidden wisdom!

2. The purposes of God's love concerning it from eternity are marvellous. Be astonished, O my soul, at this, that the God who was infinitely happy in the contemplation and enjoyment of himself and his own perfections, should yet think thoughts of love toward a remnant of mankind, and toward thee among the rest, and design such favours for them, such favours for thee, before the worlds were.

How precious should these thoughts be unto us! for how great is the sum of them! Ps. cxxxix. 17.

3. The choice of the person who should undertake it is marvellous; the Son of his love, that in parting with him for us, he might commend his love; the eternal Wisdom, the eternal Word, that he might effectually accomplish this great design, and might not fail, nor be discouraged. A person every way fit, both to do the Redeemer's work, and to wear the Redeemer's crown. It is spoken of as an admirable invention, (Job xxxiii. 24.) *I have found a ransom:* and (Ps. lxxxix. 19, 20.) *I have found David my servant.* On earth there is not his like, nor in heaven either.

4. The Redeemer's consent to the undertaking is marvellous. Considering his own dignity and self-sufficiency, our unworthiness and obnoxiousness, the difficulty of the service, and the ill requitals he foresaw from an ungrateful world, we have reason to admire that he should be so free, so forward to it, and should say, *Lo I come: here am I, send me.* Never was there such a miracle of love and pity; verily it passeth knowledge.

5. The carrying on of his undertaking in his humiliation is marvellous. His name was Wonderful, Isa. ix. 6. His appearance in the world from first to last was a continual series of wonders; without controversy, great was this mystery of godliness. The bringing of the First-begotten into the world, was attended with the adorations of wondering angels, Heb. i. 6. His doctrine and miracles, while he was in the world, were admirable; they that heard the one, and saw the other, were beyond measure astonished.

But his going out of the world was the greatest wonder of all; it made the earth to shake, the rocks to rend, and the sun to cover his face. Never was there such a martyr, never such a sacrifice, never such a paradox of love as that was. *God forbid that we should glory, save in the cross of Christ;* which is so much *the wisdom of God and the power of God.*

6. The honours of his exalted state are marvellous. He who was for a little while lower than the angels, a worm and no man, is now the Lord of angels. One in our nature is advanced to the highest honours, invested with the highest powers; having an incontestable authority to execute judgment, even for this reason, because he is the Son of man; not only though he is so, but because he is so. *This is the Lord's doing, and it is,* and should be, *marvellous in our eyes.*

7. The covenant of grace made with us in him is marvellous. The terms of the covenant are wonderful, reasonable and easy; the treasures of the covenant are wonderful, rich and valuable. The covenant itself is well ordered in all things, and sure; admirably well, both for the glory of God, and the comfort of all believers. God in it *sheweth us his marvellous loving-kindness,* (Ps. xvii. 7.) and we answer not the design of the discovery, if we do not admire it. Other things, the more they are known, the less they are wondered at; but the riches of redeeming love appear more admirable to those who are best acquainted with them.

V. Here we must be caring what we shall render to him who hath thus loved us. This wonderful love is love to us, and not only gives the greatest encouragements to us to come to God for mercy and peace, but lays the strongest engagements upon us to walk with God in duty and obedience. We are bound in conscience, bound in honour, bound in gratitude, to love him, and live to him, who loved us, and died for us. This concern should much affect us, and lie very near our hearts, how we may answer the intentions of this love.

1. We should be affected with a jealous fear, lest we prove ungrateful, and, like Hezekiah, *render not again according to the benefit done unto us,* 2 Chron. xxxii. 25. We cannot but know something by sad experience of the treachery and deceitfulness of our own hearts, and how apt they are to start aside like a broken bow; and therefore we have no reason to presume upon our own strength and sufficiency. We are told of many who eat and drink in Christ's presence, and yet are found at last unfaithful to him: and what if I should prove one of those? This thought is not suggested here to amuse any that tremble at God's word, or to weaken the hands, and sadden the hearts, of those who are truly willing, though very weak; but to awaken those who slumber, and humble those who are wise in their own conceit. Distrust thyself, O my soul, that thou mayst trust in Christ only: fear thine own strength, that thou mayst hope in his. He who has done these great things for thee, must be applied to, and depended on, to work those great things in thee, which are required of thee. Go forth, therefore, and go on in his strength. If the same that grants us these favours, give us not wherewithal to make suitable returns for them, we shall perish for ever in our ingratitude.

2. We should be filled with serious desires to know and do our duty, in return for that great love wherewith we are loved. The affections of a grateful mind are very proper to be working in us at this ordinance. Does not even nature teach us to be grateful to our friends and benefactors? Let us be so to Christ then, the best of friends and kindest of benefactors. Come, my soul, here I see how much I am indebted, and how I owe my life, and joy, and hope, and all to the blessed Jesus; and is it not time to ask, with holy David, (Ps. cxvi. 12.) *What shall I render unto the Lord for all his benefits toward me?* Shall I not take the cup of salvation, as he does there, (*v.* 13.) with this thought, *What shall I render?* Let David's answer to that question, which we find in that Psalm, be mine.

(1.) *I love the Lord, v.* 1. Love is the loadstone of love; even the publicans love those that love them; "*Lord, thou hast loved me with an everlasting love*, from everlasting in the counsels of it, to everlasting in the consequences of it, and shall not my heart with this loving-kindness be drawn to thee? Jer. xxxi. 3. Lord, I love thee; the world and the flesh shall never have my love more; I have loved them too much, I have loved them too long; the best affections of my soul shall now be consecrated to thee, O God, thee, O blessed Jesus! *Whom have I in heaven but thee? Lord, thou knowest all things, thou knowest that I love thee.* It is my sorrow and shame that I am so weak and defective in my love to thee. What a wretched heart have I, that I can think, and speak, and hear, and see, so much of thy love to me, and be so little affected with it! So low in my thoughts of thee, so cool in my desires toward thee, so unsteady in my resolutions for thee! Lord, pity me; Lord, help me; for yet I love thee, I love to love thee; I earnestly desire to love thee better, and long to be there where love shall be made perfect."

(2.) *I will offer to thee the sacrifice of thanksgiving, v.* 17. As love is the heart of praise, so praise is the language of love. What shall I render? I must render to all their dues; tribute to whom tribute is due: the tribute of praise to God, to whom it is due. We do not accommodate ourselves to this thanksgiving feast, if we do not attend it with hearts enlarged in thanksgiving; this cup of salvation must be a cup of blessing; in it we must bless God, because in it God blesses us. Thankful acknowledgments of God's favours to us, are but poor returns for rich receivings, yet they are such as God will accept, if they come from an upright heart. *Bless the Lord*, therefore, *O my soul, and let all that is within me bless his holy name.* Speak well of him who has done well for thee. Thank him for all his gifts both of nature and grace, especially for Jesus Christ, the spring of all. *As long as I live I will bless the Lord, yea, I will praise my God while I have my being;* for he is the God of my life, and the author of my well-being; and when I have no life, no being on earth, I hope to have a better life, a better being, in a better world, and to be doing this work for ever in a better manner.

(3.) *O Lord, truly I am thy servant, I am thy servant, v.* 16. I acknowledge myself already bound to be so, and further oblige myself by solemn promise to approve myself so. *What shall I render?* Lord, I render myself to thee, my whole self, body, soul, and spirit; not in compliment, but in truth and sincerity. I own myself thy servant, to obey thy commands, to be at thy disposal, and to be serviceable to thy honour and interest. It will be my credit and ease, my safety and happiness, to be under thy government: make me as one of thy hired servants.

(4.) *I will call upon the name of the Lord, v.* 13. This is the immediate answer to that question, *What shall I render?* And it is a surprising answer. It is uncommon among men, to make petitions for further favours our return for former favours; yet such a return as this, the God who delights to hear prayers will be well pleased with. Is God my Father? I will apply myself to him as his child, and call him, *Abba, Father.* Have I an Advocate with the Father? Then I will come boldly to the throne of grace. Are there such exceeding great and precious promises made me, and sealed to me? Then I will never lose the benefit of them for want of putting them in suit. As I will love God the better, so I will love prayer the better as long as I live; and having given myself unto God, I will give myself unto prayer, (as David did, Ps. cix. 4.) till I come to the world of everlasting praise.

(5.) *Return unto thy rest, O my soul, v.* 7. The God who has pleasure in the prosperity of his servants, would have them easy to themselves, and that they can never be, but by reposing in him; this therefore we must render: it is work that is its own wages; honour God by resting in him, please him by being well pleased in him. Having received so much from him, let us own that we have enough in him, and that we can go no whither but to him with any hopes of satisfaction. Lord, whither shall we go? He has the words of eternal life.

(6.) *I will walk before the Lord in the land of the living, v.* 9. A holy life, though it cannot profit God, yet it glorifies him, and therefore it is insisted upon as a necessary return for the favours we have received from God. While I am here in this land of the living, I will walk by faith, having my eyes ever toward the Lord, to see him as he reveals himself, hoping that shortly, in that land which is truly the land of the living above, I shall walk by sight, having my eye ever upon the Lord, to see him as he is. God has here sealed to me, to be to me a God all-sufficient; here therefore I seal to him, according to the tenor of the covenant, that, his grace enabling me, I will walk before him, and will be upright, Gen. xvii. 1.

(7.) *I will pay my vows unto the Lord, v.* 14, 18. Those who receive the blessings of the covenant, must be willing not only to come, but always to abide, under the bonds of the covenant. Here we must make vows, and then go away and make them good. More of this in the next chapter.

CHAPTER XI.

CONCERNING THE SOLEMN VOWS WE ARE TO MAKE TO GOD IN THIS ORDINANCE.

)US vow is a bond upon the soul; so it is Numb. xxx. 2. where he that voweth a vow ,ord, is said thereby to *bind his soul with a* is a solemn promise, by which we volun- ge ourselves to God and duty, as a willing the day of his power, Ps. cx. 3. The cords and bands of love, wherewith God draws)lds us to himself, calls upon us by our nd deed to bind ourselves, and these vows)rds of a man, for they are highly reason- bands of love, for to the renewed soul they ;y yoke, and a light burthen.

l the other parts of our work at the Lord's may infer, that this is one part of it; we ? make solemn vows to God, that we will and faithfully serve him.

re here to renew our repentance for sin, and penitents to make vows. When we profess sorry for what we have done amiss, it is :al and necessary to add, that we will not ' more, as we have done: *If I have done I will do no more*, Job xxxiv. 31, 32. We l when we say, "We repent that we have shly," if we do not at the same time re- we will never return again to folly, Ps.

Times of affliction are proper times to s, and what is repentance but a self-afflic- uble for sin was not the least of that trouble vid was in when his lips uttered those vows, speaks so feelingly of, Ps. lxvi. 13, 14. it was under this penitential affliction that unto the Lord, and vowed unto the mighty cob, that he would find a place for the ark, :. 1, 2. Vows against sin resulting from · sin, shall not be rejected, as extorted by but graciously accepted, as the genuine of a broken heart, and fruits meet for re-

are here to ask and receive mercy from it becomes petitioners to make vows. When nd himself in special need of God's gra- sence, he vowed a vow, and set up a stone ıorial of it, (Gen. xxviii. 20.) and Hannah, prayed for a particular mercy, vowed a the comfort she prayed for should be con- :o God. Great and precious things we are ting to receive from God, and therefore e cannot offer any thing as a valuable con- ı for his favours, yet it behoves us to pro- h suitable returns as we are capable of

When God encourages us to seek to him , we must engage ourselves not to receive his grace in vain, but to improve and employ for him what we have from him.

3. We are here to give God thanks for his favours to us. Now it becomes us in our thanksgivings to make vows, and to offer to God not only the calves of our lips, but the works of our hands. Jonah's mariners, when they offered sacrifice of praise to the Lord, for a calm after a storm, as an appendix to that sacrifice made vows, Jonah i. 16. The most acceptable vows are those which take rise from gratitude, and which are drawn from us by the mercies of God. Here I see what great things God has done for my soul, and what greater things he designs for me; shall I not therefore freely bind myself to that which he has by such endearing ties bound me to?

4. We are here to join ourselves to the Lord in an everlasting covenant; and it is requisite that our general covenant be explained and confirmed by particular vows. When we present ourselves to God as a living sacrifice, with these cords we must bind that sacrifice to the horns of the altar; and while we experience in ourselves such a bent to backslide, we shall find all the arts of obligation little enough to be used with our own souls. As it is not enough to confess sin in the gross, saying, *I have sinned;* but we must enter into the detail of our transgressions, saying with David, *I have done this evil;* so it is not enough in our covenanting with God, that we engage ourselves in the general to be his, but we must descend to particulars in our covenants, as God does in his commands, that thereby we may the more effectually both bind ourselves to duty, and remind ourselves of duty. If the people must distinctly say *Amen* to every curse pronounced on mount Ebal, (Deut. xxvii. 15.) much more to every precept delivered on mount Horeb.

Come then, my soul, thou hast now thy hand upon the book to be sworn; thou art lifting up thy hand to the Most High God, the possessor of heaven and earth; think what thou art doing, and adjust the particulars, that this may not become a rash oath, inconsiderately taken. God is here confirming his promise to us by an oath, to show the immutability of his counsels of love to us, Heb. vi. 17, 18. Here, therefore, we must confirm our promise to him by an oath, to walk in God's law, and to observe and do all the commandments of the Lord our God, Neh. x. 29. Some of the oriental writers tell us, that the most solemn oath which the patriarchs before the flood used, was, "By the blood of Abel;" and we are sure that the blood of Jesus is infinitely more sacred, and speaks much greater, and much better, things than that of Abel. Let us therefore testify our value for that blood, and secure to ourselves the blessings purchased by it, by our sincere and faithful dealing with God in that covenant which this is the blood of.

The command of the Eternal God is, that we *cease*

to do evil, and *learn to do well*; that *we put off the old man*, and *put on the new*: and our vows to God must accordingly be against all sin, and to all duty. And under each of these heads we must be particular, according as the case is.

I. We must here, by a solemn vow, bind ourselves out from all sin; so as not only to break our league with it, but to enter into league against it. The putting away of the strange wives in Ezra's time, was not the work of one day or two, (Ezra x. 13.) but a work of time; and therefore Ezra when he had the people under convictions, and saw them weeping sore for their sin in marrying them, very prudently bound them by a solemn covenant, that they would put them away, *v.* 3. If ever we conceive an aversion to sin, surely it is at the table of the Lord; and, therefore, we should improve that opportunity to invigorate our resolutions against it, that the remembrance of those resolutions may quicken our resistance of it, when the sensible impressions we are under from it are become less lively. Thus, we must, by a solemn vow, cast away from us all our transgressions, saying with Ephraim, *What have I to do any more with idols?* Hos. xiv. 8.

1. We must solemnly vow, that we will not indulge or allow ourselves in any sin: though sin may remain, it shall not reign; though those Canaanites be in the land, yet we will not be tributaries to them. However it may usurp and oppress as a tyrant, it shall never be owned as a rightful prince, nor have a peaceable and undisturbed dominion. I may be, in some particular instances, through the surprise of temptations, led into captivity by it; but I am fully resolved, in the strength of Christ, that I will never join in affinity with it, will never espouse its cause, never plead for it, nor strike in with its interests.

Bind thyself with this bond, O my soul, that though, through the remainders of corruption, thou canst not say, *Thou hast no sin*, yet, through the beginnings of grace, thou wilt be able to say, *Thou lovest none*. That thou wilt give no countenance or connivance to any sin; no, not to secret sins, which, though they shame thee not before men, yet shame thee before God and thy own conscience; no, not to heart-sins, those first-born of corrupt nature, the beginning of its strength. Vain thoughts may intrude, and force a lodging in me; but I will never invite them, never bid them welcome, nor court their stay. Corrupt affections may disturb me; but they shall never have the quiet and peaceable possession of me. No; whatever wars against my soul, by the grace of God, I will war against it, hoping in due time to get the dominion, and have its yoke broken from off my neck, when judgment shall be brought forth unto victory, and grace perfected in glory.

2. We must solemnly vow, that we will never yield to any gross sin, such as lying, injustice, uncleanness, drunkenness, profanation of God's name, and such like, which are not the spots of God's children. Though all the high places be not taken away, yet there shall be no remains of Baal, or of Baal's priests and altars, in my soul. However my own heart may be spotted by sins of infirmity, and may need to be daily washed, yet, by the grace of God, I will never spot my profession, nor stain the credit of that by open and scandalous sin. I have no reason to be ashamed of the gospel, and therefore it shall be my constant endeavour, not to be in any thing a shame to the gospel. It is an honour to me; I will never be a dishonour to it: I will never do any thing, by the grace of God I will not, which may give just occasion to the enemies of the Lord to blaspheme that worthy name by which I am called. So shall it appear that I am upright, if I be innocent from these great transgressions, and truly penitent for all my transgressions, Ps. xix. 13.

3. We must solemnly vow, that with a particular care we will keep ourselves from our own iniquity. That sin which, in our penitent reflections, our own consciences did most charge us with, and reproach us for; that sin we must, in a special manner, renew our resolutions against. Was it pride? Was it passion? Was it distrust of God, or love of the world? Was it an unclean fancy, or an idle tongue? Whatever it was, let the spiritual forces be mustered, and drawn out against it. The instructions which Samuel gave to Israel, when they were lamenting after the Lord, are observable to this purpose; (1 Sam. vii. 3.) *If ye do return to the Lord with all your hearts*, and would be accepted of him therein, *then put away the strange gods, and Ashtaroth*. Was not Ashtaroth one of the strange gods or goddesses? Yes; but that is particularly mentioned, because, it had been a beloved idol, dearer than the rest; that especially must be put away. Thus in our covenanting with God, we must engage against all sin, but in particular against that which, by reason of the temper of our minds, the constitution of our bodies, or the circumstances of our outward affairs, does most easily beset us, and we are most prone to.

Know thou thy own self, O my soul? If thou dost, thou knowest thy own sickness, and thy own sore; that is, thy own iniquity. Bring that hither, and slay it: let not thy eye spare, neither do thou pity it: hide it not, excuse it not; ask not for leave to reserve it, as Naaman did for his house of Rimmon: though it have been to thee as a right eye, as a right hand, as thy guide, and thy acquaintance: it has been a false guide, an ill acquaintance; pluck it out, cut it off, and cast it from thee. Now come, and fortify thy resolutions in the strength of Christ against that; double thy guard against that; fetch in help from heaven against

that; be vigorous in thy resistance of that; and how many soever its advantages are against thee, yet despair not of victory at last.

4. We must solemnly vow, that we will abstain from all appearance of evil; not only from that which is manifestly sin, and which carries the evidences of its own malignity written in its forehead, but from that which looks like sin, and borders upon it. Wisdom is here profitable to direct, so as that we may not, on the one hand, indulge a scrupulous conscience, and yet, on the other hand, may preserve a tender conscience. Far be it from us to make that to be sin, which God has not made so; and yet, in doubtful cases, it must be our care and covenant to keep the safer side, and to be cautious of that which looks suspicious: *He that walks uprightly, walks surely.* That which we have found to be either a snare to us, and an occasion of sin, or a blemish to us, and an occasion of scandal, or a terror to us in the reflection, and an occasion of grief and fear, it may do well expressly to resolve against, though we be not very sure that it is in itself sinful, nor dare censure it as evil in others; provided this vow be made with such limitations, that it may not afterwards prove an entanglement to us, when either by the improvement of our knowledge, or the change of our circumstances, it ceases to have in it an appearance of evil.

And art thou willing, my soul, to come under this bond? Wilt thou put far from thee the accursed thing? Wilt thou, in this ordinance, make a covenant with thy eyes, and oblige them not to look on the wine when it is red, not to look on a woman to lust after her? Wilt thou shun sin as the plague, and engage thyself, not only never to embrace that adulteress, but never to come nigh the door of her house? Prov. v. 8. Thy vow being like that of the Nazarite, not to drink of this intoxicating wine; let it be then like his, not to eat any thing that comes of the vine, *from the kernel to the husk*, Numb. vi. 3, 4. Abandon sin, and all its appurtenances; cast out Tobiah, and all his stuff: resolve to deny thyself in that which is most desirable, rather than give Satan any advantage; to abridge thyself even in that which is lawful, rather than come within the confines of sin, or bring thyself into danger of that which is unlawful. *Happy is the man that feareth always.*

5. We must solemnly vow, that we will have no fellowship with the unfruitful works of darkness, neither be partakers of other men's sins, Eph. v. 11. 1 Tim. v. 22. We live in a corrupt and degenerate age, wherein iniquity greatly abounds: our business, indeed, is not to judge others; to their own master they stand or fall; but our care must be to preserve ourselves, and the purity and peace of our own minds. Our covenant therefore must be, that we will never *walk in the counsel of the ungodly, nor stand in the way of sinners*, Ps. i. 1. When David engaged himself to keep the commandments of his God, pursuant to that engagement, he said to evil-doers, *depart from me*, (Ps. cxix. 115.) and St. Peter reminded his new converts of the necessity of this care, (Acts ii. 40.) *Save yourselves from this untoward generation.*

Let the psalmist's vow be mine, then, (Ps. xxvi. 5.) having hated the congregation of evil-doers, (such as drunkards, swearers, filthy-talkers, and scoffers at godliness,) *I will not sit with the wicked.* Though I cannot avoid being sometimes in the sight and hearing of such, yet I will never take those for my chosen companions and bosom friends in this world, with whom I should dread to have my portion in the other world. Religion in rags shall be always valued by me, and profaneness in robes despised. Having chosen God for my God, his people shall always be my people; *Lord, gather not my soul with sinners.* If thou art in good earnest for heaven, resolve to swim against the stream, and thou wilt find, that sober singularity is an excellent guard to serious piety. On all that glory let there be this defence.

II. We must here by a solemn vow bind ourselves up to all duty. It is not enough that we depart from evil, but we must do good: it is not enough that we separate ourselves from the service of sin, and shake off Satan's iron yoke, but we must devote ourselves to the service of Christ, and put our necks under the sweet and easy yoke of God's commandments, with a solemn promise faithfully to draw in that yoke all our days. We need not bind ourselves to more than we are already bound to by the divine law, either expressly or by consequence, either as primary duties, or secondary, in order to them. We are not called to lay upon ourselves any other burthen than necessary things; and they are not heavy burthens, nor grievous to be borne; but we must bind ourselves faster, and by additional ties, to that which we are already bound to.

1. We must, by a solemn vow, oblige ourselves to all the duties of religion in general. Jacob's vow must be ours, (Gen. xxviii. 21.) *Then the Lord shall be my God:* having avouched him for mine, I will fear him, and love him, delight in him, and depend upon him, worship him, and glorify him as my Lord and my God. Having owned him as mine, I will ever eye him as mine, and walk in his name, Micah iv. 5. David's vow must be ours, that we will *keep God's righteous judgments*, (Ps. cxix. 106.) that we will keep in them, as our way; keep to them, as our rule; that we will keep them as the apple of our eye, keep them always unto the end.

In the strength of the grace of Jesus Christ, we must here solemnly promise and vow,

(1.) That we will make religion our business. It is our great business in this world, to serve the honour of him that made us, and secure the happiness

we were made for: this we must mind as our business, and not (as most do) make a by-business of it. Religion must be our calling, the calling we resolve to live in, and hope to live by: in the services of it, we must be constant and diligent, and as in our element. Other things must give way to it, and be made (as much as may be) serviceable to it.—And this must be our covenant with God here, that however we have trifled hitherto, henceforward we will mind religion, as *The one thing needful*, and not be slothful in the business of it, but fervent in spirit, serving the Lord. And art thou willing, my soul, thus to devote thyself entirely to the service of thy God? Shall that engage thy cares, fill thy thoughts, command thy time, and give law to the whole man? Let this matter be settled then in this day's vows, and resolve to live and die by it.

(2.) That we will make conscience of inside godliness. Having in our covenant given God our hearts, which is what he demands, we must resolve to employ them for him; for, without doubt, he is a Jew, he is a Christian, that is one inwardly; *and that is circumcision*, that is baptism, that is true and pure religion, which is of the heart, in the spirit, and not in the letter, Rom. ii. 29. That we are really, what we are inwardly; and they only are the true worshippers, who worship God in the spirit: this is the power of godliness, without which the *form* is but a carcass, but a shadow. *The King's daughter is all glorious within.* This therefore we must resolve, in the strength of the grace of God, that we will keep our hearts with all diligence; keep them fixed, fixed upon God; that the desire of our souls shall be ever toward God; that our hearts shall be lifted up to God in every prayer, and their doors and gates thrown open to admit his word; and that our constant care shall be about the hidden man of the heart, in that which is not corruptible; so approving ourselves to God in our integrity, in every thing we do in religion.

(3.) That we will live a life in communion with God. Without controversy, great is this mystery of godliness. If there be a heaven upon earth, certainly this is it, by faith to set the Lord always before us, having an eye to him with suitable affections, as the first cause and last end of all things that concern us. And so, having communion with him in providences as well as ordinances, when we receive the common comforts of every day from his hand with love and thankfulness, and bear the common crosses and disappointments of every day, as ordered by his will, with patience and submission; when we commit every day's care to him, and manage every day's business and converse for him; having a constant habitual regard to God in the settled principles of the divine life, and frequent actual outgoings of soul toward him in pious ejaculations, the genuine expressions of devout affections; then we live a life of communion with God. Did we know by experience what it is to live such a life as this, we would not exchange the pleasures of it for the peculiar treasures of kings and provinces.

Engage thyself then, my soul, elevate thyself to this spiritual and divine life, that every day may thus be with thee a communion-day, and thy constant fellowship may be with the Father, and with his Son Jesus Christ by the Spirit. Let me resolve henceforward to live (more than hitherto I have done) a life of complacency in God, in his beauty, bounty, and benignity; a life of dependence upon God, upon his power, providence, and promise; a life of devotedness to God, to the command of his word, the conduct of his Spirit, and the disposal of his Providence; and thus to walk with God in all holy conversation.

(4.) That we will keep heaven in our eye, and take up with nothing short of it. We are made for another world, and we must resolve to set our hearts upon that world, and have it always in our eye; seeking the things that are above, and slighting things below, in comparison with them; as those who are born from heaven, and bound to heaven. Bind thyself, my soul, with this bond, that *forgetting the things which are behind*, as one that hath *not yet attained, neither is already perfect*, thou wilt *reach forth to those things that are before; pressing forward toward the mark for the prize of the high calling*, Phil. iii. 13, 14. "My treasure is in heaven; my head, and hope, and home are there; I shall never be well till I am there: there, therefore, shall my heart be; and to that recompence of reward I will ever have respect; with an eye to that joy and glory set before me in the other world, I will, by the grace of God, patiently run the race of godliness set before me in this world," Heb. xii. 1, 2.

2. We must, by a solemn vow, bind ourselves to some duties of religion in particular. As it is good to engage ourselves by covenant against particular sins, that by the help of resolution our resistance of them may be invigorated; so it is good to engage ourselves to particular duties, that thereby we may be quickened closely and diligently to apply ourselves to them, and may see our work before us.

(1.) We should particularly bind ourselves to those duties, which our own consciences have charged us with the neglect of. We have known that good which our own hearts tell us we have not done: we find upon reflection, it may be, that we have not been constant in our secret devotion, that we have not done that good in our families which we should have done; we have been barren in good discourse, careless of our duty to the souls of others, backward to the works of charity, unfurnished for, and indisposed to, religious exercises: in these or other things wherein we are conscious to ourselves that we have been defective, we must covenant for the

future to be more circumspect and industrious, that our works may be found filled up before God. When the Jews in Nehemiah's time made a sure covenant, wrote it, and sealed to it, they inserted particular articles relating to those branches of God's service which had been neglected, and made ordinances for themselves, according to the ordinances that God had given them, (Neh. x. 32.) so should we do, as an evidence of the sincerity of our repentance for our former omissions, both of duty, and in duty: that work of our Lord wherein we have been most wanting, in that we must covenant to abound most, that thereby we may redeem the time.

(2.) We should particularly bind ourselves to those duties which we have found by experience to contribute most to the support and advancement of the life and power of godliness in our hearts. They who have carefully observed themselves, perhaps, can tell what those religious exercises are, which they have found to be most serviceable to the prosperity of their souls, and by which they have reaped most spiritual benefit and advantage. Have our hearts been most enlarged in secret devotion? Has God sometimes met us in our closets with special comforts, and the unusual manifestations of himself to our souls? Let us thence take an indication and covenant to be more and longer alone in secret communion with God. Have public ordinances been to us as green pastures, and have we sat down by them with delight? Let us resolve to be so much the more diligent in our attendance on them, and wait more closely at those gates where we have so often been abundantly satisfied. Though one duty must never be allowed to intrench upon another, yet those duties which we have found to be the most effectual means of increasing our acquaintance with God, confirming our faith in Christ, and furthering us in our way to heaven, we should, with a peculiar care, engage ourselves to.

Though God has strictly commanded us the great and necessary acts of religious worship, yet, for the trial of our holy ingenuity and zeal, he has left it to us to determine many of the circumstances, that even instituted sacrifices may be in some respects free-will offerings. He has commanded us to pray, and read the Scriptures, but has not told us just how often and how long we must pray and read; here, therefore, it is proper to bind ourselves to that which will best answer the intention of the command in general, best agree with the circumstances we are in, and best advance the interest of our souls: in which we must take heed, on the one hand, that we indulge not spiritual sloth, by contenting ourselves with the least proportions of time that may be, much less by confining ourselves to them; and, on the other hand, that we make not religious exercises a task and burthen to ourselves, by binding ourselves to that at all times, which in an extraordinary fervour of devotion is easy and little enough. In making resolutions of this kind, we ought to be cautious, and not hasty to utter any thing before God, that we may not afterward say before the angel, *It was an error*, Eccl. v. 2, 6. Though such is the decay of Christian zeal in the age we live in, that few need this caution, yet it must be inserted, because it is a snare to a man to devour that which is holy, and after vows to make inquiry.

(3.) We should particularly bind ourselves to those duties, by which we have opportunity of glorifying God, adorning our profession, and doing good in our places. We are not born for ourselves, nor bought for ourselves; we were born for God, and bought for Christ; and both as men, and as Christians, we are members one of another, and ought to sit down and consider how we may trade with the talent we are intrusted with, though it be but one, to the glory of our Creator, the honour of our Redeemer, and the good of our brethren. The liberal and pious devise liberal things, and pious things, and bind themselves to them. Think then, my soul, not only what must I do, but what may I do, for God, who has done such great things for me? How may I be serviceable to the interests of God's kingdom among men? What can I do to promote the strength and beauty of the church, and the welfare of precious souls? And, if we have thought of any thing of this kind that falls within the sphere of our activity, (though but a low and narrow sphere,) it may do well, when we find ourselves in a good frame at the table of the Lord, by a solemn vow, with due caution, to bind ourselves to it, that we may not leave room for a treacherous heart to start back. Thus Jacob, for the perpetuating of the memory of God's favour to him, made it a part of his vow, (Gen. xxviii. 22.) *This stone which I have set for a pillar, shall be God's house.* Thus Hannah vowed; that if God would give her a son, she would give him to the Lord, 1 Sam. i. 11. It is one of the rules prescribed, concerning cost or pains bestowed for pious and charitable uses, (2 Cor. ix. 7.) *Every man, according as he purposeth in his heart, so let him give;* so let him do. Now, lest that purpose should fail and come to nothing, it is good, when the matter of it is well digested, to bring it to a head in a solemn promise, that the tempter seeing us stedfastly resolved, may cease soliciting us to alter our purpose.

(4.) We should particularly bind ourselves to the duties of our respective callings and relations. Much Christian obedience lies in these instances; and in them we are specially called to serve God and our generation, and should therefore bind ourselves to do so.

They who are in places of public trust and power, should here bind themselves by a solemn vow to be faithful to the trust reposed in them, and to use their power for the public good. They who rule over men,

must here covenant that they will be just, ruling in the fear of God. Their oaths must here be ratified, and David's promise must be theirs, (Ps. lxxv. 2.) *When I shall receive the congregation, I will judge uprightly.* This ought to be seriously considered by all those who receive this holy sacrament at their admission into the magistracy. When publicans and soldiers submitted to the baptism of John, and thereby bound themselves to live a holy life; they asked and received of John instructions, how to discharge the duty of their respective employments, Luke iii. 12—14. For when we vow to keep God's commandments, though we must have a universal respect to them all, yet we must have a special regard to those precepts which relate to the calling wherein we are called, whatever it is.

The stewards of the mysteries of God, when they administer this ordinance to others, receive it themselves, as an obligation upon them to stir up the gift that is in them, that they may make full proof of their ministry. Their ordination-vows are repeated and confirmed in every sacrament; and they are again sworn to be true to Christ and souls. He who ministers about holy things, must here bind himself to *wait on his ministering; he that teacheth, on teaching; and he that exhorteth, on exhortation,* Rom. xii. 7, 8.

Governors of families must here oblige themselves as David did, to walk before their houses in a perfect way, with a perfect heart; and must affix this seal to Joshua's resolution, that whatever others do, *They and their house will serve the Lord,* Ps. ci. 2. Josh xxiv. 15. Here they must consecrate to God a church in their house, and bind themselves to set up, and always to keep up, both an altar and a throne for God in their habitation, that they may approve themselves the spiritual seed of faithful Abraham, who was famous for family-religion. It is with this intent, I suppose, that the Rubric of the public establishment declares it convenient, "That new-married persons should receive the holy communion at the time of their marriage, or at the first opportunity after their marriage;" that being engaged to each other in a new relation, they may solemnly engage themselves to discharge the duties of that relation in the fear of God.

And inferiors must here oblige themselves to do the duty they owe their superiors; children to be dutiful to their parents, servants to be obedient to their masters; yea, all of us to be subject one to another. They who are under the yoke, (as the apostle speaks, 1 Tim. vi. 1.) may here make the yoke they are under easy to them, by constraining themselves to draw in it, from a principle of duty to God, and gratitude to Christ, which will both sanctify and sweeten the hardest services and submissions.

Whatever our employments are, and our dealings with men, we must here promise and vow, that we will be strictly just and honest in them; that whatever temptations we may be under to the contrary at any time, we will make conscience of rendering to all their due, and of speaking the truth from the heart; that we will walk uprightly, and work righteousness, despise the gain of oppression, and shake our hands from holding of bribes; knowing that they who do so shall *dwell on high, their place of defence shall be the munitions of rocks, bread shall be given them, and their water shall be sure,* Isa. xxxiii. 15, 16. We find it upon record, to the honour of Christ's holy religion, when it was first planted in the world, that Pliny, a heathen magistrate, and a persecutor of Christianity, giving an account to the Emperor Trajan of what he had discovered concerning the Christians, (in an epistle yet extant,) acknowledges, that in their religious assemblies they bound themselves by a sacrament, (it is the very word he uses,) *Non in scelus aliquod, sed ne furta, ne latrocinia, ne adulteria committerent; ne fidem fallerent, ne depositum appellati abnegarent.* That is, they bound themselves *not to do any ill thing, that they would not rob or steal, or commit adultery; that they would never be false to any trust reposed in them, never deny any thing that was put into their hands to keep,* and the like. The same is still the true intent and meaning of this service; it is the bond of a covenant added to the bond of command, that *we do justly, love mercy, and walk humbly with our God.*

Come then, my soul, come under these bonds; come willingly and cheerfully under them. He that bears an honest mind, does not startle at assurances. Be not afraid to promise that which thou art already bound to do; for these vows will rather facilitate thy duty, than add to the difficulty of it; the faster thou findest thyself fixed to that which is good, the less there will be of uneasy hesitation and wavering concerning it, and the less danger of being tempted from it.

Only remember, that all these vows must be made with an entire dependence on the strength and grace of Jesus Christ, to enable us to make them good. We have a great deal of reason to distrust ourselves, so weak and treacherous are our hearts. Peter betrayed himself by confiding in himself, when he said, *Though I should die with thee, yet I will not deny thee.* But we have encouragement enough to trust in Christ. In his name, therefore, let us make our vows, in his grace let us be strong; surely in the Lord alone have we righteousness and strength. He is the surety of the covenant for both parties: into his custody, therefore, and under the protection of his grace, let us put our souls, and we shall find he is able to keep what we commit to him.

CHAPTER XII.

DIRECTIONS CONCERNING THE FRAME OF OUR SPIRITS, WHEN WE COME AWAY FROM THIS ORDINANCE.

THEY who have fellowship with the Father, and with his Son Jesus Christ, at the table of the Lord, whose hearts are enlarged to send forth the workings of pious and devout affections toward God, and to take in the communications of divine light, life, and love, from him, cannot but say, as Peter did upon the holy mount, *Lord, it is good for us to be here;* here *let us make tabernacles.* They sit down under the refreshing shadow of this ordinance with delight, and its fruit is sweet unto their taste: here they could dwell all the days of their life, beholding the beauty of the Lord, and inquiring in his temple. But it is not a continual feast. We must come down from this mountain; these sweet and precious minutes are soon numbered and finished; supper is ended, thanks are returned, the guests are dismissed with a blessing, the hymn is sung, and we go out to the mount of Olives. Even in this Jerusalem, the city of our solemnities, we have not a continuing city. Jacob has an opportunity of wrestling with the angel for a while, but he must let him go, for the day breaks, and he has a family to look after, a journey to prosecute, and the affairs thereof call for his attendance, Gen. xxxii. 26. We must not be always at the Lord's table; the high priest himself must not be always within the veil, he must go out again to the people when his service is performed. Now it ought to be as much our care to return in a right manner from the ordinance, as to approach in a right manner to the ordinance. That caution is here needful, (2 John 8.) *Look to yourselves, that we lose not those things which we have wrought—which we have gained*—so some read it. Have we in this ordinance wrought any thing, or gained any thing that is good? We are concerned to see to it, that we do not undo what we have wrought, and let slip what we have gained. When the solemnity is done, our work is not done; still we must be pressing forward in our duty. This, perhaps, is the mystery of that law in Ezekiel's temple-service, (Ezek. xlvi. 9.) that they should not return from worshipping before the Lord in the solemn feasts through the same gate by which they entered in, but by that over against it. Forgetting those things which are behind, still we must reach forth to those things which are before.

Let us inquire, then, what is to be done at our coming away from the ordinance, for the preserving and improving the impressions of it.

I. We should come from this ordinance admiring the condescension of the divine grace to us. Great are the honours which have here been done us, and the favours which here we have been admitted to: the God who made us has taken us into covenant and communion with himself; the King of kings has entertained us at his table, and there we have been feasted with the dainties of heaven, abundantly satisfied with the goodness of his house; exceeding great and precious promises have here been sealed to us, and earnests given us of the eternal inheritance: now, if we know ourselves, this cannot but be the matter of our wonder, our joyful and yet awful wonder.

1. Considering our meanness by nature, we have reason to wonder that the great God should thus advance us: higher than heaven is above the earth, is God above us. Between heaven and earth there is, though a vast, yet only a finite, distance, but between God and man there is an infinite disproportion. *What is man, (man that is a worm, and the son of man that is a worm,)* that he should be thus visited and regarded, thus dignified and preferred? That favour done to Israel sounds great, (Ps. lxxviii. 25.) *Man did eat angels' food;* but here man is feasted with that which was never angels' food, the flesh and blood of the Son of man, which gives life to the world. Solomon himself stood amazed at God's condescending to take possession of that magnificent temple he had built, (2 Chron. vi. 18.) *But will God in very deed dwell with men on the earth?* And, which is more, shall men on the earth dwell in God, and make the *Most High their habitation?* If great men look with respect upon those who are much their inferiors, it is because they expect to receive honour and advantage by them; but *can a man be profitable unto God?* No, he cannot: our goodness extendeth not unto him; he was from eternity happy without us, and would have been so to eternity, if we had never been, or had been miserable; but we are undone, undone for ever, if his goodness extend not to us: he needs not our services, but we need his favours. Men adopt others because they are childless, but God adopts us purely because we are fatherless. It was no excellency in us that recommended us to his love, but poverty and misery made us the proper objects of his pity.

Come then, my soul, and compose thyself as King David did, when, having received a gracious message from heaven, assuring him of God's kind intentions to him and his family, he went in, and with a great fixedness of mind sat before the Lord; and say as he said, *Who am I, O Lord God? and what is my house, that thou hast brought me hitherto?* That I should be so kindly invited to the table of the Lord, and so splendidly treated there? That one so mean and worthless as I am, the poorest dunghill-worm that ever called God Father, should be placed among the children, and fed with the children's bread; and yet, as if this were a small thing in thy sight, O Lord God, thou hast spoken also concerning thy servant for a great while to come, even as far as

eternity itself reaches; and thus thou hast regarded me according to the estate of a man of high degree, though I am nothing, yea, less than nothing, and vanity. *And is this the manner of men, O Lord God?* Could men expect to be thus favoured? No, but thou givest to men not according to their poverty, but according to thy riches in glory. Do great men use to condescend thus? No, it is usual with them to show their dignity, and to oblige their inferiors to keep their distance: but we have to do with one that is God, and not man, whose thoughts of love are as much above ours, as his thoughts of wisdom are; and therefore, as it follows there, *What can David say more unto thee?* What account can I give of this unaccountable favour? It is *for thy word's sake, and according to thine own heart*, for the performance of thy purposes and promises, that *thou hast done all these great things*, to *make thy servant know them*, 2 Sam. vii. 18, 21. 1 Chron. xvii. 16, &c.

2. Considering our vileness by sin, we have yet more reason to wonder that the holy God should thus favour us. We are not only worms of the earth, below his cognizance, but a generation of vipers, obnoxious to his curse; not only unworthy of his love and favour, but worthy of his wrath and displeasure: how is it then that we are brought so near unto him, who deserved to have been sentenced to an eternal separation from him? He has said, *The foolish shall not stand in his sight*, Ps. v. 5. Foolish we know we are, and yet we are called to sit at his table, being through Christ reconciled to him, and brought into covenant with him. Justice might have set us as criminals at his bar, but, behold, mercy sets us as children at his board; and it is a miracle of mercy, mercy that is the wonder of angels, and will be the eternal transport of glorified saints. See how much we owe to the Redeemer, by whom we have access into this grace.

Let me, therefore, set myself, and stir up myself, to admire it. I have much more reason to say than Mephibosheth had, when David took him to eat bread at his table continually, (2 Sam. ix. 8.) *What is thy servant, that thou shouldest look upon such a dead dog as I am?* I am less than the least of God's mercies, and yet he has not withheld the greatest from me; I have forfeited the comforts of my own table, and yet I am feasted with the comforts of the Lord's table; I deserve to have had the cup of the Lord's indignation put into my hand, and to have drank the dregs of it, but, behold, I have been treated with the cup of salvation. Were ever traitors made favourites? such traitors made such favourites? Who can sufficiently admire the love of the Redeemer, who received gifts for men, yea, even for the rebellious also upon their return to their allegiance, that the Lord God might dwell among them? Ps. lxviii. 18. And have I shared in these gifts notwithstanding my rebellions? This is the Lord's doing, and it is marvellous. Whence is this to me, that, not the mother of my Lord, but my Lord himself, should come to me? that he should thus regard me, thus distinguish me with his favours? *Lord, how is it that thou wilt manifest thyself to me, and not unto the world?*

II. We should come from this ordinance lamenting our own manifold defects and infirmities in our attendance upon God in it. When we look back upon the solemnity, we find, that as we cannot speak well enough of God and his grace, so we cannot speak ill enough of ourselves, and of the folly and treachery of our own hearts. Now, conscience, thou art charged in God's name to do thy office, and to accomplish a diligent search: review the workings of thy soul in this ordinance distinctly and impartially.

1. If upon search thou findest cause to suspect that all has been done in hypocrisy, then set thy soul a trembling, for its condition is sad, and highly dangerous. If I have been here pretending to join myself in a covenant with God, while I continue in league with the world and the flesh; pretending to receive the pardon of my sins, when I never repented of them, nor designed to forsake them; I have but deceived myself, and have reason to fear that I shall perish at last with a lie in my right hand. While this conviction is fresh and sensible, let care be taken to mend the matter, and, blessed be God, it may be mended. Have I reason to fear that my heart is not right in the sight of God, and that, therefore, I have no part or lot in the matter, but am in the gall of bitterness, and bond of iniquity? I must then take the advice which St. Peter gave to Simon Magus, when he perceived that to be his condition, after he had received the sacrament of baptism, (Acts viii. 21—23.) *Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.* Let that be done with a double care after the ordinance, which should have been done before.

2. But if upon search thou findest that here has been, through grace, truth in the inward part; yet, set thy soul a blushing, for it has not been cleansed according to the purification of the sanctuary. *When we would do good, evil is present with us:* our wine is mixed with water, and our gold with dross; and who is there that doeth good, and sinneth not, even in his doing good? We find, by sad experience, that the sons of God never come together, but Satan comes among them, and stands at their right hand to resist them; and that wherever we go, we carry about with us the remainders of corruption, a body of death, which inclines us to that which is evil, and indisposes us to that which is good. If *the spirit be willing*, yet, alas, *the flesh is weak*, and *we cannot do the things that we would.*

O what reason have I to be ashamed of myself, and blush to lift up my face before God, when I review the frame of my heart during my attendance on this ordinance! How short have I come of doing my duty, according as the work of the day required! My thoughts should have been fixed; and the subjects presented to them to fix upon, were curious enough to engage them, and copious enough to employ them; and yet they went with the fool's eyes unto the ends of the earth, and wandered after a thousand impertinences. A little thing served to give them a diversion from the contemplation of the great things set before me. My affections should have been raised and elevated, but they were low and flat, and little moved: if sometimes they seemed to soar upward, yet they soon sunk down again, and the things which remained were ready to die. My desires were cold and indifferent, my faith weak and inactive; nor were there any workings of soul in me proportionable to the weightiness of the transaction. Through my own dulness, and deadness, and inadvertency, I lost a deal of time out of a little, and slipt much of that which might have been done and got there, if I had been close and diligent.

This thought forbids us to entertain a good conceit of ourselves and our own performances, or to build any confidence upon our own merit. While we are conscious to ourselves of so much infirmity cleaving to our best services, we must acknowledge that boasting is for ever excluded: we have nothing to glory of before God; nor can we challenge a reward as of debt, but must ascribe all to free grace. What good there is in us, is all of God, and he must have the honour of it: but there is also much amiss, which is all of ourselves, and we must take the shame of it, lamenting those sad effects of the remainder of sin in us, which we feel to our loss when we draw nigh to God in holy ordinances.

This thought obliges us, likewise, to rely on Christ alone for acceptance with God in all our religious duties. He is that great and gracious High Priest, *who bears the iniquity of the holy things, which the children of Israel hallow in their holy gifts*, that notwithstanding that iniquity, when it is repented of, the gifts *may be accepted before the Lord*, Exod. xxviii. 38. Of his righteousness, therefore, we must make mention, even of his only; for, the most spiritual sacrifices are acceptable to God only through him, 1 Pet. ii. 5.

III. We should come from this ordinance rejoicing in Jesus Christ, and in that great love wherewith he has loved us. From this feast we should go to our tents, as the people went from Solomon's feast of dedication, *joyful and glad in heart for all the goodness that the Lord had done by David his servant, for Israel his people*, 1 Kings viii. 66. They that went forth weeping, must *come back rejoicing*, as they have cause, if they bring their sheaves with them, Ps. cxxvi. 5, 6. Has God here lifted up the light of his countenance upon us? That should put gladness into our hearts, Ps. iv. 6, 7. Have we here lifted up our souls to God, and joined ourselves to him in an everlasting covenant? We have reason, with the baptized eunuch, to go on our way rejoicing, Acts viii. 39. The day of our espousals should be the day of the gladness of our hearts, Cant. iii. 11. This cup of blessing was designed to be a cup of consolation, and its wine ordained to make glad man's heart, to make glad the heart of the new man. Having, therefore, drank of this cup, let our souls make their boast in the Lord, and sing in his ways, and call him their exceeding joy.

Let this holy joy give check to carnal mirth; for having seen so much reason to rejoice in Christ Jesus, we deceive ourselves, if we rejoice in a thing of nought: we are not forbidden to rejoice, but our joy must be turned into the right channel, and our mirth sanctified, which will suppress and silence the laughter that is mad. The frothiness of a vain mind must be cured by a religious cheerfulness, as well as by a religious seriousness.

Let it give check also to the sorrow of the world, and that inordinate grief for outward crosses, which sinks the spirits, dries the bones, and works death. Why art thou cast down, and why disquieted, for a light affliction, which is but for a moment, when even that is so far from doing thee any real prejudice, that it works for thee a far more exceeding and eternal weight of glory? Learn, my soul, to sit down upon the ruins of all thy creature-comforts, by a withered fig-tree, a fruitless vine, and a blasted crop, and even then to sing to the praise and glory of God, as the God of thy salvation. When thou art full, enjoy God in all; when thou art empty, enjoy all in God.

Let this holy joy express itself in praises to God, and encouragements to ourselves.

1. Let it express itself in the thankful acknowledgment of the favours we have received from God. As spiritual joy must be the heart and soul of divine praise, so divine praise must be the breath and speech of spiritual joy. Whatever makes us joyful must make us thankful. Do we come from this ordinance easy, pleasant, and greatly refreshed with the goodness of God's house? Let the high praises of God then be in our mouths, and in our hearts. This is a proper time for us to be engaged with great fixedness, and enlarged with great fluency, in his service. If we must give thanks for the mercies we receive at our own table, which relate only to a perishing body, and a dying life, much more ought we to give thanks for the mercies we receive at God's table, which relate to an immortal soul, and eternal life. *When thou hast eaten and art full, then thou shalt bless the Lord thy God, for the good land which he hath given thee*, Deut. viii. 10. Bless him for a

Canaan on earth, a land of light, a valley of vision, in which God is known, and his name great; and for the comfortable lot thou hast in that land, a name among God's people, and a nail in his holy place, a portion in Immanuel's land. Bless him for a Canaan in heaven, which he has given thee the promise and prospect of, that land flowing with milk and honey: rejoice in hope of that, and sing in hope.

Bless the Lord, O my soul, and let *all that is within thee,* all thy thoughts, and all thy powers, be employed in blessing his holy name; and all little enough. O give thanks unto the Lord, for he is good, good to all, good to Israel, good to me. *I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, &c.* Isa. lxiii. 7. Give glory to the exalted Redeemer, and mention to his praise the great things he has done for us. Worthy is the Lamb that was slain, to take the book, and open the seals; worthy to wear the crown, and sway the sceptre, for ever worthy to receive blessing, and honour, and glory, and power; worthy to be adored, by the innumerable company of angels, and the spirits of just men made perfect; worthy to be attended with the constant praises of the universal church; worthy of the innermost and uppermost place of my heart; of the best affections I can consecrate to his praise, and the best services I can do to his name: for he was slain, and has redeemed us to God, by his blood, and has made us to our God kings and priests. He has loved us, and washed us from our sins in his own b'ood; a note of praise, which the angels themselves cannot sing, though they have many a song that we are strangers to. He loved me, and gave himself for me, to satisfy for my sin, and to obtain eternal redemption for me. Blessed, and for ever blessed, be the great and holy name of the Lord Jesus; that name which is as ointment poured forth; that name which is above every name; which is worthy of, and yet exalted far above, all blessing and praise.

And whenever we confess that Jesus Christ is Lord, let it always be done to the glory of God the Father, Phil. ii. 11. His kindness and love to man, was the original spring and first wheel in the work of our redemption: it was he that gave his only-begotten Son, delivered him up for us all, and who was in Christ reconciling the world unto himself. Glory therefore, eternal glory be unto God in the highest, for in Christ there is on earth peace, and good-will toward men. God has in Christ glorified himself; we must therefore in Christ glorify him, and make all our joys and praises to centre in him. In the day of our rejoicing this must be the burthen of all our songs, *Blessed be God for Jesus Christ.* Thanks be unto God for this unspeakable gift, the foundation of all other gifts.

2. Let this holy joy speak encouragement to ourselves, cheerfully to proceed in our Christian course. The comfort we have had in our covenant-relation to God, and interest in Christ, should put a sweetness into all our enjoyments, and sanctify them to us: we must see the love of God in them, and taste that he is gracious, and this must make them comforts indeed to us. See the curse removed from them, see a blessing going along with them, and then *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works,* Eccl. ix. 7. Have we good ground to hope, that through grace our works are accepted of God? If we sincerely aim at God's acceptance, make that our end, and labour for it with an eye to Christ as Mediator, we may hope that our persons and performances are accepted. If we accept God's works, accept the disposals of his providence, and the offers of his grace, with a humble acquiescence in both, that will be a good evidence that he accepts our works. And if so, we have reason to rejoice with joy unspeakable, and full of glory. Eat thy bread with joy, for it is thy Father's gift, the bread wherewith the Lord thy God feeds thee in this wilderness, through which he is leading thee to the land of promise. Drink thy wine with a merry heart, remembering Christ's love more than wine. What thou hast, though mean and scanty, thou hast it with the blessing of God, which will make the little thou hast *better than the riches of many wicked,* Ps. xxxvii. 16.

Rejoice in the Lord now, O my soul, rejoice in him always: having kept this feast with gladness, (as Hezekiah and his people did, 2 Chron. xxx. 23.) carry with thee some of the comforts of God's table to thy own, and there eat thy meat with gladness, as those primitive Christians did, Acts ii. 46. Live a life of holy cheerfulness, and the joy of the Lo d will be thy strength.

IV. We should come from this ordinance much quickened to every good work. Seeing ourselves compassed about here with so great a cloud of witnesses, bound by so many engagements, invited by so many encouragements, and obliged to God and godliness by so many ties of duty, interest, and gratitude, let us *lay aside every weight, and the sin that most easily besets us,* whatever it is, especially the evil heart of unbelief which is our great hinderance, and *let us run with patience the race that is set before us, looking unto Jesus,* Heb. xii. 1, 2. Let the covenants we have here renewed, and the comforts we have here received, make us more ready to every good duty, and more lively in it; more active and zealous for the glory of God, the service of our generation, and the welfare and prosperity of our own souls. From what we have seen and done here, we may fetch powerful considerations to shame us out of our slothfulness and backwardness to that which is good, and to stir us up to the utmost diligence in our Master's work.

When Jacob had received a gracious visit from

God, and had made a solemn vow to him, (Gen. xxviii. 12, 20.) it follows, (*ch.* xxix. 1.) *Then Jacob went on his way.* The original phrase is observable, *Then Jacob lift up his feet.* After that comfortable night he had at Bethel, knowing himself to be in the way of his duty, he proceeded with a great deal of cheerfulness: that strengthened the weak hands, and confirmed the feeble knees. Thus should our communion with God in the Lord's supper enlarge our hearts to run the way of God's commandments: after such an ordinance, we should lift up our feet in the way of God; that is, (as it is said of Jehoshaphat, 2 Chron. xvii. 6.) we should *lift up our hearts* in those ways; abiding, and *abounding, in the works of the Lord.*

Rouse up thyself now, my soul, from thy spiritual slumber; up, and be doing, for the Lord is with thee. Awake, awake, put on thy strength, put forth thy strength, that thou mayst push on thy holy war, thy holy work, with vigour; shake thyself from the dust, to which thou hast too much cleaved; loose thyself from the bands of thy neck, with which thou hast been too much clogged, Isa. lii. 1, 2. Meditate more fixedly, pray more earnestly, resist sin more resolutely, keep sabbaths more cheerfully, do good more readily. Thou hast *heard the sound of a going in the tops of the mulberry-trees*, plain indications of the presence of God with thee, therefore now *thou shalt bestir thyself*, 2 Sam. v. 24. Let the comforts of this ordinance employ thy wings, that thou mayst soar upward, upward toward God; let them oil thy wheels, that thou mayst press forward, forward toward heaven: let God's gifts to thee stir up his gifts in thee.

V. We should come from this ordinance with a watchful fear of Satan's wiles, and a firm resolution to stand our ground against them. Whatever comfort and enlargement we have had in this ordinance, still we must remember that we are but girding on the harness, and, therefore, we have no reason to boast, or be secure, as though we had put it off. When we return to the world again, we must remember that we go among snares, and must provide accordingly: it is our wisdom so to do.

1. Let us therefore fear. He who travels with a rich treasure about him, is in most danger of being set upon, and is most afraid of being robbed. The ship that is richly laden is the pirate's prize. If we come away from the Lord's table replenished with the goodness of God's house, and the riches of the covenant, we must expect the assaults of our spiritual enemies, and not be secure. A strong guard was constantly kept upon the temple, and there needs one upon the living temples. The mystical song represents the bed which is Solomon's, thus surrounded by valiant men, of the valiant of Israel, because of fear in the night, Cant. iii. 7, 8. The Holy Ghost this signifying, that believers in this world are in a military state, and the followers of Christ must be his soldiers. They that work the good work of faith, must fight the good fight of faith.

We must always stand upon our guard, for the good man of the house knows not at what hour the thief will come; but this we know, that immediately after our Saviour was baptized, and owned by a voice from heaven, he was led into the wilderness, to be tempted of the devil, (Matt. iv. 1.) and that immediately after he had administered the Lord's supper to his disciples, he told them plainly, *Satan hath desired to have you, (εξητησατο υμας—he hath challenged you,) that he may sift you as wheat*, (Luke xxii. 31.) and what he said to them then, he says to all, *Watch and pray, that ye enter not into temptation*, Matt. xxvi. 41. We must then double our guard against temptations to rash anger, and study to be more than ordinarily meek and quiet, lest by the tumults and transports of passion, the Holy Spirit be grieved and provoked to withdraw. If we have in this ordinance received Christ Jesus the Lord, let a strict charge be given, like that of the spouse, by the roes, and by the hinds of the field, that nothing be said, nothing done, to stir up or awake our Love until he please, Cant. ii. 7. Peace being spoken, peace made, let us be afraid of every thing that may give a disturbance to it. We should also watch against the inroads of worldly cares and fears, lest they make a descent upon us after a sacrament, and spoil us of the comforts we have there received.

But with a particular care we must watch against the workings of spiritual pride after a sacrament. When our Lord Jesus first instituted this ordinance, and made his disciples partakers of it, they were so elevated with the honour of it, that not content to be all thus great, a contest immediately arose among them, which of them should be greatest, Luke xxii. 24. And when St. Paul had been in the third heavens, he was in danger of being *exalted above measure with the abundance of the revelations*, 2 Cor. xii. 7. We therefore have cause to fear, lest this dead fly spoil all our precious ointment; and to keep a very strict and jealous eye upon our own hearts, that they be not *lifted up with pride, lest we fall into the condemnation of the devil*, 1 Tim. iii. 6. Let us dread the first risings of self-conceit, and suppress them; for *what have we that we have not received? And if we have received it, why then do we boast?* 1 Cor. iv. 7.

2. Let us therefore fix; and let our hearts be established with the grace here received. What we have done in this ordinance, we must go away firmly resolved to abide by all our days. I am now fixed, immovably fixed, for Christ and holiness, against sin and Satan. The matter is settled, never to be called in question again: *I will serve the Lord.* The bargain is struck; the knot is tied; the debate is come up to a final resolve; and here I fix, as one

stedfastly resolved with purpose of heart to cleave to the Lord. No room is left to parley with a temptation: I am a Christian, a confirmed Christian, and, by the grace of God, a Christian I will live and die; and, therefore, *Get thee behind me, Satan; thou art an offence to me.* My resolutions, in which before I wavered and was unsteady, are now come to a head, and are as a nail in a sure place. I am now at a point; *I have opened my mouth unto the Lord, and I cannot go back*, (Judg. xi. 35.) and therefore, by the grace of God, I am determined to go forward, and not so much as look back, or wish for a discharge from those engagements. *I have chosen the way of truth*, and therefore, in thy strength, Lord, *I will stick to thy testimonies*, Ps. cxix. 30, 31. Now my foot stands in an even place, well shod with the preparation of the gospel of peace. I am now like a strong man refreshed with wine, resolved to resist the devil, that he may flee from me, and never to yield to him.

VI. We should come from this ordinance praying, lifting up our hearts to God in ejaculatory prayers, and retiring as soon as may be for solemn prayer. Not only before, and in, the duty, but after, if we have occasion to offer up our desires to God, and fetch in strength and grace from him.

Two things we should be humbly earnest with God in prayer for, after this solemnity; and we are furnished from the mouth of holy David with very emphatical and expressive petitions for them both: we may, therefore, take with us those words, in addressing God.

1. We must pray, that God will fulfil to us those promises, which he was graciously pleased to seal to us in this ordinance. David's prayer for this is, (1 Chron. xvii. 23.) *Now, Lord, let the thing that thou hast spoken concerning thy servant, and concerning his house, be established for ever; and do as thou hast said.* God's promises in the word are designed to be our pleas in prayer; and we receive the grace of God in them in vain, if we do not make that use of them, and sue out the benefits conveyed and secured by them. These are talents to be traded with, and improved as the guide of our desires, and the ground of our faith in prayer; and we must not hide them in a napkin. Having here taken hold of the covenant, thus we must take hold on God for covenant mercies: *Lord, remember the word unto thy servant, upon which thou hast caused me to hope*, Ps. cxix. 49. Thou hast not only given me the word to hope in, but the heart to hope in it. It is a hope of thy own raising; and thou wilt not destroy, by a disappointment, the work of thy own hands.

Come, therefore, O my soul! come, *order thy cause before him, and fill thy mouth with arguments.* Lord, is not this the word which thou hast spoken? "Sin shall not have dominion over you: The God of peace shall tread Satan under your feet: There shall no temptation take you, but such as is common to men; and the faithful God will never suffer you to be tempted above what you are able." Lord, be it unto thy servant according to these words! Is not this the word which thou hast spoken; "That all things shall work for good to them that love thee; that thou wilt be to them a God all-sufficient, their shield, and their exceeding great reward; that thou wilt give them grace and glory, and withhold no good thing from them; that thou wilt never fail them nor forsake them?" Now, Lord, let those words which thou hast spoken concerning thy servant (and many other the like) be established for ever, and do as thou hast said, for they are the words upon which thou hast caused me to hope.

2. We must pray, that he will enable us to fulfil those promises which we have made to him in this ordinance. David's prayer for this is, (1 Chron. xxix. 18.) *O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the hearts of thy people, and prepare* (or confirm) *their hearts unto thee.* Have there been some good affections, good desires, and good resolutions in the imagination of the thoughts of our hearts at this ordinance, some good impressions made upon us, and some good expressions drawn from us by it? We cannot but be sensible how apt we are to lose the good we have wrought; and therefore it is our wisdom, by prayer, to commit the keeping of it to God, and earnestly to beg of him effectual grace, thoroughly to furnish us for every good word and work, and thoroughly to fortify us against every evil word and work. We made our promises in the strength of the grace of God; that strength we must therefore pray for, that we may be able to make good our promises. Lord, maintain thy own interest in my soul; let thy name be ever hallowed there; *thy kingdom come*, and *thy will be done in* my heart, *as it is* done *in heaven.*

When we come away from this ordinance, we return to a cooling, tempting, distracting world; as when Moses came down from the mount, where he had been with God, he found the camp of Israel dancing about the golden calf, to his great disturbance, Exod. xxxii. 19. In the midst of such sorrows and such snares as we are compassed about with here, we shall find it no easy matter to preserve the peace and grace which we hope we have obtained at the Lord's table: we must, therefore, put ourselves under the divine protection. Methinks it was with an affecting air of tenderness, that Christ said concerning his disciples, when he was leaving them, (John xvii. 11.) *Now I am no more in the world;* the days of my temptation are at an end; but these are in the world, they have their trial yet before them: what then shall I do for them? *Holy Father, keep through thine own name those whom thou hast given me.* That prayer of his was both the great example and

the great encouragement of our prayers. Now, at the close of a sacrament, it is seasonable thus to address ourselves to God: "I have not yet put off this body; I am not yet got clear of this world: yet I am a traveller exposed to thieves; yet, I am a soldier, exposed to enemies: Holy Father, keep through thy own name the graces and comforts thou hast given me; for they are thine. My own hands are not sufficient for me; O let thy grace be so, to preserve me to thy heavenly kingdom."

Immediately after the first administration of the Lord's supper, our Saviour, when he had told Peter of Satan's design upon him, added this comfortable word, (Luke xxii. 32.) *I have prayed for thee, that thy faith fail not;* and that is it that we must pray for, that this faith, which we think is so strong in the day of its advantage, may not prove weak in the day of its trial: for, as they who would have the benefit of the Spirit's operation must strive for themselves, so, they who would have the benefit of the Son's intercession must pray for themselves.

VII. We should come from this ordinance with a charitable disposition. Anciently the Christians had their Αγαπαι, their *love-feasts*, or *feasts of charity*, annexed to the Eucharist; but what needed that, while the Eucharist is itself a love-feast, and a feast of charity? And surely that heart must be strangely hardened and soured, that can go from under the softening sweetening powers of this ordinance in an uncharitable frame.

The fervent charity, which now we should have among ourselves, must be a loving, giving, and forgiving charity. Thus it must have its perfect work.

1. We must come from this ordinance with a disposition to love our fellow-Christians. Here we see how dear they were to Christ, for he purchased them with his own blood; and thence we may infer, how dear they ought to be to us, and how near they should lie to our hearts. Shall I look strangely upon them who have acquaintance with Christ; or be indifferent toward them whom he was so much concerned for? No: we that are many, being one bread and one body, and having been all made to drink into one spirit, my heart shall be more closely knit than ever to all the members of that one body, who are quickened and actuated by that one spirit. I have here beheld the beauty of the Lord, and, therefore, must love his image wherever I see it on his sanctified ones. I have here joined myself to the Lord in an everlasting covenant, and thereby have joined myself in relation, and consequently in affection, to all those who are in the bond of the same covenant. I have here bound myself to keep Christ's commandments; and this is his commandment, that we *love one another;* and that *brotherly love continue.*

Those from whom we differ in the less weighty matters of the law, though we agree in the great things of God, we should now think of with particular thoughts of love and kindness, because from them our minds are most in temptation to be alienated: and those to whom we have given the right hand of fellowship, in this and in other ordinances, we should likewise be mindful of with particular endearments; because of the particular relation we stand in to them, as our more intimate companions in the kingdom and patience of Jesus Christ. Yea, after such an ordinance as this, our catholic charity must be more warm and affectionate, more active, strong, and stedfast, and more victorious over the difficulties and oppositions it meets with; and, as the apostle speaks, (1 Thess. iii. 12.) we should *increase and abound in love one toward another, and toward all men,* and in all the fruits and instances of love.

2. We must come from this ordinance, with a disposition to give to the poor and necessitous, according as our ability and opportunity is. It is the laudable custom of the churches of Christ, to close the administration of this ordinance with a collection for the poor; to which we ought to contribute our share, not grudgingly, or of necessity, but with a single eye, and a willing mind, that our alms may be sanctified and accepted of God. And not only to this, but to all other acts of charity, we must be more forward and free after a sacrament. Though our Saviour lived upon alms himself, yet out of the little he had he gave alms to the poor, particularly at the feast of the passover, (John xiii. 29.) to set us an example. Days of rejoicing and thanksgiving (and such our sacrament days are) used to be thus solemnized: for when we eat the fat and drink the sweet ourselves, we must send portions unto them for whom nothing is prepared, (Neh. viii. 10.) that when our souls are blessing God, the loins of the poor may bless us. If our hearts have here been opened to Christ, we must evidence that they are so, by our being open-handed to poor Christians: for, since our goodness cannot extend to him, it is his will that it should extend to them, Ps. xiv. 2, 3. If we have here in sincerity given ourselves to God, we have with ourselves devoted all we have to his service and honour, to be employed and laid out for him; and thus we must testify that we have heartily consented to that branch of the surrender. *As we have opportunity,* we must *do good to all men, especially to them that are of the household of faith;* remembering that we are but *stewards of the manifold grace of God.* If our prayers have here come up for a memorial before God, as Cornelius, our alms, like his, must accompany them, Acts x. 4. We have here seen how much we owe to God's pity and bounty toward us; having therefore obtained mercy, we ought to show mercy, knowing the *grace of the Lord Jesus, that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich,* 2 Cor. viii. 9. Read Isa. lviii. 7—11.

3. We must come from this ordinance with a disposition to forgive those who have been provoking and injurious to us. Our approach to the sacrament made it necessary for us to forgive; but our attendance on it should make it even natural to us to forgive, and our experience there of God's mercy and grace to us, should conquer all the difficulty and reluctance which we are conscious to ourselves of therein, and make it as easy to forgive our enemies, as it is to forgive ourselves, when at any time we happen to have had a quarrel with ourselves.

That which makes it hard to forgive, and puts an edge upon our resentments, is, the magnifying of the affronts we have received, and the losses we have sustained. Now, in this ordinance, we have had honours put upon us sufficient to balance all those affronts, and benefits bestowed on us sufficient to countervail all those losses; so that we may well afford to forgive and forget both. With ourselves, we have offered up to God our names, estates, and all our interests; in compliance therefore with the will of God, (that God who bid Shimei curse David, and who took away from Job that which the Sabeans and Chaldeans robbed him of,) we must not only bear with patience the damage we sustain in those concerns, but must be charitably affected toward those who have been the instruments of that damage, knowing that men are God's hand, Ps. xvii. 14. and to his hand we must always submit.

But the great argument for the forgiving of injuries, when we come from the table of the Lord, is taken from the pardon God has in Christ there sealed to us. The jubilee trumpet which proclaimed releases, sounded at the close of the day of atonement. Is God reconciled to us? Let us then be more firmly than ever reconciled to our brethren. Let the death of Christ, which we have here commemorated, not only slay all enmities, but take down all partition-walls; not only forbid revenge, but remove strangeness; and let all our feuds and quarrels be buried in his grave. Has our Master forgiven us that great debt, (and a very great debt it was,) and ought not we then to have compassion on our fellow-servants? Matt. xviii. 32, 33. Let us, therefore, who have in this ordinance put on the Lord Jesus Christ; put on, as becomes the elect of God, holy and beloved, bowels of mercies and kindness, inclining us to forgive; humbleness of mind, and meekness, enabling us to conquer that pride and passion which object against our forgiving; that if any man have a quarrel against any, it may be passed by, as God, for Christ's sake, has forgiven us, Col. iii. 12, 13.

VIII. We should come from this ordinance longing for heaven. Every good Christian lives in the belief of the life everlasting, which God (that cannot lie) has promised; *looking for that blessed hope.* And doubtless, much of the power of godliness consists in the joyful expectation of the glory to be revealed. But though we should look upon ourselves as heathens, if we did not believe it, and as desperate, if we had not some hopes of it; yet we have all reason to lament it, as not only our infelicity, but our iniquity, that our desires toward it are so weak and feeble. We are too apt to take up our rest here, and wish we might live always on this earth; and we need something, to make us hunger and thirst after that perfect righteousness, that crown of righteousness, with which only we shall be filled. For this good end, the Lord's supper is very improvable, to hasten us toward the land of promise, and carry our souls in earnest breathings after the felicities of our future state.

1. The complaints we find cause to exhibit at this ordinance, should make us long for heaven; for whatever is defective and uneasy here, we shall be for ever freed from when we come to heaven. When here we set ourselves to contemplate the beauty of God, and the love of Christ, we find ourselves in a cloud, we see but through a glass darkly; let us therefore long to be there, where the veil shall be rent, the glasses we now make use of laid aside, and we shall not only see face to face, but (which will yield us more satisfaction) we shall see as we are seen, and know as we are known. When here we would soar upward upon the wings of love, we find ourselves clogged and pinioned; this immortal spirit is caged in a house of clay, and does but flutter at the best: let us, therefore, long to be there, where we shall be perfectly delivered from all the incumbrances of a body of flesh, and all the entanglements of a world of sense; and love, in its highest elevations, and utmost enlargements, shall survive both faith and hope. When here we would fix for God, and join ourselves closely to him, we find ourselves apt to wander, apt to waver; and should therefore long to be there, where our love to God will be no longer love in motion, constant motion, as it is here, but love at rest, an everlasting rest. Here we complain, that through the infirmity of the flesh we are soon weary of well-doing; and if the spirit be willing, yet the flesh is weak, and cannot keep pace with it: but there we shall run, and not be weary, we shall walk, and not faint; and shall not rest, because we shall not need to rest day or night, from praising God. O when shall I come to that world, where there is neither sin, nor sorrow, nor snare; and *to the spirits of just men made perfect* there, who *are as the angels of God in heaven.*

2. The comforts which, through grace, we experience in this ordinance, should make us long for heaven. The foretastes of those divine joys should whet our appetites after the full fruition of them. The bunch of grapes that meets us in the wilderness, should make us long to be in Canaan, that

land of overflowing plenty, where we shall *wash our garments in this wine, and our clothes in the blood of this grape*, Gen. xlix. 11. Rev. vii. 14. If communion with God in grace here, affords us such a satisfaction as far surpasses all the delights of the sons of men, what will the fulness of joy be in God's presence, and those pleasures for evermore? If the shadows of good things to come be so refreshing, what will the substance be, and the good things themselves? If God's tabernacles be so amiable, what will his temple be? If a day in his courts, an hour at his table, be so pleasant, what then will an eternity within the veil be? If I find myself so enriched with the earnests of the purchased possessions, what then will the possession itself be? If the joy of my Lord, as I am here capable of receiving it, and as it is mixed with so much allay in this imperfect state, be so comfortable, what will it be when I shall enter into that joy, and bathe myself eternally in the spring-head of those rivers of pleasure?

Pant then, my soul, pant after those fountains of living water, out of which all these sweet streams arise; that boundless, bottomless ocean of delights, into which they all run! Rest not content with any of the contentments here below; no, not with those in holy ordinances, which are, of all others, the best we meet with in this wilderness; but long for the enjoyments above, in the vision of God. It is good to be here; but it is better to be there; far better to depart, and to be with Christ. While thou art groaning under the burthens of this present state, groan after the glorious liberties of the children of God, in the future state. Thirst for God, for the living God: *O when shall I come and appear before God!* That the day may break, and the shadows flee away, *Make haste, my Beloved; and be thou like to a roe, or to a young hart upon the mountains of spices.*

CHAPTER XIII.

AN EXHORTATION TO ORDER THE CONVERSATION ARIGHT AFTER THIS ORDINANCE.

We will now suppose the new moon to be gone, the sabbath to be past, and the solemnities of the sacrament-day to be over; and is our work now done? No; now the most needful and difficult part of our work begins, which is, to maintain such a constant watch over ourselves, that we may, in the whole course of our conversation, exemplify the blessed fruits and effects of our communion with God in this ordinance. When we come down from this mount, we must, (as Moses did,) bring the tables of the testimony with us in our hands, that we may in all things have respect to God's commandments, and frame our lives according to them. Then we truly get good by this ordinance, when we are made better by it, and use it daily as a bridle of restraint, to keep us in from all manner of sin, and a spur of constraint, to put us on to all manner of duty.

I shall endeavour, I. to give some general rules for the right ordering of the conversation, after we have been at the Lord's supper: and then, II. I shall mention some particulars, wherein we must study to conform ourselves to the intention of that ordinance, and abide under the influence of it.

I. The Lord's supper was instituted, not only for the solemnizing of the memorial of Christ's death at certain times, but for the preserving the remembrance of it in our mind at all times, as a powerful argument against every thing that is evil, and a prevailing inducement to every thing that is good. In this sense, we must bear about with us continually the dying of the Lord Jesus, so as that the life also of Jesus may be manifested in our mortal bodies, 2 Cor. iv. 10. It was instituted not only for the sealing of the covenant, that it may be ratified; but for the imprinting of it upon our minds, that we may be ever mindful of the covenant, and live under the commanding power of it.

We must see to it, that there be an agreement between our performances at the Lord's table and at other times; that we be uniform in our religion, and not guilty of a self-contradiction. What will it profit us, if we pull down with one hand, what we build up with the other; and undo in our lives, what we have done in our devotions? That we may not do so, let us be guided by these rules.

1. Our conversation must be such, as that we may adorn the profession which in the Lord's supper we have made. We have, in that ordinance, solemnly owned ourselves the disciples and followers of the Lord Jesus; we have done ourselves the honour to subscribe ourselves his humble servants, and he has done us the honour to admit us into his family; and now we are concerned to walk worthy of the vocation wherewith we are called, that our relation to Christ being so much an honour to us, we may never be a dishonour to it. We are said to be taken into covenant with God for this very end, that we may be unto him *for a name, and for a praise, and for a glory*, (Jer. xiii. 11.) that we may be witnesses for him, and for the honour of his name among men.

We must, therefore, be very cautious that we never say or do any thing to the reproach of the gospel and Christ's holy religion, or which may give any occasion to the enemies of the Lord to blaspheme. If those who profess to be devout toward God, be unjust and dishonest toward men, this casts reproach upon devotion, as if that would consist with and countenance immorality. If those who call them-

selves Christians walk as other Gentiles walk, and do Satan's drudgery in Christ's livery, Christianity suffers by it, and religion is *wounded in the house of her friends:* injuries are done it, which cannot be repaired; and those will have a great deal to answer for another day, for whose sakes the name of God, and his doctrine, are thus evil spoken of. By our coming to the Lord's supper, we distinguish ourselves from those, whose profession of Christianity, by their being baptized in infancy, seems to be more their chance than their choice; and by a voluntary act of our own, we surname ourselves by the name of Israel Now, if after we have so distinguished ourselves, and so raised the expectations of our neighbours from us, we do that which is unbecoming the character we wear; if we be vain, carnal, and intemperate; if we be false and unfair, cruel and unmerciful; *what will the Egyptians say?* They will say, commend us to the children of this world, if these be the children of God: for what do they more than others? Men's prejudices against religion are hereby confirmed, advantage is given to Satan's devices, and the generation of the righteous is condemned for the sake of those who are spots in their feasts of charity. Let us therefore always be jealous for the reputation of our profession, and afraid of doing what may in the least be a blemish to it: and the greater profession we make, the more tender let us be of it, because we have the more eyes upon us, that watch for our halting. When we do good, we must remember the apostle's caution, *Let not your good be evil spoken of,* Rom. xiv. 16.

We must also be very studious to do that which will redound to the credit of our profession. It is not enough that we be not a scandal to religion; but we must strive to be an ornament to it, by excelling in virtue, and being forward to every good work. Our light must shine, as the face of Moses did when he came down from the mount; that is, our good works must be such, that they who see them may give religion their good word, and thereby glorify our Father who is in heaven, Matt. v. 16. Our conversation must be as becomes the gospel of Jesus Christ, that they who will not be won by the word, may be won by it to say, *We will go with you, for we have heard that God is with you. If there be any virtue, if there be any praise,* more amiable and lovely than other, let us *think on these things,* Phil. iv. 8. Are we children? Let us walk as obedient children, well taught, and well managed. Are we soldiers? Let us approve ourselves good soldiers, well trained, and well disciplined; so we shall do honour to him who has called us. If God's Israel carefully keep and do his statutes, it will be said of them to their honour among the nations, *Surely they are a wise and understanding people,* Deut. iv. 6. And this will redound to the honour of Christ; for thus Wisdom is justified of her children.

2. Our conversation must be such, that we may fulfil the engagements which at the Lord's supper we have laid ourselves under. Having at God's altar sworn that we will keep his righteous judgments, we must conscientiously perform it in all the evidences of a holy, righteous, and sober conversation. The vows we have made (express or implicit) must be carefully made good, by a constant watchfulness against all sin, and a constant diligence in all duty; because, *Better it is not to vow, than to vow and not to pay,* Eccles. v. 4, 5.

When we are at any time tempted to sin, or in danger of being surprised into any ill thing, let this be our reply to the tempter, and with this let us quench his fiery darts; *Thy vows are upon me, O God.* Did I not say, *I will take heed to my ways, that I sin not with my tongue?* I did say so; and therefore *I will keep my mouth as with a bridle,* Ps. xxxix. 1. Did I not make a covenant with my eyes? I did: that therefore shall be to me a covering of the eyes, that they may never be either the inlets or the outlets of sin. Did I not say, *I will not transgress?* Jer. ii. 20. I did say so; and therefore, by the grace of God, I will *abstain from all appearance of evil,* and *have no fellowship with the unfruitful works of darkness.* An honest man is as good as his word.

When we begin to grow slothful and careless in our duty, backward and slighting in it, let this stir up the gift that is in us, and quicken us to every good word and work. *O my soul, thou hast said unto the Lord, thou art my Lord;* thou hast said it with the blood of Christ in thy hand. *He is thy Lord* then, *and worship thou him,* Ps. xvi. 2. and xlv. 11. When a lion in the way, a lion in the streets, deters us from any duty, and we cannot plough by reason of cold, nor sow or reap for fear of winds and clouds, let this help our difficulty, with a steady resolution; it is what I have promised, and I must perform it; I will not, I dare not, be false to God, and my covenants with him; *I have opened my mouth unto the Lord, and* (without incurring the guilt of perjury) *I cannot go back.*

3. Our conversation must be such, as that we may make some grateful returns for the favours which we have here received. The law of gratitude is one of the laws of nature; for the ox knows his owner, and the ass his master's crib; and some have thought, that all our gospel-duties may very fitly be comprised in that of gratitude to our Redeemer. In the Lord's supper we see what Christ has done for us, and we receive what he bestows, and in consideration of both, we must set ourselves not only to love and praise him, but to walk before him in the land of the living; that though we cannot return him any equivalent for his kindness, yet by complying with his will, and consulting his honour, we may show that we bear a grateful mind, and

would render again according to the benefit done unto us.

By wilful sin after a sacrament, we load ourselves with the guilt not only of treachery, but of base ingratitude. It was a great aggravation of Solomon's apostasy, *that he turned from the Lord God of Israel, which had appeared unto him twice*, 1 Kings xi. 9. More than twice, yea, many a time, God hath appeared not only for us in his providences, but to us in his ordinances, manifesting himself in a distinguishing way to us, and not unto the world. Now if we carry ourselves strangely to him who has been such a friend to us, if we affront him, who has so favoured us, and rebel against him, who has not only spared but ransomed us, we deserve to be stigmatized with a mark of everlasting infamy, as the most ungrateful wretches that ever God's earth bore, or his sun shone upon. Foolish people and unwise we are, thus to requite the Lord. Let us, therefore, thus reason with ourselves, when at any time we are tempted to sin: After he has given us such a deliverance as this, shall we again break his commandments? Shall we spit in the face, and spurn at the bowels, of such loving kindness? After we have eaten bread with Christ, shall we go and lift up the heel against him? No, God forbid, we will not continue in sin after grace has thus abounded, Rom. vi. 1, 2.

By an exact and exemplary conversation we show ourselves sensible of the mighty obligations we lie under to love him, and live to him, who loved us, and died for us: we should, therefore, from a principle of gratitude, always abound in the work of the Lord, and lay out ourselves with zeal and cheerfulness in his service, thinking nothing too much to do, too hard to suffer, or too dear to part with, for him who has done, and suffered, and parted with so much for us. Let the love of Christ constrain us.

4. Our conversation must be such, that we may preserve the comforts which in the Lord's supper we have tasted. Have we been satisfied with the goodness of God's house? Let us not receive the grace of God therein in vain, by the forfeiture or neglect of those satisfactions. *Fear the Lord and his goodness*, (Hos. iii. 5.) that is, fear lest you sin against that goodness, and so sin it away. Have we received Christ Jesus the Lord? Let us hold fast what we have received, that no man take our crown, and the comfort of it. Has God here spoken peace to us? Let us then never return to folly, lest we break in upon the peace that God has spoken: it is a jewel too precious to be pawned, as it is by the covetous for the wealth of this world, and by the voluptuous for the pleasures of the flesh. Have we tasted that the Lord is gracious? Let us not put our mouths out of taste to those spiritual and divine pleasures, by any carnal delights or gratifications. Has God made us to hear joy and gladness? Let us not set ourselves out of the hearing of that joyful sound, by listening to the voice of Satan's charms, charm he never so wisely.

If we walk loosely and carelessly after a sacrament, we provoke God to hide his face from us, to take from us the cup of consolation, and to put into our hands, instead of it, the cup of trembling; we cloud our evidences, shake our hopes, wither our comforts, and undo what we have been doing at this ordinance. That caution, therefore, which the apostle gives to the elect lady and her children, should ever be sounding in our ears, (2 John 8.) *Look to yourselves, that we lose not the things which we have wrought*; or as the margin reads it, *the things which we have gained*. Let us not, by our own folly and neglect, let slip the benefit of what we have done and of what we have got at the table of the Lord.

Especially, we should take heed lest Satan get an advantage against us, and improve that to our prejudice, which we do not take due care to improve, as we ought, to our benefit. *After the sop, Satan entered into Judas*, John xiii. 27. If the comforts which we think we have received in this ordinance, do not make us more watchful, it is well if they do not make us more secure. If they be not a savour of life unto life, by deterring us from sin, there is danger, lest they prove a savour of death unto death, by hardening us in sin. It was one of the most impudent words which that adulterous woman spoke (and she spoke a great many) when she allured the young man into her snares, (Prov. vii. 14, 15.) *I have peace-offerings with me, this day have I paid my vows, therefore came I forth to meet thee.* I have been confessed, and been absolved, and therefore can the better afford to begin upon a new score: I know the worst of it, it is but being confessed and absolved again. But shall we continue in sin, because grace has abounded, and that grace may abound? God forbid: far be it, far be it from us ever to entertain such a thought. Shall we suck poison out of the balm of Gilead, and split our souls upon the rock of salvation? *Is Christ the minister of sin?* Shall the artifices of our spiritual enemies turn this table into a snare, and that on it which should be for our welfare into a trap? Those are but pretended comforts in Christ, that are thus made real supports in sin. *Be not deceived, God is not mocked.* Hell will be hell indeed to those who thus trample under foot the blood of the covenant, as an unholy thing, and do despite to the Spirit of grace. Their case is desperate indeed, who are imboldened in sin by their approaches to God.

5. Our conversation must be such, that we may evidence the communion we have had with God in Christ, at the Lord's table. It is not enough to say, that we have fellowship with him; the vilest hypocrites pretend to that honour, but by walking in

darkness they disprove their pretensions, and give themselves the lie, 1 John i. 6. We must therefore show that we have fellowship with him, by walking in the light, *v.* 7. and as he also walked, 1 John ii. 6. By keeping up communion with God in providences, having our eyes ever toward him, and acknowledging him in all our ways, receiving all our comforts as the gifts of his bounty, and bearing all our afflictions as his fatherly chastisements, we evidence that we have had communion with him in ordinances. They who converse much with scholars, evidence it by the tongue of the learned; as one may likewise discover by the politeness and refinedness of a man's air and mien, that his conversation has lain much with persons of quality. Thus they who have communion with the holy God, should make it to appear in all holy conversation, not suffering any corrupt communication to proceed out of their mouth, but abounding in that which is good, and to the use of edifying, that by our speech and behaviour it may appear what country we belong to.

When Peter and John acquitted themselves before the council with such a degree of conduct and assurance, as one could not have expected from unlearned and ignorant men, not acquainted with courts, or camps, or academies, it is said, that they who marvelled at it, *took knowledge of them that they had been with Jesus*, Acts iv. 13. And from those who had been with Jesus, who had followed him, sat at his feet, and eaten bread with him, very great things might be expected. In this ordinance we have been seeing his beauty, and tasting his sweetness, and now we should live so, that all who converse with us may discern it, and by our holy, heavenly converse, *may take knowledge of us that we have been with Jesus.*

II. Let us mention some particulars wherein we ought in a special manner to approve ourselves well after this solemnity, that *as we have received Christ Jesus the Lord*, we may *so walk in him*, Col. ii. 6.

After we have been admitted into communion with God, and have renewed our covenants with him at his table, it behoves us to be careful in these six things:

1. We must see to it, that we be sincerely devout and pious. It is not enough that we live soberly and righteously, but we must live godly, in this present world, and our sacramental engagements should stir us up to abound therein more and more. After an interview with our friends, by which mutual acquaintance is improved, and mutual affections confirmed, we are more constant and endearing in our correspondence with each other; so we should be with God, after this ordinance, more frequent in holy ejaculations and breathings of soul toward God, intermixed even with common business and conversation; more abundant in reading, meditation, and solemn prayer; more diligent in our attendance on public ordinances; more fixed and enlarged in closet devotions, and more lively and affectionate in our family worship. Those religious exercises wherein we have formerly been remiss and careless, easily persuaded to put them by, or put them off, we should now be more constant to, and more careful in; more close in our application to them, and more serious in our performance of them.

If we have indeed found that it is good for us to draw near to God, we will endeavour to keep near him, so near him, as upon every occasion to speak to him, and to hear from him. If this sacrament has been our delight, the word will be our delight, and we shall daily converse with it; prayer will be our delight, and we shall give ourselves to it, and continue instant in it. They who have been feasted upon the sacrifice of atonement, ought to abound in sacrifices of acknowledgment, the spiritual sacrifices of prayer and praise, and a broken heart, which are acceptable to God through Christ Jesus; and having in our flock a male, we must offer that, and not a corrupt thing.

It is the shame of many who are called Christians, and have a name and a place in God's family, that they are as backward and indifferent to holy duties, as if they were afraid of doing too much good for God and their own souls, and as if their chief care were to know just how much will serve to bring them to heaven, that they may do no more. They can be content to go a mile, but they are not willing to go twain. And does it become those on whom God has sown so plentifully, to make their returns so sparingly? Ought we not rather to inquire what free-will offerings we may bring to God's altar? and how we may do more in religion than we have used to do? They who have found what a good table God keeps, and how welcome they have been to it, should desire to dwell in his house all the days of their life; and blessed are they that do so, *they will be still praising him*, Ps. xxvii. 4; lxxxiv. 4.

2. We must see to it that we be conscientiously just and honest. We not only contradict our profession, and give ourselves the lie, but we reproach the religion we profess, and give it the lie, if after we have been at this sacrament, we deceive or defraud our brother in any matter; for this is that which the Lord our God requires of us, that we do justly, that is, that we never do wrong to any, in their body, goods, or good name, and that we ever study to render to all their due, according to the relation we stand in, and the obligation we lie under, to them. *That*, therefore, *which is altogether just (justice, justice*, as the word is,) *thou shalt follow*, Deut. xvi. 20. There are many who make no great pretensions to religion, and yet natural conscience, sense of honour, and a regard to the common good, keep them strictly just in all their dealings, and they would scorn to do a base and dishonest thing; and shall not the

bonds of this ordinance added to those inducements, restrain us from every thing that has but the appearance of fraud and injustice? A Christian! a communicant! and yet a cheat! yet a man not to be trusted, not to be dealt with but standing on one's guard! How can those be reconciled? Will that man be true to his God, whom he has not seen, that is false to his brother, whom he has seen? Shall he be intrusted with *the true riches*, who is *not faithful in the unrighteous mammon?* Luke xvi. 11.

Let the remembrance of our sacramental vows be always fresh in our minds, to give a check to those secret covetings which are the springs of all fraudulent practices. I have disclaimed the world for a portion, shall I then, for the compassing of a little of its forbidden gain, wrong my brother, whom I ought to do good to; wrong my profession, which I ought to adorn; and wrong my own conscience, which I ought to keep void of offence? God forbid. I have likewise renounced the hidden things of dishonesty, and promised not to walk in craftiness. By the grace of God I will therefore ever have *my conversation in the world in simplicity, and godly sincerity, not with fleshly wisdom*, 2 Cor. i. 12; iv. 2. They who are so well skilled in the arts of deceit, as to save themselves from the scandal of it, and to be able to say with Ephraim, though he had the balances of deceit in his hand, *In all my labours they shall find no iniquity in me, that were sin*, (Hos. xii. 7, 8.) yet cannot thereby save themselves from the guilt of it, and the ruin that attends it; for doubtless *the Lord is the avenger of all such*, 1 Thess. iv. 6. Those who cheat their neighbours, cannot cheat their God, but will prove in the end to have cheated themselves into everlasting misery; *and what is a man profited, if he gain the whole world and lose his own soul?*

3. We must see to it, that we be religiously meek and peaceable. We must not only come from this ordinance in a calm and quiet frame, but we must always keep ourselves in such a frame. By the meekness and gentleness of Christ (which the apostle mentions as a most powerful charm, 2 Cor. x. 1.) let us be wrought upon to be always meek and gentle, as those who have learned of him. The storms of passion that are here appeased, must never be suffered to make head again, nor must the enmities that are here slain, ever be revived. Having eaten of this gospel passover, we must all our life long keep the feast, without the leaven of malice and wickedness, 1 Cor. v. 8. Having been feasted at Wisdom's table, we must always abide under the conduct and influence of that wisdom which is *first pure, and then peaceable, gentle, and easy to be entreated*, Jam. iii. 17. God was greatly displeased with those who, after they had released their bond-servants according to the law, recalled their release, and brought them into subjection again, Jer. xxxiv. 11, 17. And so will he be with those who seem to set aside their quarrels when they come to the sacrament, but as soon as the fervour of their devotion is over, the heat of their passion returns, and they resume their quarrels, and revive all their angry resentments; thereby making it to appear that they did never truly forgive, and, therefore, never were forgiven of God. *Factum non dicitur quod non perseverat—The reality of the act is only proved by persevering in it.*

Let those who have had communion with God in this ordinance, be able to appeal to their relations and domestics, and all they converse with, concerning this; and to vouch them for witnesses, that they have mastered their passions, and are grown more mild and quiet in their families than sometimes they have been, and that even when they are most provoked, they know both how to hear reason, and how to speak it. Whatever others do, let us never give occasion to the enemies of the Lord to say, that the seriousness of religion makes men sour and morose, and that zeal in devotion disposes the mind to peevishness and passion: but let us evidence the contrary, that the grace of God does indeed make men good-natured, and that the pleasures of serious godliness make men truly cheerful and easy to all about them. Having been here sealed to the day of redemption, let us not grieve the Holy Spirit of God, that blessed dove; and that we may not, *let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from* us, *with all malice*, as it follows there, Eph. iv. 30, 31.

4. We must see to it that we be strictly sober and chaste. Gluttony and drunkenness, and fleshly lusts, are as great a reproach as can be to those who profess relation to Christ, and the expectation of eternal life. It becomes those who have been feasted at the table of the Lord, and have there tasted the pleasures of the spiritual and divine life, to be dead to all the delights of sense, and to make it appear that they are so, by a holy indifference to them. Let not the flesh be indulged to the prejudice of the spirit, nor provision made for the fulfilling the lusts thereof. Have we been entertained with the dainties of heaven? Let us not be desirous of the dainties of sense, nor solicitous to have the appetite gratified, and all our enjoyments to the highest degree pleasing. When our Lord had instituted his supper, and given this cup of blessing to his disciples, he added, (Matt. xxvi. 29.) *I will not drink henceforth of the fruit of the vine;* now welcome the bitter cup, the vinegar and the gall: teaching us after a sacrament to sit more loose than before to bodily delights, and to be better reconciled to hardships and disappointments in them. It was the sin and shame of the Israelites in the wilderness, that while they were fed with manna, angels' food, they lusted, saying, *Who will give us flesh to eat?* And they sin after the similitude of that transgression, who, when they

have eaten of the bread of life, and drank of the water of life, yet continue to be as curious and careful about their meat and drink, as if they knew no better things, and had their happiness bound up in them; as if the *kingdom of God* were in this sense *meat and drink*, and a Turkish Paradise were their heaven. Surely, they who are of this spirit serve not our Lord Christ, but their own bellies.

But if they thus shame themselves who indulge the flesh, though their reason remains with them, what shall we think of those, who, by their intemperance, put themselves quite out of the possession of their own souls, disfit themselves for the service of God, and level themselves with the beasts? A Christian! a communicant! and yet a tippler, a drunkard, a companion with those who run to this excess of riot! This, this is the sin that has been the scandal and ruin of many, who, having begun in the spirit, have thus ended in the flesh; this is that which has quenched the Spirit, hardened the heart, besotted the head, debauched the conscience, withered the profession, and so has slain its thousands, and its ten thousands. Against this sin, therefore, the Lord's prophets must cry aloud, and not spare: of the danger of this the watchmen are concerned to give warning: and dare those who partake of the cup of the Lord, drink of the cup of devils? 1 Cor. x. 21. Can there be so much concord between light and darkness, between Christ and Belial? No, there cannot, these are contrary the one to the other. If men's communicating will not break them off from their drunkenness, their drunkenness must break them off from communicating; for these are spots in our feasts of charity, and if God be true, drunkards shall not inherit the kingdom of God. Let me, therefore, with all earnestness, as one that desires to obtain mercy of the Lord to be faithful, warn all who profess religion, and relation to Christ, to stand upon their guard against this snare, which has been fatal to multitudes. As you tender the favour of God, the comforts of the Spirit, the credit of your profession, and the welfare of your own souls here and hereafter, take heed of being entangled in any temptations to this sin. Shun the society of those evil-doers: abstain from all the appearances of this sin: watch and be sober: he who *loved us, and washed us from our sins in his own blood*, has *made us unto our God kings and priests*, Rev. i. 5, 6. Are we priests? This was the law of the priesthood, and it was a law made upon the occasion of the death of Nadab and Abihu, who probably had erred through wine, (Lev. x. 9.) *Do not drink wine nor strong drink when ye go into the tabernacle of the congregation.* Are we kings? *It is not for kings, O Lemuel, it is not for kings to drink wine—lest they drink and forget the law*, Prov. xxxi. 4, 5. It is not for Christians to drink to excess, and to allow themselves in those riotings and revellings, which even the sober heathen condemned and abhorred.

Adultery, fornication, uncleanness, and lasciviousness, are likewise lusts of the flesh, and defiling to the soul, which therefore all those must carefully avoid, who profess to be led by the Spirit; they are abominable things, which the Lord hates, and which we also must hate. Are not our bodies temples of the Holy Ghost? Dare we then defile them? Are they not members of Christ? And shall we make them the members of a harlot? Let those who eat of the holy things, be holy both in body and spirit, and *possess their vessel in sanctification and honour, and not in the lusts of uncleanness.* Let those eyes never be guilty of a wanton look, that have here seen Christ evidently set forth crucified among us: let no lewd, corrupt communication proceed out of that mouth into which God's covenant has been taken: let no unclean, lascivious thoughts be ever harboured in that heart which the holy Jesus vouchsafes to dwell in. Let those who have eaten of Wisdom's bread, and drank of the wine that she has mingled, never hearken to the invitations of the foolish woman, who courts the unwary to stolen waters, and bread eaten in secret, under pretence that they are sweet and pleasant; for the *dead are there*, and *the guests are in the depths of hell*, Prov. ix. 17, 18.

5. We must see to it that we are abundantly charitable and beneficent. It is not enough that we do no hurt, but if we would order our conversation aright; we must, as we have opportunity, do good to all men, as becomes those to whom God in Christ is good, and does good, and who profess themselves the disciples and followers of him, who went about doing good. Shall we be selfish, and seek our own things only, who have here seen how Christ humbled and emptied himself for us? Shall we be sparing of our pains for our brethren's good, who have here seen Christ among us as one that serveth, as one that suffereth, and as one that came *not to be ministered unto, but to minister, and to give his life a ransom for many?* Shall we be shy of speaking to, of speaking for, our poor brethren, who have here seen our Lord Jesus not ashamed to own us and intercede for us, notwithstanding our poverty and meanness! Shall we be strait-handed in distributing to the necessities of the saints, who have here found Christ so liberal and open-handed in imparting to us, not only the gospel of God, but even his own soul. After we have been at this ordinance, we should show how much we are affected with our receiving there, by being ready and forward to every good work: because *our goodness extendeth not to God*, it ought to extend *to the saints that are in the earth*, Psal. xvi. 2, 3. Thus we must be *followers of God as dear children*; we must *walk in love, as* here we see Christ *hath loved us, and gave himself for us*, Eph. v. 1, 2.

6. We must see to it, that we be more taken off

from this world, and more taken up with another world. A Christian then lives like himself, when he lives above the things that are seen, which are temporal, and looks upon them with a holy contempt; and keeps his eye fixed upon the things that are not seen, which are eternal, looking upon them with a holy concern. We are not called out of the world, but we are not of it; we belong to another world, and are designed for it; we must therefore seek the things that are above, and not set our affections on things beneath.

The thoughts of Christ crucified should wean us from this world, and make us out of love with it: the world knew him not, but hated him; the princes of this world crucified him, but he overcame the world; and we also, by faith in him, may obtain a victory over it, such a victory over it, that we may not be entangled by its snares, encumbered with its cares, or disquieted by its sorrows. By frequent meditation on the cross of Christ, the world will be crucified to us, and we to the world, (Gal. vi. 14.) that is, the world and we should grow very indifferent one to another, and no love shall be lost between us.

The thoughts of Christ glorified, should raise our hearts to that blessed place *where Christ sitteth on the right hand of God*, (Col. iii. 1.) and *from whence we look for the Saviour*, Phil. iii. 20. When we commemorate Christ's entrance within the veil, as our forerunner, and have good hopes of following him shortly; when we think of his being in paradise, and of our being with him; how should our affections be carried out toward that joy of our Lord! How studious should we be to do the work of heaven, conform to the laws of heaven, and converse (as much as may be) with the glorious society there! Having received the adoption of sons, we should improve our acquaintance with, and raise our expectations of, the inheritance of sons.

CHAPTER XIV.

SOME WORDS OF COMFORT, WHICH THIS ORDINANCE SPEAKS TO SERIOUS CHRISTIANS.

THE Lord's supper was intended for the comfort of good people, not only while they are actually attending on God in it, but even after; not only that their joy may be full, but that this joy may remain in them, John xv. 11. It is a feast which was made for laughter; not that of a fool, which terminates in a sigh, and the end of it is heaviness, but that of the truly wise man, who has learned to rejoice evermore, yea, to rejoice in the Lord always: not that of the hypocrite, whose triumphing is short, and his joy but for a moment, (Job xx. 5.) but that of a sincere Christian, whom God *causes always to triumph in Christ*, 2 Cor. ii. 14. The water that Christ here gives, is designed to be a well of water, living water, sending forth streams that make glad the city of our God. The feast, if it be not our own fault, will be to us a continual feast, and a breast of consolation, from which we may daily suck and be satisfied.

1. It is the will of God that his people should be a comforted people. The most evangelical part of the prophecy of Isaiah begins with this, (ch. xl. 1.) *Comfort ye, comfort ye my people, saith your God:* he takes pleasure in their prosperity, he delights to see them cheerful, and to hear them sing at their work, and sing in his ways. Religion was never designed to make people melancholy; Wisdom's adversaries do her wrong, if they paint her in mourning, and Wisdom's children do not do her right, if they give the occasion to do so; for though they are, like St. Paul, as sorrowful, yet they should be, like him, always rejoicing, because though they seem (perhaps) to have nothing, yet really they possess all things, 2 Cor. vi. 10. So good a Master do we serve, that he has been pleased to twist interests with us, and so to compound his glory and our comfort, that in seeking the one we seek the other also. He has made that to be our duty, which is indeed our greatest privilege, and that is, to delight ourselves alway in the Lord, and to live a life of complacency in him. And it is the New-Testament character of a Christian indeed, that *he rejoiceth in Christ Jesus*, Phil. iii. 3.

2. Good Christians have (of all people) most reason to rejoice, and be comforted. As for those who are at a distance from God, and out of covenant with him, they have reason to be afflicted, and mourn, and weep: *Rejoice not, O Israel, for joy as other people, for thou hast gone a whoring from thy God*, Hos. ix. 1. To them who eat of the forbidden tree of knowledge, this tree of life also is forbidden; but those who devote themselves to God, have all the reason in the world to delight themselves in God. They who ask the way to Sion, with their faces thitherward, though they go weeping to seek the Lord their God, (Jer. l. 4, 5.) yet they shall go on rejoicing, when they have found him; for they cannot but find the way pleasantness, and the paths of it peace. Have not they reason to smile, on whom God smiles? If God has put grace into the heart, has he not put gladness there, and a new song into the mouth? Is Christ proclaimed King in the soul? And ought it not to be done with acclamations of joy? Is the atonement received, and the true treasure found? And shall we not rejoice with joy unspeakable? Have we good hope (through grace) of entering shortly into the joy of our Lord? And have not we cause now to rejoice in hope of it?

3. Yet those who have so much reason to rejoice, are often cast down, and in sorrow, and not altogether without cause. This state of probation and preparation is a mixed state, and it is proper enough it should be so, for the trial and exercise of various

graces, and that God's power may have the praise of keeping the balance even. In those whose hearts are visited by the Day-spring from on high, the light is neither clear nor dark, it is neither day nor night, Zech. xiv. 6, 7. They have their comforts, which they would not exchange for the peculiar treasure of kings and princes; but withal they have their crosses, under which they groan, being burthened. They have their hopes, which are as an anchor to the soul, both sure and stedfast, entering into that within the veil; but withal they have their fears, for their warfare is not yet accomplished, they have not yet attained, neither are already perfect. They have their joys, such as the world can neither give nor take away; joys that a stranger does not intermeddle with; but withal they have their griefs, their way to Canaan lies through a wilderness, and their way to Jerusalem through the valley of Baca: their Master was himself *a man of sorrows, and acquainted with grief*, and they are to be his followers. While we are here, we must not think it strange, if for a season, when need is, we are in heaviness; we cannot expect to reap in joy hereafter, unless we sow in tears. We must not, therefore, think that either the present happiness of the saints, which in this world they are to expect, or their present holiness, which in this world they are to endeavour after, consists in such delights and joys, as leave us room for any mourning and sense of trouble: no, there is sorrow that is a godly sorrow; a jealousy of ourselves, that is a godly jealousy: it is only a perfect love that casts out all fear and all grief, which we are not to expect in this imperfect state. All tears shall not be wiped away from our eyes, nor shall sorrows and sighing quite flee away, till we come to heaven: while we are here, we are in a vale of tears, and must conform to the temper of the climate; we are at sea, and must expect to be tossed with tempests; we are in the camp, and must expect to be alarmed: while without are fightings, no wonder that within are fears.

4. Our Lord Jesus has, therefore, provided such comfort for the relief of his people (in their present sorrowful state) as may serve to balance their griefs, and keep them from being pressed above measure; and he has instituted holy ordinances (and especially this of the Lord's supper) for the application of those comforts to them, that they may never fear, may never be sorry, as those that have no hope, or no joy. The covenant of grace (as it is ministered in the everlasting gospel) has in it a salve for every sore, a remedy for every malady; so that they who have an interest in that covenant, and know it, may triumph with blessed Paul, (2 Cor. iv. 8, 9.) Though *we are troubled on every side, yet* we are *not distressed; perplexed* sometimes, *but* (thanks be to God) *not in despair; persecuted* by men, *but not forsaken* of God; *cast down* and drooping, *but not destroyed and lost.* This is that which bears them up under all their burthens, comforts them in all their griefs, and enables them to rejoice in tribulation. God is theirs, and they are his, and he has *made with them an everlasting covenant, well ordered in all things, and sure;* and this is *all* their *salvation* and *all* their *desire*, however it be, 2 Sam. xxiii. 5.

The word of God is written to them for this end, *That* their *joy may be full*, (1 John i. 4.) and that, *through patience and comfort of the Scriptures*, they *may have hope*, Rom. xv. 4. Precious promises are there treasured up, to be the foundations of their faith and hope, and consequently the fountains of their joy. Songs of thanksgiving are there drawn up for them, to refresh themselves with in their weary pilgrimage, and to have recourse to, for the silencing of their complaints. Ministers are appointed to be the helpers of their joy, (2 Cor. i. 24.) and to speak comfort to such as mourn in Zion. The sabbath is the day which the Lord has made for this very end, that they may rejoice and be glad in it. Prayer is appointed for the ease of troubled spirits, that in it they may pour out their complaints before God, and fetch in comfort from him; *Ask, and you shall receive, that your joy may be full.* This sacrament was ordained for the comfort of good Christians, for the confirmation of their faith, in order to the preservation and increase of their joy; and they ought to improve it, both for the strengthening of the habit of holy cheerfulness, and their actual encouragement against the several particular grievances of this present time. And there is no complaint which a good Christian has cause to make at any time, which he may not qualify, and keep from growing clamorous, by comforts drawn from what he has seen and tasted, what he has done and received at the Lord's table. Let us therefore be daily drawing water out of these wells of salvation, and when our souls are cast down and disquieted within us, let us fetch arguments from our communion with God in this ordinance, both in chiding them for their despondency, and encouraging them to hope and rejoice in God. What is it that grieves and oppresses us? Why is our countenance sad, and why go we mourning all the day long? Whatever the occasion of the heaviness is, let it be weighed in the balances of the sanctuary, and I dare say there is that comfort to be fetched from this ordinance, which is sufficient to be set in the scale against it, and outweigh it. Let us mention some of the most common causes of our trouble, and try what relief we may from hence be furnished with.

I. Are we disquieted and discouraged by the remembrance of our former sins and provocations? There is that here which will help to quiet and encourage us in reference to this. Conscience sometimes calls to mind the sins of the unconverted state, and charges them home upon the soul, especially if

they were heinous and scandalous; it repeats the reproach of the youth; reminds us of old quarrels, and aggravates them; rakes in the old wounds, and makes them bleed afresh; and hence the disconsolate soul is ready to draw such hard conclusions as these: "Surely it is impossible that so great a sinner as I have been, should be pardoned and accepted; that such a prodigal should be welcomed home, and such a publican ever find mercy! Can I expect to share in that grace which I so long slighted and sinned against? or to be taken into that covenant which I have so often cast away the cords of? Will the holy God take one into the embraces of his love, who has been so vile and sinful, and fitter to be made a monument of his wrath? Can there be any hope for me? or if there be some hope, yet, can there be any joy? If I may (through a miracle of mercy) escape hell at last, which I have deserved a thousand times, yet ought I not to weep my eyes out, and to *go softly all my years in the bitterness of my soul?* Isa. xxxviii. 15. Ought I not to *go down to the grave mourning?* Gen. xxxvii. 35. Should not my soul now refuse to be comforted, which so long refused to be convinced?"

These are black and sad thoughts, and enough to sink the spirit, if we had not met with that at the Lord's table, which gives a sufficient answer to all these challenges. We have been great sinners, but there we have seen the great Redeemer, able to save to the uttermost all that come to God by him; and have there called him by that name of his, which is as ointment poured forth, *The Lord our Righteousness.* Our sins have reached to the heavens, but there we have seen God's mercy in Christ reaching beyond the heavens. We have been wretchedly defiled in our own ways, but there we have seen not only a laver but a fountain opened for the house of David to wash in, and have been assured that the *blood of Christ cleanseth from all sin,* even that which (for the heinousness of its nature, and the multitude of its aggravations) has been as scarlet and crimson, Isa. i. 18. That article of the covenant, which is so expressive of a general pardon, has been sealed to me, upon gospel terms, Heb. viii. 12. *For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more;* and this I rely upon. Great sinners have obtained mercy; and why may not I?

And though an humble remembrance of sin will be of use to us all our days, yet such a disquieting remembrance of it, as hinders our faith in Christ, and our joy in God, is by no means good; even sorrow for sin may exceed due bounds, and penitents may be swallowed up with over-much sorrow, 2 Cor. ii. 7. The covenant of grace speaks not only pardon, but peace to all believers; and not only sets the broken bones, but makes them to rejoice, Ps. li. 8. When it says, *Thy sins be forgiven thee,* it says also, *Son,* Daughter, *be of good cheer,* Matt. ix. 2. It is the duty of those who have received the atonement, to take the comfort of it, and to joy in God, through our Lord Jesus Christ, Rom. v. 11. Acts of self-denial and mortification are means and evidences of our sanctification, and such as we ought to abound in; but they are not the ground of our justification. It is Christ's blood that makes the satisfaction, not our tears. Therefore we must not so remember former sins, as to put away present comforts. A life of repentance will very well consist with a life of holy cheerfulness.

II. Are we disquieted and discouraged by the sense of our sins of daily infirmity? There is that here which will be a relief against this grievance also. I have not only former guilt to reflect upon, contracted in the days of my ignorance and unbelief; but alas, I am still sinning, sinning daily! God knows, and my own heart knows, that in many things I do offend: I come short of the rule, and short of the glory of God every day. Vain thoughts lodge with me; idle words proceed from me. If I would count either the one or the other, they are more in number than the sand. When I think of the strictness and extent of the divine law, and compare my own heart and life with it, I find that innumerable evils compass me about. Neglects of duty are many, and negligences in duty are more. Who can tell how often he offends? If the righteous God should enter into judgment with me, and be extreme to mark what I do amiss, I were not able to answer him for one of a thousand. It might have been expected, that when the God of mercy had, upon my repentance, forgiven the rebellions of my sinful state, taken me into his family, and made me as one of his hired servants, nay, as one of his adopted children, that I should have been a dutiful child, and a diligent servant; but, alas, I have been slothful and trifling, and in many instances undutiful; I am very defective in my duty, both to my Master, and to my fellow-servants, and in many things transgress daily. *For these things I weep; mine eye, mine eye runs down with tears.*

But there is that in this ordinance which may keep us from sinking under this burthen, though we have cause enough to complain of it. It is true, I am sinning daily; and it is my sorrow and shame that I am so; but the memorial of that great sacrifice which Jesus Christ offered once for all upon the cross, is therefore continually to be celebrated on earth, because the merit of it is continually pleaded in heaven, where Christ ever lives to make intercession in the virtue of his satisfaction. Having therefore celebrated the memorial of it at the table of the Lord, here in the outer court, I ought to take the comfort of the continual efficacy of it within the veil, and its prevalency for the benefit of all believers. The water out of the rock, the rock smitten, follows

God's Israel through this wilderness; in the precious streams of which, they that are washed are welcome to wash their feet from the pollutions they contract in their daily walk through this defiling world; and the best have need of this washing, John xiii. 10. That needful word of caution, *That we sin not*, is immediately followed with this word of comfort, but *If any man sin, we have an Advocate with the Father;* one to speak for us, and to plead our cause: and he has a good plea to put in on our behalf, for *he is the propitiation for our sins*, 1 John ii. 1, 2.

Add to this, that the covenant of grace, which is sealed to us in this ordinance, is so well ordered in all things, and so sure, that every transgression in the covenant does not presently throw us out of the covenant. We do not stand upon the same terms that Adam in innocency did, to whom the least failure was fatal: no; to us God has *proclaimed his name gracious and merciful, forgiving iniquity, transgression, and sin.* If we mourn for our sins of daily infirmity, are ashamed of them, and humble ourselves for them; if we strive, and watch, and pray against them, we may be sure they shall not be laid unto our charge, but in Christ Jesus they shall be forgiven to us; for we are under grace, and not under the law. The God we are in covenant with, is a God of pardon, (Neh. ix. 17.) with him there is forgiveness, Ps. cxxx. 4. We are instructed to pray for daily pardon, as duly as we pray for daily bread; and encouraged to come boldly to the throne of grace for mercy: so that, though there be a remembrance of sins made every day, yet, thanks be to God, there may be a remembrance made of the sacrifice for sin, by which an everlasting righteousness was brought in.

III. Are we disquieted and discouraged by the sad remainders of indwelling corruption? We may hence derive support under this burthen. All that are enlightened from on high, lament the original sin that dwells in them, as much as the actual transgressions that are committed by them; not only that they are defective in doing their duty, but that they labour under a natural weakness and inability for it; not only that they are often overtaken in a fault, but that they have a natural proneness and inclination to that which is evil. It was the bitter complaint of blessed Paul himself; *O wretched man that I am! who shall deliver me from the body of this death?* Rom. vii. 24. and it is the complaint of all that are spiritually alive, while they are here in this imperfect state.

The most intelligent find themselves in the dark, and apt to mistake; the most contemplative find themselves unfixed, and apt to wander; the most active for God, find themselves dull, and apt to tire: when the spirit through grace is willing, yet the flesh is weak; and when we would do good, evil is present with us. Corrupt appetites and passions often get head, and betray us into many indecencies. This makes the heart sad, and the hands feeble; and by reason of these remaining corruptions, many a good Christian loses the comfort of his graces. These Canaanites in the land are as thorns in the eyes, and goads in the side, of many an Israelite.

But be not cast down, my soul; the covenant which was sealed to thee at the table of the Lord, was a covenant of grace, which accepts sincerity as gospel perfection; not a covenant of innocency, which accepts of nothing less than a sinless, spotless purity. Were not these complaints poured out before the Lord? and did he not say, *My grace is sufficient for thee?* And what canst thou desire more? 2 Cor. xii. 9. Were not orders given at the banquet of wine, for the crucifying of the adversary and enemy, this wicked Haman; so that though it be not yet dead, it is a body of death, and ere long it shall be put off for ever? Was it not there said to thee, was it not sealed, That *sin shall not have dominion over thee;* but *the God of peace shall bruise Satan under thy feet shortly?* so that, though he may for a while disturb thy peace, and his troops may foil thee; yet, like God in Jacob's blessing, thou shalt overcome at the last, Gen. xlix. 18. The bruised reed shall not be broken, nor the smoking flax quenched; but judgment shall in due time be brought forth unto victory; grace shall get the upper hand of corruption, and be a conqueror, yea more than a conqueror, through him that loved us! Come then, come set thy feet upon the necks of these kings, and rejoice in hope of a complete victory at last. These lusts which war against thee, make war with the Lamb too, and oppose his interests; but for certain the Lamb shall overcome them; *for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful*, Rev. xvii. 14. Thou hast seen on how firm a rock the kingdom of God within thee is built, and mayst be sure that the gates of hell shall not prevail against it. Christ has given thee a banner to be displayed because of the truth, and through him thou shalt do valiantly, for he it is that shall tread down thy enemies, Ps. lx. 4, 12.

Go on, my soul, go on to fight the Lord's battles, by a vigorous resistance of sin and Satan; maintain a constant guard upon all the motions of thy spiritual enemies; hold up the shield of faith, and draw the sword of the Spirit, against all their assaults. Suppress the first risings of corruption; make no provision for it; resolve not to yield to it; *walk in the Spirit*, that thou mayst *not fulfil the lusts of the flesh.* Never make league with these Canaanites; but vex these Midianites, and smite them; mortify this body of death, and all its members; strengthen such principles, and dwell upon such considerations, as are proper for the weakening of the power of sinful lusts. And then be of good comfort, this house of

Saul shall grow weaker and weaker, and the house of David stronger and stronger. Thou hast seen, my soul, thou hast tasted the bread and wine which the Lord Jesus, that blessed Melchisedeck, has provided for the support and refreshment of all the followers of faithful Abraham, when they return weary (and wounded perhaps) from their spiritual conflicts. Make use of this provision then; feast upon it daily, and go on in the strength of it. Thank God (as St. Paul did in the midst of these complaints) for Jesus Christ; who has not only prayed for thee, that thy faith fail not, but is now, like Moses, interceding on the top of the hill, while thou art, like Joshua, fighting with these Amalekites in the valley. Be faithful, therefore, to the death, and thou shalt shortly have a place in that New Jerusalem, into which no unclean thing shall enter. Now thou groanest, being burthened; but in heaven there shall be none of these complaints, nor any cause for them.

IV. Does the trouble arise from prevailing doubts and fears about thy spiritual state? We may draw that from this ordinance, which will help us to silence those fears, and solve those doubts, and to clear it up to us, that God in Christ is ours, and we are his; and that all shall be well shortly. Many good Christians, though they are so far willing to hope the best concerning themselves, as not to decline coming to the Lord's table, and there perhaps they meet with some satisfaction; yet, afterwards the tide of their comforts ebbs, a sadness seizes their spirits, the peace they have had they suspect to have been a delusion, and are ready to give up all for gone. Unbelief makes hard conclusions, clouds the evidences, shakes the hopes, withers the joys; suggests that it is as good to give off all pious pursuits, as thus to keep them up in vain; as good to make a captain, and return into Egypt, as to perish in this wilderness; for this is not the way to Canaan. And thus many are kept from entering into the present sabbatism, or rest, which is intended for the people of God in this life, by unbelief, Heb. iv. 9, 11.

But, *O thou of little faith! wherefore dost thou doubt?* Come, call to remembrance the former days, the former sacrament days, and the sweet communion thou hadst with God in them; days never to be forgotten. Thou doubtest whether God loves thee; and thou art ready to say as they did, (Mal. i. 2.) *Wherein hath he loved me!* But dost thou not remember the love tokens he gave thee at his table, when he embraced thee in the arms of his grace, kissed thee with the kisses of his mouth, and his banner over thee was love. Thou doubtest whether thou be a child of God, and a chosen vessel or no, and art sometimes tempted to say, Surely *the Lord hath utterly separated me from his people, and I am a dry tree*, Isa. lvi. 3. How should he *set me among the children, and give me a pleasant land?* Jer. iii. 19. But, dost thou not remember the children's bread thou hast been fed with at thy Father's table, and the Spirit of adoption there sent forth into thy heart, teaching thee to cry, *Abba, Father?* Thou calledst thyself a prodigal, and no more worthy to be accounted a son, because thou didst bear the reproach of thy youth, which made thee ashamed, yea, even confounded; but, did not God at the same time call thee, as he did penitent Ephraim, a *dear son*, a *pleasant child?* Were not his bowels troubled for thee? and did he not say, *I will surely have mercy on thee?* Jer. xxxi. 18—20. Did not thy Father meet thee with tender compassions? Did he not call for the best robe, and put it on thee? Did he not invite thee to the fatted calf, and, which was best of all, gave thee a kiss, which sealed thy pardon? And wilt thou now call that point in question, which was then so well settled? Is God *a man, that he should lie, or the son of man, that he should repent?* No, he is God, and no man. Thou doubtest whether Christ be thine or no; whether thou hast any interest in his mediation or intercession; whether he died for thee or no: but didst thou not at his table accept of him to be thine, and consent to him upon his own terms? Didst thou not say to him, with thy finger in the print of the nails, *My Lord, and my God?* And did he not answer thee with good words, and comfortable words, saying unto thee, *I am thy salvation?* Hast thou revoked the bargain? or dost thou fear that he will revoke it? Was it not an everlasting covenant, never to be forgotten? *Why art thou troubled?* And why do thoughts arise in thy heart? Was not Christ present with thee, and did he not show himself well affected to thee, when at his table he said to thee, *Behold my hands and my feet, that it is I myself*, Luke xxiv. 38, 39.—Thou doubtest whether thou hast any grace or no, any love to God, any faith, any repentance; but hast thou forgotten God's workings on thy heart, and the workings of thy heart toward God at his table? *Did not thy heart burn within thee*, when thy dear Redeemer *talked with thee there?* Didst thou not sit down under his shadow with delight, and say, *It is good to be here?* Didst thou not desire a sign of the Lord, a token for good? Didst thou not say, *Do not deceive me?* and was there not a token for good showed thee? Was not thy heart melted for sin? Was it not drawn out toward God? Did it not appear that God was with thee of a truth? Wherefore, then, dost thou doubt of that which thou hadst then such comfortable evidences of? *Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed over from my God?* Why dost thou entertain such hard thoughts of God and thy own state? *Hast thou not known, hast thou not heard, that the everlasting God, even the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?* Isa. xl. 27, 28.

And why art thou fearful and faint-hearted? Why dost thou look forward with terror and trembling, while thou hast so much reason to look forward with hope and rejoicing? Alas, (says the troubled spirit,) God has cast me off out of his sight, and I fear will cast off for ever, and will be favourable no more; I shall *no more see the Lord, even the Lord in the land of the living!* My comforts are removed, and all my pleasant things are laid waste! My *bones are dried, my hope is lost, and I am cut off for my part*, Ezek. xxxvii. 11. But hearken to this, thou who thus fearest continually every day; dost thou not remember the encouragements Christ gave thee at his table to hope in him, and to expect all good from him? Does he not say, *I will never leave thee, nor forsake thee?* and didst thou not promise that thou wouldst never leave nor forsake him? Nay, did he not promise to put his fear into thy heart, that thou mightst not depart from him? He did: and is not he faithful that hath called thee? faithful that hath promised, who also will do it? Thou art afraid that some time or other Satan will be too hard for thee, and thou shalt one day perish by his hand: but hast thou not had that precious promise sealed to thee, that *the faithful God will never suffer thee to be tempted above what thou art able, but will with the temptation make a way for thee to escape?* 1 Cor. x. 13. His providence shall proportion the trial to the strength; or (which comes all to one) his grace shall proportion the strength to the trial. Thou art afraid that after all thou shalt come short; that by reason of the violence of the storm, the treachery of the sea, and, especially, thy own weakness and unskilfulness, thou shalt never be able to weather the point, and get safe into the harbour at last: but shall I ask thee, thou that followest Christ thus trembling, *Dost thou not know whom thou hast believed?* Is thy salvation intrusted with thyself, and lodged in thy own hands? No, it is not; if it were, thou wouldst have reason to fear the loss of it: but has not God committed it, and hast not thou committed it, to the Lord Jesus? and *is not he able to keep that which is committed to him against that day*, that great day, when it shall be called for? Is not that a divine power, which keeps thee, a divine promise, which secures thee? Be not fearful, then, *be not faithless, but believing.*

V. Are we disquieted and discouraged by the troubles and calamities of this life? From our communion with God in the ordinance of the Lord's supper, we may fetch comfort and support under all the afflictions of this present time, whatever they be. Our Master instituted this sacrament in the night wherein he was betrayed; and soon after he put off the body, and pleasantly said, *Now I am no more in the world:* but when we have received this sacrament, we find ourselves still in a world which is vexation of spirit; the soul still in a house of clay, liable to many shocks; and so close is the union between the soul and the body, that what touches the bone and the flesh, cannot but affect the spirit at second-hand. We are born, and born again, to troubles; besides that, we are exposed with others to the common calamities of human life, and the persecutions which all that will live godly in Christ Jesus must count upon. We are under the discipline of sons, and must look for chastisement. Afflictions are not only consistent with the love of God, but they flow from it; *As many as I love, I rebuke and chasten.* They are not only reconcilable with the covenant, but a branch of it:—*I will chasten their transgressions with the rod, and their sin with stripes*, is an article of the agreement with David and his seed, with this comfortable clause added; *Nevertheless my loving-kindness will I not utterly take from him:—My covenant will I not break*, Ps. lxxxix. 32, 33.

There is no disputing against sense: Christianity was not designed to make men stocks and stones, and stoics under their calamities. *No affliction for the present is joyous but grievous:* hence the best men, as they have their share of trouble, so they cannot but have the sense of it: that is allowed them, they groan, being burthened. But this sense of trouble is apt to exceed due bounds: it is hard to grieve, and not to over-grieve; to lay to heart an affliction, and not to lay it too near the heart. When grief, or any outward trouble, overwhelms our spirits, imbitters our comforts, hinders our joy in God, stops the mouth of praise, takes off our chariot wheels, and makes us drive heavily in our way to heaven; then it is excessive and inordinate, and turns into sin to us. When sorrow fills the heart, and plays the tyrant there; when it makes us fretful and impatient, and breaks forth into quarrels with God and his providence, and robs us of the enjoyment of ourselves, our friends, and our God; it is an enemy that we are concerned to take up arms against.

And from our sacramental covenants and comforts we may fetch plenty of arguments against the unreasonable insinuations of inordinate grief. Did I not see at the table of the Lord, a lively representation of the sufferings of Christ, the variety and extremity of his sufferings? Did I not see his tears, his sweats, his agonies, his stripes, the pain and shame he underwent? And is *the servant better than his master, and the disciple than his Lord?* Did Christ go by the cross to the crown, and shall a Christian expect to go any other way? The Captain of our salvation was made perfect through sufferings, and have not we much more need of them, for the perfecting of what is lacking in us? Is not this one part of our conformity to the image of Christ, that as he was *a man of sorrows, and acquainted with griefs*, so we should, that he might be *the first-born*

among many brethren? A sight of Christ's afflictions should reconcile us to our own; especially if we consider, not only what he suffered, but how he suffered, and with what an invincible patience and cheerful submission to his Father's will, *leaving us an example*, 1 Pet. ii. 21. Have we so often celebrated the memorial of Christ's sufferings, and have we not yet learned of him to say, *The cup that my Father hath given me, shall I not drink it?* Though it be a bitter cup, *Father, not my will, but thy will be done.* Have we not yet learned of him, who was led as a lamb to the slaughter, to be dumb, and not to open our mouths against any thing that God does to forgive our enemies, and pray for our persecutors, and cheerfully to commit ourselves to him that judgeth righteously? Let the same mind be in us, which here we have seen to be in Christ Jesus.

Yet this is not all: in the Lord's supper we give up ourselves, and all we have, unto the Lord, with a promise to acquiesce in all the disposals of his providence, concerning us and ours; let us not, therefore, by our discontent and uneasiness, revoke the surrender which we then made, or go counter to it. We there said it, and sealed it, that we would be the Lord's, and may he not do what he will with his own, especially when it is so by his own consent? God there said it, and sealed it to us, that he would be to us *a Father;* and can we take any thing amiss from a Father, such a Father, who never chastens us but for our profit, that we may be partakers of his holiness? Inviolable assurances were there given to us, that all things should work together for our present good, and for our future glory; that as afflictions abound, consolations shall so much the more abound; and some experience we there had of the sweetness and power of those consolations, which we ought to treasure up, that we may have them ready for our supports in the evil day. Can we forget how sweet God's smiles were which there we saw? how reviving his comforts were which there we tasted? And are not those sufficient to countervail the loss of the world's flattering smiles, and the comforts we have in the creature? It is generally supposed, that the comfortable sermon which Christ preached to his disciples on that text, *Let not your hearts be troubled*, (John xiv.) immediately followed the administration of the Lord's supper; for it is the will of Christ, that those whom he has raised up to sit with him by faith in heavenly places, should not be cast down and disquieted for any cross or disappointment in earthly things.

Art thou sick, languishing, perhaps, under some wasting distemper, which consumes thy strength and beauty like a moth? Or chastened it may be with pain upon thy bed, and the multitude of thy bones with strong pain? Or labouring under the infirmities and decays of old age? Take comfort then from thy communion with the Lord at his table. Didst thou not see there how Christ himself bore our sicknesses, and carried our sorrows, when he bore our sins in his own body upon the tree, and so took away the sting of them, extracted out of them the wormwood and the gall, which he himself drank in a bitter cup, and infused into them the comforts of his love, which he has given us to drink of? Didst not thou there receive a sealed pardon? Did not God, in love to thy soul, cast all thy sins behind thy back, and tell thee so? Thou hast then no reason to complain of bodily distempers: (Isa. xxxiii. 24.) *The inhabitant shall not say, I am sick:* How so? How can one that is sick, avoid saying, I am sick? Why, it follows, *The people that dwell therein shall be forgiven their iniquity.* And sickness is nothing, or next to nothing, to those who know their sins are pardoned. When thou didst present thy body to God in that ordinance a living sacrifice, and didst engage that it should be for the Lord, was it not graciously added—*and the Lord for thy body*, 1 Cor. vi. 13. And if the Lord be for thy body, he will strengthen thee upon the bed of languishing; and though he may not presently help thee off it, yet he will sit by thee, and (which speaks the wonderful condescension of divine goodness) *he will make all thy bed in thy sickness*, Ps. xli. 3. And that bed cannot but be made easy, which he has the making of.

Art thou poor, crossed in thy affairs, disappointed in lawful and hopeful designs, clogged with cares, and perhaps reduced to straits? Let the spiritual riches secured to thee in that sealing ordinance, be a balance to the affliction of outward poverty. The God of truth has said, and thou mayst rely upon it, that those who fear him, and seek him, *shall not want any good thing;* not any thing that infinite wisdom sees really good for them. *Trust in the Lord*, therefore, *and do good* with the little thou hast, *so shalt thou dwell in the land, and verily thou shalt be fed*, Ps. xxxvii. 3. It is not promised that thou shalt be feasted with varieties and dainties; those who are feasted at God's table need not complain, though they be not feasted at their own; but thou shalt be fed, fed with food convenient for thee. Some good Christians, who have been in a very poor condition, have said, that they have made many a meal upon the promises, when they wanted bread: *Verily thou shalt be fed; pascere fide*, so the learned Junius reads it, *be fed by faith;* and compares it with Hab. ii. 4. *The just shall live by his faith;* and good living, good feeding it is. *Though the fig-tree do not blossom, and there be no fruit in the vine*, yet, while thou hast in the Lord's supper seen the rose of Sharon blossoming, and tasted the fruit of the true vine, thou hast reason enough, however it be, to *rejoice in the Lord*, and *to joy in the God of thy salvation*, Hab. iii. 17, 18.

Are thy relations a grief to thee? Do those afflict thee of whom thou saidst, *These same shall comfort*

me? Suppose thy yoke-fellow unsuitable, children undutiful, parents unkind, friends ungrateful, neighbours injurious, yet the comfort of our relation to God may suffice to make up the loss of comfort in any relation on earth. If man be false, yet God is faithful: if man be harsh, yet God is gracious. Though the waters of our rivers may be muddied, or turned into blood, yet the fountain of life runs always clear, and its stream as pure as crystal, Rev. xxii. 1. It was upon the supposition of family disappointments, that David, in his last words, took comfort from the covenant of grace made with him, 2 Sam. xxiii. 5.

Are those who are dear to thee removed from thee by death? It is fit that which is so sown should be watered; but sacrament comforts will keep us from sorrowing, *as those that have no hope*, for them *that sleep in Jesus*. We have lost the satisfaction we used to have in them, but is not God better to us than ten sons, far better than ten thousand such relations could have been? And yet they are not lost, they are only gone before, and death itself cannot wholly cut us off from communion with them, for *we are come to the spirits of just men made perfect*, and hope to be with them shortly, Heb. xii. 23.

Are the calamities of the church and of the nation our affliction? It is fit they should be so, for we have eaten and drank into the great body, and as living members must feel from its grievances; but in the Lord's supper we have seen what provision the grace of God has made for his household, and thence may infer the protection under which the providence of God will always keep it safe. The promises that are sealed to us, are sure to all the seed, and the covenant of grace is the rock on which the church is built so firm, that *the gates of hell shall never prevail against it. The Lord* (we see) *hath founded Sion, and the poor of his people shall trust to that.* Let us at this ordinance learn this new song, and sing it often, *Hallelujah, The Lord God Omnipotent reigneth.*

VI. Are the fears of death a trouble and terror to us? We may fetch from the Lord's supper that which will enable us, through grace, to triumph over these fears. This is a fear which is often found to have torment, and by reason of it many weak Christians have been all their life-time subject to bondage, Heb. ii. 15. It is likewise a fear which often brings a snare, exposes us to many temptations, and gives Satan advantage against us. There are many, who (we hope) through grace are saved from the second death, and yet are afraid of the first death; being more solicitous than they need to be about a dying life, and more timorous than they need to be of a living death, a death that is their way to life.

But the arrests of death, and its harbingers, would not be at all dreadful, if we did but know how to make a due improvement of the comforts we were made partakers of at the table of the Lord. We there saw Christ dying; dying so great a death, a death in pomp, armed and attended with all its terrors; dying in pain, in shame, in darkness, in agonies; and yet the Son of God, and the heir of all things. This takes off the reproach of death; so that now we need not be ashamed to die: if Christ humbled himself, and became obedient to death, why should not we? It likewise takes off the terror of death, so that now we need not be afraid to die. When we walk through that dark and dismal valley, we have no reason to fear any evil; while the great Shepherd of the sheep is not only gone before us, but goes along with us, his rod and his staff they comfort us, Ps. xxiii. 4. He is our leader; and we do not approve ourselves his good soldiers, if we be not willing to follow him whithersoever he goes. He went through death to the joy set before him; and we cannot expect to follow him to that joy, but in that way. Through this Jordan we must enter Canaan.

The death of Christ has broken the power of death, and taken from it all the armour wherein it trusted; so that now let it do its worst, it cannot do a good Christian any real prejudice, for it cannot separate him from the love of God. Surely the bitterness of death is now past, by Christ's tasting it, Heb. ii. 9. The sharpness of death Christ has overcome, by submitting to it, and so has opened the kingdom of heaven to believers. The *sucking child may* now *play upon* this *hole of the asp*, and *the weaned child may put his hand in* this *cockatrice den:* for death itself shall not hurt or destroy, in all God's holy mountain.

Nay, the death of Christ has quite altered the property of death. It not only ceases to be an enemy, but it is become a friend: the covenant of grace, sealed to us in the Lord's supper, assures us of the unspeakable kindness that even death itself shall do us. *All things are yours;—and death*, among the rest, 1 Cor. iii. 22. As the death of Christ was the purchase of our happiness, so our own death is the passage to our happiness; it discharges us from our prison, and conveys us to our palace. The promise of eternal life sealed to us, and the earnests of that life communicated to us in this ordinance, enable us to look with comfort on the other side death; and then we need not look with terror on this side it.

Art thou afraid to give up thy soul? Thou hast already given it up to God in Christ, to be sanctified; and, therefore, mayst then with a holy cheerfulness give it up to God in Christ, to be saved. The dying Jesus, by committing his spirit into the hands of his Father, has imboldened all his followers in a dying hour to do the same. Why should that soul be afraid to go out of the body, and quit this world of sense, which is through grace allied to, and by faith acquainted with, the blessed world of

spirits, and is sure of a guard of angels ready to convey it to that world, and a faithful friend ready to receive it into that world.

Art thou afraid to put off thy body? The covenant sealed to thee at the Lord's table, is a covenant with thy dust, and gives commandment concerning thy bones. Fear not the return of thy earth to its earth; it is in order to its being refined, and in due time restored to its soul, a glorious and incorruptible body. Spiritual blessings are, perhaps for this reason, in the sacraments represented and applied by outward and sensible signs, in the participation of which the body is concerned; that we might thereby be confirmed in our believing hope of the glory prepared and reserved for these bodies of ours, these vile bodies; which, even while they lie in the grave, still remain united to Christ, and when they shall be raised out of the grave, shall be made like unto his glorious body.

Let the sinners in Sion be afraid to die. Let fearfulness surprise the hypocrites, when their souls shall be required of them: let their hearts meditate terror, and their faces gather blackness, who, having lived a carnal, worldly, sensual life, have no interest in Christ and the promises; for they shall call in vain to rocks and mountains to shelter them from the wrath of the Lamb. But let them who have joined themselves to the Lord in an everlasting covenant, and have obtained mercy of the Lord to be faithful to that covenant, lift up their heads with joy, for their redemption draws nigh: death will shortly rend the interposing veil of sense and time, will shortly scatter all the dark and threatening clouds which here hang over our heads, and will open to us a bright and glorious scene in that blessed world of light, life, and love; where we shall enjoy the substance of those things, which at the Lord's table we are refreshed with the shadows of, and the full vintage of those joys, which here we have the first fruits of.

Learn then, my soul, learn thou to triumph over death and the grave: *O Death! where is thy sting? O Grave! where is thy victory?* Having laid up thy treasure within the veil, and remitted thy best effects and best affections thither, and having received the earnest of the purchased possession, be still looking, still longing, for that blessed hope. Fear not death, for it cannot hurt thee, but desire it rather, for it will greatly befriend thee. When the *earthly house of this tabernacle* shall *be dissolved*, thou shalt remove to *the house not made with hands, eternal in the heavens.* Wish then, wish daily, for the coming of thy Lord, for he shall appear to thy joy. *The vision is for an appointed time, and at the end it shall speak, and shall not lie.* Look through the windows of this house of clay, like the mother of Sisera, when she waited for her son's triumphs, and cry through the lattice, *Why is his chariot so long in coming, why tarry the wheels of his chariot?* Come, Lord Jesus, come quickly.

DIRECTIONS

FOR

DAILY COMMUNION WITH GOD,

IN THREE DISCOURSES,

SHOWING HOW TO BEGIN, HOW TO SPEND, AND HOW TO CLOSE EVERY DAY WITH GOD.

To the Reader.

The two first of these discourses were preached (that is, the substance of them) at the morning lecture at Bednal-Green, the former, Aug. 13, the other, Aug. 21, 1712. The latter of them I was much importuned to publish by many who heard it; which I then had no thoughts at all of doing, because in divers practical treatises we have excellent directions given, of the same nature and tendency, by better hands than mine. But upon second thoughts I considered, that both those sermons of beginning and spending the day with God, put together, might perhaps be of some use to those into whose hands those larger treatises do not fall. And the truth is, the subject of them is of such a nature, that if they may be of any use, they may be of general and lasting use; whereupon I entertained the thought of writing them over, with very large additions throughout, as God should enable me, for the press. Communicating this thought to some of my friends, they very much encouraged me to proceed in it, but advised me to add a third discourse of closing the day with God, which I thereupon took for my subject at an evening lecture, September 3, and have likewise much enlarged and altered that. And so this came to be what it is.

I am not without hopes, that something may hereby be contributed among plain people, by the blessing of God upon the endeavour, and the working of his grace with it, to the promoting of serious godliness, which is the thing I aim at, and yet I confess that I should not have published it, had I not designed it for a present to my dearly beloved friends in the country, whom I have lately been rent from.

And to them, with the most tender affection, and most sincere respects, I dedicate it, as a testimony of my abiding concern for their spiritual welfare; hoping and praying, that their conversation may be in every thing as becomes the gospel of Christ, that whether I come and see them, or else be absent, I may hear comfortably of their affairs, that they stand fast in one spirit with one mind, striving together for the faith of the gospel. I am,

Their cordial and affectionate
Well-wisher,

Sept. 8, 1712. Matt. Henry

THE FIRST DISCOURSE,

SHOWING HOW TO BEGIN EVERY DAY WITH GOD.

Psalm v. 3.

My voice shalt thou hear in the morning, O Lord, in the morning will I direct my prayer unto thee, and will look up.

You would think it a rude question, if I should ask you, and yet I must entreat you seriously to ask yourselves, what brings you hither so early this morning? and what is your business here? Whenever we are attending on God in holy ordinances, (nay, wherever we are,) we should be able to give a good answer to the question which God put to the prophet, *What dost thou here, Elijah?* As when we return from holy ordinances, we should be able to give a good answer to the question which Christ put to those who attended on John Baptist's ministry, *What went ye out into the wilderness to see?*

It is surprising to see so many assembled together here; surely the fields are white unto the harvest; and I am willing to hope, it is not merely for a walk this pleasant morning, that you are come hither; or for curiosity, because the morning-lecture was never here before; that it is not for company, or to meet your friends here; but that you are come with a pious design to give glory to God, and to receive grace from him, and in both to keep up your communion with him. And if you ask us, who are mi-

nisters, what our business is, we hope we can truly say, it is (as God shall enable us) to assist and further you herein. *Comest thou peaceably?* said the elders of Bethlehem to Samuel; and so perhaps you will say to us: to which we answer, as the prophet did, *Peaceably;* we come to sacrifice unto the Lord, and invite you to the sacrifice.

While the lecture continues with you, you have an opportunity of more than doubling your morning devotions. Besides your worshipping of God in secret, and in your families, which this must not supersede, or justle out, you here call upon God's name in the solemn assembly; and it is as much your business in all such exercises to pray a prayer together, as it is to hear a sermon; and it is said, the original of the morning exercise was a meeting for prayer, at the time when the nation was groaning under the dreadful, desolating judgment of a civil war. You have also an opportunity of conversing with the word of God; you have *precept upon precept*, and *line upon line:* O that as the opportunity awakens you morning by morning, (so as the prophet speaks,) your *ears* may be *wakened to hear as the learned*, Isa. l. 4.

But this is not all: we desire that such impressions may be made upon you by this cluster of opportunities, as you may always abide under the influence of; that this morning-lecture may leave you better disposed to morning-worship ever after; that these frequent acts of devotion may so confirm the habit of it, so that henceforward your daily worship may become more easy, and if I may so say, in a manner natural to you

For your help herein, I would recommend to you holy David's example in the text, who having resolved in general, (*v.* 2.) that he would abound in the duty of prayer, and abide by it, *Unto thee will I pray*, here fixes one proper time for it, and that is the morning: *My voice shalt thou hear in the morning.* Not in the morning only; David solemnly addressed himself to the duty of prayer three times a day, as Daniel did; *Morning, and evening, and at noon will I pray, and cry aloud*, Ps. lv. 17. nay, he does not think that enough, but *Seven times a day will I praise thee*, Ps. cxix. 164. But particularly in the morning.

Doct. It is our wisdom and duty, to begin every day with God.

Let us observe in the text,

I. The good work itself that we are to do. God must hear our voice, we must direct our prayer to him, and we must look up.

II. The special time appointed and observed for the doing of this good work; and that is in the morning, and again, in the morning, that is, every morning, as duly as the morning comes.

I. The good work which by the example of David we are here taught to do, is, in one word, to pray; a duty dictated by the light and law of nature, which plainly and loudly speaks, *Should not a people seek unto their God?* but which the gospel of Christ gives us much better instructions in, and encouragements to, than any that nature furnishes us with; for it tells us what we must pray for, in whose name we must pray, and by whose assistance, and invites us to come boldly to the throne of grace, and to enter into the holiest by the blood of Jesus. This work we are to do, not in the morning only, but at other times, at all times. We read of preaching the word out of season, but we do not read of praying out of season, for that is never out of season: the throne of grace is always open, and humble supplicants are always welcome, and cannot come unseasonably.

But let us see how David here expresses his pious resolutions to abide by this duty.

1. *My voice shalt thou hear.* Two ways David may here be understood: either,

(1.) As promising himself a gracious acceptance with God, *Thou shalt*, that is, thou wilt, hear my voice, when in the morning I direct my prayer to thee; so it is the language of his faith, grounded upon God's promise, that his ear shall be always open to his people's cry. He had prayed, *v.* 1. *Give ear to my words, O Lord;* and, *v.* 2. *Hearken unto the voice of my cry;* and here he receives an answer to that prayer, *Thou wilt hear*, I doubt not but thou wilt; and though I have not presently a grant of the thing I prayed for, yet I am sure my prayer is heard, is accepted, and comes up for a memorial, as the prayer of Cornelius did; it is put upon the file, and shall not be forgotten. If we look inward, and can say by experience, that God has prepared our heart, we may look upright, may look forward, and say with confidence, that he will cause his ear to hear.

We may be sure of this, and we must pray in the assurance of it, in a full assurance of this faith, that wherever God finds a praying heart, he will be found a prayer-hearing God: though the voice of prayer be a low voice, a weak voice, yet, if it come from an upright heart, it is a voice that God will hear, that he will hear with pleasure, it is his delight, and that he will return a gracious answer to; he has heard thy prayers, he has seen thy tears. When therefore we stand praying, this ground we must stand upon, this principle we must stand to, nothing doubting, nothing wavering, that whatever we ask of God as a Father, in the name of Jesus Christ the Mediator, according to the will of God revealed in the Scripture, it shall be granted us either in kind or kindness; so the promise is, (John xvi. 23.) and the truth of it is sealed to by the concurring experience of the saints in all ages, ever since man began to call upon the name of the Lord, that Jacob's God never yet said to Jacob's seed, *Seek ye me in vain*, and he will not begin now. When we come to God by prayer, if we come aright we may be

confident of this, that notwithstanding the distance between heaven and earth, and our great unworthiness to have any notice taken of us, or any favour showed us, yet God does hear our voice, and will not turn away our prayer, or his mercy. Or,

(2.) It is rather to be taken, as David's promising God a constant attendance on him, in the way he has appointed. *My voice shalt thou hear*, that is, I will speak to thee: because thou hast inclined thy ear unto me many a time, therefore I have taken up a resolution to call upon thee at all times, even to the end of my time; not a day shall pass, but thou shalt hear from me. Not that the voice is the thing that God regards, as they seemed to think, who in prayer made their voice to be heard on high, (Isa. lviii. 4.) Hannah prayed and prevailed, when her voice was not heard; but it is the voice of the heart that is here meant: God said to Moses, *Wherefore criest thou unto me?* when we do not find that he said one word, Exod. xiv. 15. Praying is lifting up the soul to God, and pouring out the heart before him; yet, as far as the expressing of the devout affections of the heart by words may be of use to fix the thoughts, and to excite and quicken the desires, it is good to draw near to God, not only with a pure heart, but with an humble voice: so must we *render the calves of our lips.*

However, God understands the language of the heart, and that is the language in which we must speak to God. David prays here, *v.* 1. not only *give ear to my words*, but *consider my meditation;* and Ps. xix. 14. *Let the words of my mouth*, proceeding from *the meditation of my heart, be acceptable in thy sight.*

This therefore we have to do in every prayer, we must speak to God, we must write to him; we say we hear from a friend whom we receive a letter from; we must see to it that God hears from us daily.

1. He expects and requires it. Though he has no need of us or our services, nor can be benefited by them, yet he has obliged us to offer the sacrifice of prayer and praise to him continually.

(1.) Thus he will keep up his authority over us, and keep us continually in mind of our subjection to him, which we are apt to forget. He requires that by prayer we solemnly pay our homage to him, and give honour to his name, that by this act and deed of our own, thus frequently repeated, we may strengthen the obligations we lie under to observe his statutes, and keep his laws, and be more and more sensible of the weight of them. *He is thy Lord and worship thou him*, that by frequent humble adorations of his perfections, thou mayst make a constant humble compliance with his will the more easy to thee. By doing obeisance we are learning obedience.

(2.) Thus he will testify his love and compassion towards us. It would have been an abundant evidence of his concern for us, and his goodness to us, if he had only said, "Let me hear from you as often as there is occasion; call upon me in the time of trouble or want, and that is enough:" but to shew his complacency in us, as a father does his affection to his child when he is sending him abroad, he gives us this charge, "Let me hear from you every day, by every post, though you have no particular business;" which shows, that the prayer of the upright is his delight; it is music in his ears. Christ says to his dove, *Let me see thy countenance, let me hear thy voice, for sweet is thy voice, and thy countenance is comely*, Cant. ii. 14. And it is to the spouse, the church, that Christ speaks in the close of that song of songs, *O thou that dwellest in the gardens*, (in the original it is feminine,) *the companions hearken to thy voice, cause me to hear it.* What a shame is this to us, that God is more willing to be prayed to, and more ready to hear prayer, than we are to pray!

2. We have something to say to God every day. Many are not sensible of this, and it is their sin and misery: they live without God in the world; they think they can live without him, are not sensible of their dependence upon him, and their obligations to him, and, therefore, for their parts they have nothing to say to him; he never hears from them, no more than the father did from his prodigal son, when he was upon the ramble, from one week's end to another. They ask scornfully, *What can the Almighty do for them?* And then no marvel if they ask next, *What profit shall we have if we pray unto him?* And the result is, they say to the Almighty, *Depart from us*, and so shall their doom be. But I hope better things of you, my brethren, and that you are not of those who cast off fear, and restrain prayer before God. You are all ready to own that there is a great deal that the Almighty can do for you, and that there is profit in praying to him; and therefore resolve to draw nigh to God, that he may draw nigh to you.

We have something to say to God daily:

(1.) As to a friend we love, and have freedom with. Such a friend we cannot go by without calling on, and never want something to say to, though we have no particular business with him; to such a friend we unbosom ourselves, we profess our love and esteem, and with pleasure communicate our thoughts. Abraham is called the *friend of God*, and this honour have all the saints: *I have not called you servants*, (says Christ,) *but friends; his secret is with the righteous.* We are invited to acquaint ourselves with him, and to walk with him, as one friend walks with another; the fellowship of believers is said to be *with the Father, and with his Son Jesus Christ;* and have we nothing to say to him then?

Is it not errand enough to the throne of his grace, to admire his infinite perfections, which we can never fully comprehend, and yet never sufficiently contemplate, and take complacency in? to please ourselves in beholding the beauty of the Lord, and giving

im the glory due to his name? Have we not a great eal to say to him in acknowledgment of his con-escending grace and favour to us, in manifesting imself to us and not to the world? and in profes-on of our affection and submission to him? *Lord, ou knowest all things, thou knowest that I love thee.*

God has something to say to us as a friend every ay, by the written word, in which we must hear his ice, by his providences, and by our own consci-nces: and he hearkens and hears whether we have ny thing to say to him by way of reply, and we are ery unfriendly if we have not. When he says to s, *Seek ye my face*, should not our hearts answer s to one we love, *Thy face Lord will we seek?* When e says to us, "Return, ye backsliding children," ould not we readily reply, "Behold, we come unto ee, for thou art the Lord our God?" If he speak us by way of conviction and reproof, ought not e to return an answer by way of confession and sub-ission? If he speak to us by way of comfort, ought ot we to reply in praise? If you love God, you annot be to seek for something to say to him, some-ing for your hearts to pour out before him, which is grace has already put there.

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Do we not know that our happiness is bound up n his favour; it is life, the life of our souls; it is etter than life, than the life of our bodies: and ave we not business with God to seek his favour, entreat it with our whole hearts, to beg as for our ves that he would lift up the light of his counte-ance upon us, and to plead Christ's righteousness, that only through which we can hope to obtain od's loving-kindness?

Do we not know that we have offended God, that y sin we have made ourselves obnoxious to his rath and curse, and that we are daily contracting uilt? And have we not then business enough with im to confess our fault and folly, to ask for pardon n the blood of Christ, and in him who is our peace make our peace with God, and renew our cove-ants with him, in his own strength, to go and sin o more?

Do we not know that we have daily work to do for od, and our own souls, the work of the day that is be done in its day? And have we not then busi-ess with God, to beg of him to show us what he ould have us to do, to direct us in it, and strengthen s for it? To seek to him for assistance and accept-nce, that he will work in us both to will and to do at which is good, and then countenance and own his own work? Such business as this the servant has with his master.

Do we not know that we are continually in dan-ger? Our bodies are so, and their lives and comforts; we are continually surrounded with diseases and deaths, whose arrows fly at midnight, and at noon-day; and have we not then business with God, going out and coming in, lying down, and rising up, to put ourselves under the protection of his providence, to be the charge of his holy angels? Our souls much more are so, and their lives and comforts; it is those our adversary the devil, a strong and subtle adver-sary, wars against, and seeks to devour; and have we not then business with God to put ourselves under the protection of his grace, and clad ourselves with his armour, that we may be able to stand against the wiles and violences of Satan; so as we may neither be surprised into sin by a sudden temp-tation, nor overpowered by a strong one?

Do we not know that we are dying daily, that death is working in us, and hastening towards us, and that death fetches us to judgment, and judgment fixes us in our everlasting state? And have we not then something to say to God in preparation of what is before us? Shall we not say, Lord, make us to know our end? Lord, teach us to number our days? Have we not business with God, to judge ourselves that we may not be judged, and to see that our mat-ters be right and good?

Do we not know that we are members of that body whereof Christ is the head? and are we not con-cerned to approve ourselves living members? Have we not then business with God upon the public ac-count, to make intercession for his church? Have we nothing to say for Zion? nothing in behalf of Jeru-salem's ruined walls? nothing for the peace and welfare of the land of our nativity? Are we not of the family, or but babes in it, that we concern not ourselves in the concerns of it?

Have we no relations, no friends, who are dear to us, whose joys and griefs we share in? and have we nothing to say to God for them? no complaints to make, no requests to make known? Are none of them sick or in distress? none of them tempted or disconsolate? And have we not errands, at the throne of grace, to beg relief and succour for them?

Now lay all this together, and then consider whe-ther you have not something to say to God every day; and particularly in days of trouble, when it is meet to be said unto God, "I have borne chastise-ment;" and when, if you have any sense of things, you will say unto God, "Do not condemn me."

3. If you have all this to say to God, What should hinder you from saying it? from saying it every day? Why should not he hear your voice, when you have so many errands to him?

(1.) Let not distance hinder you from saying it. You have occasion to speak with a friend, but he is a

confident of this, that notwithstanding the distance between heaven and earth, and our great unworthiness to have any notice taken of us, or any favour showed us, yet God does hear our voice, and will not turn away our prayer, or his mercy. Or,

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Do we not know that our happiness is bound up in his favour; it is life, the life of our souls; it is better than life, than the life of our bodies: and have we not business with God to seek his favour, to entreat it with our whole hearts, to beg as for our lives that he would lift up the light of his countenance upon us, and to plead Christ's righteousness, as that only through which we can hope to obtain God's loving-kindness?

Do we not know that we have offended God, that by sin we have made ourselves obnoxious to his wrath and curse, and that we are daily contracting guilt? And have we not then business enough with him to confess our fault and folly, to ask for pardon in the blood of Christ, and in him who is our peace to make our peace with God, and renew our covenants with him, in his own strength, to go and sin no more?

Do we not know that we have daily work to do for God, and our own souls, the work of the day that is to be done in its day? And have we not then business with God, to beg of him to show us what he would have us to do, to direct us in it, and strengthen us for it? To seek to him for assistance and acceptance, that he will work in us both to will and to do that which is good, and then countenance and own his own work? Such business as this the servant has with his master.

Do we not know that we are continually in danger? Our bodies are so, and their lives and comforts; we are continually surrounded with diseases and deaths, whose arrows fly at midnight, and at noonday; and have we not then business with God, going out and coming in, lying down, and rising up, to put ourselves under the protection of his providence, to be the charge of his holy angels? Our souls much more are so, and their lives and comforts; it is those our adversary the devil, a strong and subtle adversary, wars against, and seeks to devour; and have we not then business with God to put ourselves under the protection of his grace, and clad ourselves with his armour, that we may be able to stand against the wiles and violences of Satan; so as we may neither be surprised into sin by a sudden temptation, nor overpowered by a strong one?

Do we not know that we are dying daily, that death is working in us, and hastening towards us, and that death fetches us to judgment, and judgment fixes us in our everlasting state? And have we not then something to say to God in preparation of what is before us? Shall we not say, Lord, make us to know our end? Lord, teach us to number our days? Have we not business with God, to judge ourselves that we may not be judged, and to see that our matters be right and good?

Do we not know that we are members of that body whereof Christ is the head? and are we not concerned to approve ourselves living members? Have we not then business with God upon the public account, to make intercession for his church? Have we nothing to say for Zion? nothing in behalf of Jerusalem's ruined walls? nothing for the peace and welfare of the land of our nativity? Are we not of the family, or but babes in it, that we concern not ourselves in the concerns of it?

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Now lay all this together, and then consider whether you have not something to say to God every day; and particularly in days of trouble, when it is meet to be said unto God, "I have borne chastisement;" and when, if you have any sense of things, you will say unto God, "Do not condemn me."

3. If you have all this to say to God, What should hinder you from saying it? from saying it every day? Why should not he hear your voice, when you have so many errands to him?

(1.) Let not distance hinder you from saying it. You have occasion to speak with a friend, but he is a

great way off, you cannot reach him, you know not where to find him, nor how to get a letter to him, and therefore your business with him is undone: but this needs not keep you from speaking to God; for though it is true, God is in heaven, and we are upon earth, yet he is nigh to his praying people in all that they call upon him for; he hears their voice wherever they are. *Out of the depths I have cried unto thee*, says David, Ps. cxxx. 1. *From the ends of the earth I will cry unto thee*, Ps. lxi. 2. Nay, *Jonah* says, *Out of the belly of hell cried I, and thou heardest my voice. Undique ad cœlos tantundem est viæ—In all places we may find a way open heaven-ward:* thanks be to him who by his own blood has consecrated for us a new and living way into the holiest, and settled a correspondence between heaven and earth.

(2.) Let not fear hinder you from saying what you have to say to God. You have business with a great man it may be; but he is so far above you, or so stern and severe toward all his inferiors, that you are afraid to speak to him, and you have none to introduce you, or to speak a good word for you, and therefore you choose rather to drop your cause; but there is no occasion for your being thus discouraged in speaking to God; you may come boldly to the throne of his grace; you have there a παρρησια, *a liberty of speech*, leave to pour out your whole souls. And such are his compassions to humble supplicants, that even his terror need not make them afraid. It is against the mind of God that you should frighten yourselves, he would have you encourage yourselves, for *you have not received the spirit of bondage again to fear, but the spirit of adoption*, by which you are brought into this among other the glorious liberties of the children of God. Nor is this all, we have one to introduce us, and to speak for us, an advocate with the Father. Did ever children need an advocate with a father? But that by those two immutable things, in which it is impossible for God to lie, we might have strong consolation, we have not only the relation of the Father to depend upon, but the interest and intercession of an Advocate; a *High Priest over the house of God*, in whose name we have access with confidence.

(3.) Let not his knowing what your business is, and what you have to say to him, hinder you; you have business with such a friend, but you think you need not put yourselves to any trouble about it, for he is already apprized of it; he knows what you want, and what you desire, and therefore it is no matter for speaking to him: it is true, all your desire is before God, he knows your wants and burthens, but he will know them from you; he has promised you relief, but his promise must be put in suit, and he will for this be inquired of by the house of Israel to do it for them, Ezek. xxxvi. 37. Though we cannot by our prayers give him any information, yet we must by our prayers give him honour. It is true, nothing we can say can have any influence upon him, or move him to show us mercy, but it may have an influence upon ourselves, and help to put us into a frame fit to receive mercy. It is a very easy and reasonable condition of his favours, *Ask, and it shall be given you.* It was to teach us the necessity of praying, in order to our receiving favour, that Christ put that strange question to the blind men, *What would ye that I should do unto you?* He knew what they would have, but those that touch the top of the golden sceptre must be ready to tell, *what is their petition*, and *what is their request.*

(4.) Let not any other business hinder our saying what we have to say to God. We have business with a friend perhaps, but we cannot do it because we have not leisure; we have something else to do, which we think more needful; but we cannot say so concerning the business we have to do with God, for that is without doubt the one thing needful, to which every thing else must be made to give way. It is not at all necessary to our happiness that we be great in the world, or raise estates to such a pitch; but it is absolutely necessary that we make our peace with God, that we obtain his favour, and keep ourselves in his love. Therefore no business for the world will serve to excuse our attendance upon God; but, on the contrary, the more important our worldly business, the more need we have to apply ourselves to God by prayer for his blessing upon it, and so to take him along with us in it. The closer we keep to prayer, and to God in prayer, the more will all our affairs prosper.

Shall I prevail with you now to let God frequently hear from you? Let him hear your voice, though it be but the voice of your breathing, (Lam. iii. 56.) that is a sign of life; though it be the voice of your groanings, and those so weak that they cannot be uttered, Rom. viii. 26. Speak to him, though it be in a broken language, as Hezekiah did; *Like a crane or a swallow so I did chatter*, Isaiah xxxviii. 14. Speak often to him; he is always within hearing. Hear him speaking to you, and have an eye to that in every thing you say to him; as when you write an answer to a letter of business you lay it before you. God's word must be the guide of your desires, and the ground of your expectations in prayer; nor can you expect that he should give a gracious ear to what you say to him, if you turn a deaf ear to what he says to you.

You see that you have frequent occasion to speak with God, and therefore are concerned to grow in your acquaintance with him, to take heed of doing any thing to displease him, and to strengthen your interest in the Lord Jesus, through whom alone it is that you have access with boldness to him. Keep your voice in tune for prayer, and let all your language be a pure language, that you may be fit to

call on the name of the Lord. And in every prayer remember you are speaking to God, and make it to appear you have an awe of him upon your spirits: let us not be rash with our mouth, nor hasty to utter any thing before God, but let every word be well weighed, because *God is in heaven, and we upon earth*, Eccl. v. 2. And if he had not invited and encouraged us to do it, it had been unpardonable presumption for such sinful worms as we are to speak to the Lord of glory, Gen. xviii. 27. And we are concerned to speak from the heart, heartily, for it is for our lives, and for the lives of our souls, that we are speaking to him.

2. We must direct our prayer unto God. He must not only hear our voice, but we must with deliberation and design address ourselves to him. In the original it is no more but, *I will direct unto thee;* it might be supplied, *I will direct* my soul *unto thee*, agreeing with Ps. xxv. 1. *Unto thee, O Lord, do I lift up my soul.* Or, *I will direct my* affections *to thee;* having set my love upon thee, I will let out my love to thee. Our translation supplies it very well, *I will direct my prayer unto thee.* That is,

(1.) When I pray to thee I will direct my prayers; and then it denotes a fixedness of thought, and a close application of mind, to the duty of prayer. We must go about it solemnly, as those who have something of moment much at heart, and much in view therein, and therefore dare not trifle in it. When we go to pray we must not give the sacrifice of fools, who think not either what is to be done, or what is to be gained, but speak the words of the wise, who aim at some good end in what they say, and suit it to that end; we must have in our eye God's glory, and our own true happiness; and so well ordered is the covenant of grace, that God has been pleased therein to twist interests with us, so that in seeking his glory we really and effectually seek our own true interests. This is directing the prayer, as he that shoots an arrow at a mark directs it, and with a fixed eye and steady hand takes aim right. This is engaging the heart to approach to God, and in order to that disengaging it from every thing else. He who takes aim with one eye shuts the other; if we would direct a prayer to God, we must look off all other things, must gather in our wandering thoughts, must summon them all to draw near and give their attendance, for here is work to be done that needs them all, and is well worthy of them all; thus we must be able to say with the psalmist, O God, *my heart is fixed, my heart is fixed.*

(2.) When I direct my prayer, I will *direct it to thee.* And so it speaks,

[1.] The sincerity of our habitual intention in prayer. We must not direct our prayer to men, that we may gain praise and applause with them, as the Pharisees did, who proclaimed their devotions as they did their alms, that they might gain a reputation, which they knew how to make a hand of: *Verily they have their reward*, men commend them, but God abhors their pride and hypocrisy. We must not let our prayers run at large, as they did who said, *Who will show us any good?* nor direct them to the world, courting its smiles, and pursuing its wealth, as those who are therefore said not to *cry unto God with their hearts*, because they *assembled themselves for corn and wine*, Hos. vii. 14. Let not self, carnal self, be the spring and centre of your prayers, but God; let the eye of the soul be fixed upon him as your highest end in all your applications to him; let this be the habitual disposition of your souls, to be to your God for a name and a praise; and let this be your design in all your desires, that God may be glorified, and by this let them all be directed, determined, sanctified, and, when need is, overruled. Our Saviour has plainly taught us this, in the first petition of the Lord's prayer; which is, *Hallowed be thy name:* in that we fix our end, and other things are desired in order to that; in that the prayer is directed to the glory of God, in all that whereby he has made himself known, the glory of his holiness; and it is with an eye to the sanctifying of his name, that we desire his kingdom may come, and his will be done, and that we may be fed, and kept, and pardoned. An habitual aim at God's glory is that sincerity which is our gospel perfection, that single eye, which where it is, the whole body, the whole soul, is full of light. Thus the prayer is directed to God.

[2.] It speaks the steadiness of our actual regard to God in prayer. We must direct our prayer to God, that is, we must continually think of him, as one with whom we have to do in prayer. We must direct our prayer, as we direct our speech, to the person we have business with. The Bible is a letter God has sent to us, prayer is a letter we send to him; now you know it is essential to a letter that it be directed, and material that it be directed right; if it be not, it is in danger of miscarrying, which may be of ill consequence. You pray daily, and therein send letters to God; you know not what you lose if your letters miscarry: will you therefore take instructions how to direct to him?

Give him his titles, as you do when you direct to a person of honour; address yourselves to him as the great Jehovah, God *over all, blessed for evermore;* the *King of kings*, and *Lord of lords;* as *the Lord God, gracious and merciful;* let your hearts and mouths be filled with holy adorings and admirings of him, and fasten upon those titles of his, which are proper to strike a holy awe of him upon your minds, that you may worship him with reverence and godly fear. Direct your prayer to him as the God of glory, with whom is terrible Majesty, and whose greatness is unsearchable, that you may not dare to trifle with him, or to mock him in what you say to him.

Take notice of your relation to him, as his children, and let not that be overlooked and lost in your

awful adorations of his glories. I have been told of a good man, among whose experiences, which he kept a record of, after his death, this among other things was found; that such a time at secret prayer, his heart at the beginning of the duty was much enlarged, in giving to God those titles which are awful and tremendous, in calling him the *Great*, the *Mighty*, and the *Terrible* God; but going on thus he checked himself with this thought, "And why not my Father?" Christ has both by his precept and by his pattern taught us to address ourselves to God as *our Father;* and the Spirit of adoption teaches us to cry *Abba, Father*. A son, though a prodigal, when he returns and repents, may go to his father, and say unto him, *Father, I have sinned;* and though no more worthy to be called a son, yet humbly bold may call him "Father." When Ephraim bemoans himself *as a bullock unaccustomed to the yoke*, God bemoans him as a *dear son*, as a *pleasant child*, (Jer. xxxi. 18, 20.) and if God is not ashamed, let us not be afraid to own the relation.

Direct your prayer to him in heaven; this our Saviour has taught us in the preface to the Lord's Prayer, *Our Father which art in heaven*. Not that he is confined to the heavens, or as if the heaven, or the heaven of heavens, could contain him; but there he is said to have prepared his throne, not only his throne of government, by which his kingdom ruleth over all, but his throne of grace, to which we must by faith draw near. We must eye him as God in heaven, in opposition to the gods of the heathens, which dwelt in temples made with hands. Heaven is a high place, and we must address ourselves to him as a God infinitely above us; it is the fountain of light, and to him we must address ourselves as the Father of lights; it is a place of prospect, and we must see his eye upon us, from thence beholding all the children of men; it is a place of purity, and we must in prayer eye him as a holy God, and give thanks at the remembrance of his holiness; it is the firmament of his power, and we must depend upon him as one to whom power belongs. When our Lord Jesus prayed, he lifted up his eyes to heaven, to direct us whence to expect the blessings we need.

Direct this letter to be left with the Lord Jesus, the only Mediator between God and man; it will certainly miscarry if it be not put into his hand, who is that other angel who puts much incense to the prayers of saints, and so perfumed presents them to the Father, Rev. viii. 3. What we ask of the Father must be in his name; what we expect from the Father must be by his hand; for he is the High Priest of our profession, who is ordained for men, to offer their gifts, Heb. v. 1. Direct the letter to be left with him, and he will deliver it with care and speed, and will make our service acceptable. Mr. George Herbert, in his Poem called "The Bag," having pathetically described the wound in Christ's side as he was hanging on the cross, makes him speak thus to all believers as he was going to heaven:

If you have any thing to send or write,
I have no bag, but here is room,
Unto my Father's hands and sight,
Believe me, it shall safely come;
That I shall mind what you impart,
Look, you may put it very near my heart.
Or if hereafter any of my friends
Will use me in this kind, the door
Shall still be open, what he sends
I will present, and something more,
Not to his hurt; sighs will convey
Any thing to me; hark, despair, away.

3. We must look up. That is,

(1.) We must look up in our prayers, as those who speak to one above us, infinitely above us, the *High and Holy One that inhabiteth eternity;* as those who expect every good and perfect gift to come from above, from the Father of lights; as those who desire in prayer to enter into the holiest, and to draw near with a true heart. With an eye of faith we must look above the world and every thing in it, must look beyond the things of time. What is this world, and all things here below, to one that knows how to put a due estimate upon spiritual blessings in heavenly things by Christ Jesus? The spirit of a man at death goes upward, (Eccl. iii. 21.) for it returns to God who gave it; and therefore, as mindful of its original, it must in every prayer look upward toward its God, toward its home, as having set its affections on things above, wherein it has laid up its treasure. Let us, therefore, in prayer lift up our hearts with our hands unto God in the heavens. It was anciently usual in some churches for the minister to stir up the people to pray with this word, *Sursum corda,—Up with your hearts; unto thee, O Lord, do we lift up our souls.*

(2.) We must look up after our prayers,

[1.] With an eye of satisfaction and pleasure; looking up is a sign of cheerfulness, as a down-look is a melancholy one. We must look up as those who, having by prayer referred ourselves to God, are easy and well pleased, and with an entire confidence in his wisdom and goodness patiently expect the issue. Hannah, when she had prayed, looked up, looked pleasant; she went her way, and did eat, and her countenance was no more sad, 1 Sam. i. 18. Prayer is hearts-ease to a good Christian; and when we have prayed we should look up, as those who through grace have found it so.

[2.] With an eye of observation, what returns God makes to our prayers. We must look up, as one who has shot an arrow looks after it to see how near it comes to the mark; we must look within us,

and observe what the frame of our spirits is after we have been at prayer, how well satisfied they are in the will of God, and how well disposed to accommodate themselves to it; we must look about us, and observe how Providence works concerning us, that if our prayers be answered, we may return to give thanks; if not, that we may remove what hinders, and may continue waiting. Thus we must set ourselves upon our watch-tower, to see what God will say unto us, and must be ready to hear it, (Ps. lxxxv. 8.) expecting that God will give us an answer of peace, and resolving that we will return no more to folly. Thus must we keep up our communion with God; hoping that whenever we lift up our hearts unto him, he will lift up the light of his countenance upon us. Sometimes the answer is quick, *While they are yet speaking, I will hear;* quicker than the return of any of your posts; but if it be not, when we have prayed we must wait.

Let us learn thus to direct our prayers, and thus to look up; to be inward with God in every duty, to make heart-work of it, or we make nothing of it. Let us not worship in the outward court, when we are commanded and encouraged to enter within the vail.

II. The particular time fixed in the text for this good work is the morning; and the Psalmist seems to lay an emphasis upon this, in the morning, and again, in the morning: not then only, but then to begin with; let that be one of the hours of prayer. Under the law we find that every morning there was a lamb offered in sacrifice, (Exod. xxix. 39.) and every morning the priests burned incense, (Exod. xxx. 7.) and the singers stood every morning to thank the Lord, 1 Chron. xxiii. 30. And so it was appointed in Ezekiel's temple, Ezek. xlvi. 13—15. By which an intimation was plainly given, that the spiritual sacrifices should be offered by the spiritual priests every morning, as duly as the morning comes. Every Christian should pray in secret, and every master of a family with his family morning by morning; and there is good reason for it.

1. The morning is the first part of the day, and it is fit that he that is first should have the first, and be first served. The heathen could say, *A Jove principium—Let your beginning be with Jupiter.* Whatever you do, begin with God. The world had its beginning from him, we had ours, and therefore whatever we begin, it concerns us to take him along with us in it. The days of our life, as soon as ever the sun of reason rises in the soul, should be devoted to God, and employed in his service; *From the womb of the morning let* Christ have *the dew of thy youth,* Ps. cx. 3. The first-fruits were always to be the Lord's, and the firstlings of the flock. By morning and evening prayer we give glory to him who is the Alpha and the Omega, the first and the last; with him we must begin and end the day, begin and end the night, who is the beginning and the end, the first cause, and the last end.

Wisdom has said, *Those that seek me early shall find me;* early in their lives, early in the day; for hereby we give to God that which he ought to have, the preference above other things. Hereby we show that we are in care to please him, and to approve ourselves to him, and that we seek him diligently. What we do earnestly we are said in Scripture to do early, Ps. ci. 8. Industrious men rise betimes. David expresses the strength and warmth of his devotion, when he says, *O God, thou art my God, early will I seek thee,* Ps. lxiii. 1.

2. In the morning we are fresh and lively, and in the best frame; when our spirits are revived with the rest and sleep of the night, and we live a kind of new life; and the fatigues of the day before are forgotten. The God of Israel neither slumbers nor sleeps, yet, when he exerts himself more than ordinary on his people's behalf, he is said to *awake as one out of sleep,* Ps. lxxviii. 65. If ever we be good for any thing, it is in the morning; it is therefore become a proverb, *Aurora musis amica—The morning is a friend to the muses;* and if the morning be a friend to the muses, I am sure it is no less so to the graces. As he that is the first should have the first, so he that is the best should have the best; and when we are fittest for business, we should apply ourselves to that which is the most needful business.

Worshipping God is work that requires the best powers of the soul, when they are at the best; and it well deserves them; how can they be better bestowed, or so as to turn to a better account? Let *all that is within me bless his holy name,* says David, and all little enough. If there be any gift in us by which God may be honoured, the morning is the time to stir it up, (2 Tim. i. 6.) when our spirits are refreshed, and have gained new vigour; then *Awake, my glory, awake psaltery and harp, for I myself will awake early,* Ps. lvii. 8. Then let us stir up ourselves to take hold on God.

3. In the morning we are most free from company and business, and ordinarily have the best opportunity for solitude and retirement; unless we be of those sluggards who lie in bed, with *yet a little sleep, a little slumber,* till the work of their calling calls them up with, *How long wilt thou sleep, O sluggard?* It is the wisdom of those who have much to do in the world, that they have scarce a minute to themselves of all day, to take time in the morning, before business crowds in upon them, for the business of their religion; that they may be entire for it, and therefore the more intent upon it.

As we are concerned to worship God, when we are least burthened with deadness and dulness within, so also when we are least exposed to distraction and diversion from without; the apostle intimates how much it should be our care to attend upon the

Lord without distraction, 1 Cor. vii. 35. And therefore that one day in seven, (and it is the first day too, the morning of the week,) which is appointed for holy work, is appointed to be a day of rest from other work. Abraham leaves all at the bottom of the hill, when he goes up into the mount to worship God. In the morning, therefore, let us converse with God, and apply ourselves to the concerns of the other life, before we are entangled in the affairs of this life. Our Lord Jesus has set us an example of this, who, because his day was wholly filled up with public business for God and the souls of men, rose up in the morning a great while before day, and before company came in, and went out into a solitary place, and there prayed, Matt. i. 35.

4. In the morning we have received fresh mercies from God, which we are concerned to acknowledge with thankfulness to his praise. He is continually doing us good, and loading us with his benefits. Every day we have reason to bless him, for every day he is blessing us; in the morning particularly: and therefore, as he is giving out to us the fruits of his favour, which are said to be *new every morning*, (Lam. iii. 23.) because though the same we had the morning before, they are still forfeited, and still needed, and upon that account may be called still new; so we should be still returning the expressions of our gratitude to him, and of other pious and devout affections, which, like the fire on the altar, must be new every morning, Lev. vi. 12.

Have we had a good night? and have we not an errand to the throne of grace to return thanks for it? How many mercies concurred to make it a good night! distinguishing mercies, granted to us, but denied to others! Many have not where to lay their heads, our Master himself had not; *The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head*; but we have houses to dwell in, quiet and peaceable habitations, perhaps stately ones; we have beds to lie in, warm and easy ones, perhaps beds of ivory, fine ones, such as they stretched themselves upon who were at ease in Zion; and are not put to wander in deserts and mountains, in dens and caves of the earth, as some of the best of God's saints have been forced to do, of whom the world was not worthy. Many have beds to lie on, yet dare not, or cannot, lie down in them, being kept up either by the sickness of their friends, or the fear of their enemies. But we have laid us down, and there has been none to make us afraid; no alarms of the sword, either of war or persecution. Many lay them down and cannot sleep, but are full of tossings to and fro until the dawning of the day, through pain of body, or anguish of mind. Wearisome nights are appointed to them, and their eyes are held waking; but we have laid us down and slept without any disturbance, and our sleep was sweet and refreshing, the pleasant parenthesis of our cares and toils. It is God who has given us sleep, has given it us as he gives it to his beloved. Many lay them down and sleep, and never rise again, they sleep the sleep of death, and their beds are their graves; but we have slept and waked again, have rested, and are refreshed; we shake ourselves, and it is with us as at other times, because the Lord has sustained us; and if he had not upheld us, we had sunk with our own weight when we fell asleep, Ps. iii. 5.

Have we a pleasant morning? Is the light sweet to us, the light of the sun, the light of the eyes, do these rejoice the heart? and ought we not to own our obligations to him who opens our eyes, and opens the eye-lids of the morning upon us? Have we clothes to put on in the morning, garments that are warm upon us, (Job xxxvii. 17.) change of raiment, not for necessity only, but for ornament? We have them from God; it is his wool and his flax that is given to cover our nakedness, and the morning when we dress ourselves is the proper time of returning him thanks for it; yet, I doubt, we do it not so constantly as we do for our food when we sit down to our tables, though we have as much reason to do it. Are we in health and at ease? Have we been long so? We ought to be thankful for a constant series of mercies, as for particular instances of it, especially considering how many are sick and in pain, and how much we have deserved to be so.

Perhaps we have experienced some special mercy to ourselves or our families, in preservation from fire or thieves, from dangers we have been aware of, and many more unseen; weeping perhaps endured for a night, and joy came in the morning; and that calls aloud upon us to own the goodness of God. The destroying angel perhaps has been abroad, and the arrow that flies at midnight, and wastes in darkness, has been shot in at others' windows, but our houses have been passed over. Thanks be to God for the blood of the covenant, sprinkled upon our door-posts; and for the ministration of the good angels about us, to which we owe it that we have been preserved from the malice of the evil angels against us, those rulers of the darkness of this world, who, perhaps, creep forth like the beasts of prey, when he makes darkness and it is dark. All the glory be to the God of the angels.

5. In the morning we have fresh matter ministered to us for the adoration of the greatness and glory of God. We ought to take notice, not only of the gifts of God's bounty to us, which we have the comfort and benefit of, they are little narrow souls that confine their regards to them; but we ought to observe the more general instances of his wisdom and power in the kingdom of providence, which redound to his honour, and the common good of the universe. The 19th Psalm seems to have been a morning meditation, in which we are directed to observe how *the*

heavens declare the glory of God, and the firmament showeth his handy work; and to own not only the advantage we receive from their light and influence, but the honour they do to him who stretched out the heavens like a curtain, fixed their pillars, and established their ordinances, according to which they continue to this day, for they are all his servants. *Day unto day utters this speech, and night unto night showeth this knowledge,* even the eternal power and godhead of the great Creator of the world, and its great Ruler. The regular and constant succession and revolution of light and darkness, according to the original contract made between them, that they should reign alternately, may serve to confirm our faith in that part of divine revelation, which gives us the history of the creation, and the promise of God to Noah and his sons, Gen. viii. 22. His *covenant with the day and with the night,* Jer. xxxiii. 20.

Look up in the morning, and see how exactly the day-spring knows its place, knows its time, and keeps them: how the morning light takes hold of the ends of the earth, and of the air which is turned to it as clay to the seal, instantly receiving the impressions of it, Job xxxviii. 12—14. I was pleased with an expression of a worthy, good minister, I heard lately in his thanksgivings to God for the mercies of the morning: "How many thousand miles" (said he) "has the sun travelled this last night to bring the light of the morning to us poor sinful wretches, that justly might have been buried in the darkness of the night!" Look up and see the sun as a bridegroom richly dressed, and greatly pleased, coming out of his chamber, and rejoicing as a strong man to run a race: observe how bright his beams are, how sweet his smiles, how strong his influences: and, if there be no speech or language where their voice is not heard, the voice of these natural preachers, proclaiming the glory of God, it is pity there should be any speech or language where the voice of his worshippers should not be heard, echoing to the voice of those preachers, and ascribing glory to him who thus makes the morning and evening to rejoice. But whatever others do, let him hear our voice to this purpose in the morning, and in the morning let us direct our praises unto him.

6. In the morning we have, or should have, had fresh thoughts of God, and sweet meditations on his name, and those we ought to offer up to him in prayer. Have we been, according to David's example, *remembering God upon our beds,* and *meditating upon him in the night-watches?* When we awake, can we say as he did, *We are still with God?* If so, we have a good errand to the throne of grace by the words of our mouths, to offer up to God the meditations of our hearts, and it will be to him a sacrifice of a sweet smelling savour. If the heart has been inditing a good matter, let the tongue be as the pen of a ready writer, to pour it out before God, Ps. xlv. 1.

We have the word of God to converse with, and we ought to read a portion of it every morning: by it God speaks to us, and in it we ought to meditate day and night, which if we do, that will send us to the throne of grace, and furnish us with many a good errand there. If God in the morning by his grace direct his word to us, so as to make it reach our hearts, that will engage us to direct our prayer to him.

7. In the morning, it is to be feared, we find cause to reflect upon many vain and sinful thoughts that have been in our minds in the night season; and upon that account it is necessary that we address ourselves to God by prayer in the morning, for the pardon of them. The Lord's prayer seems to be calculated primarily in the letter of it for the morning; for we are taught to pray *for our daily bread this day:* and yet we are then to pray, *Father forgive us our trespasses;* for as in the hurry of the day we contract guilt by our irregular words and actions, so we do in the solitude of the night, by our corrupt imaginations, and the wanderings of an unsanctified ungoverned fancy. It is certain, *The thought of foolishness is sin,* Prov. xxiv. 9. Foolish thoughts are sinful thoughts; the first-born of the old man, the first beginnings of all sin; and how many of these vain thoughts lodge within us wherever we lodge? Their name is Legion, for they are many; who can understand these errors! They are more than the hairs of our head. We read of those who work evil upon their beds, because there they devise it; and when the morning is light they practise it, Mic. ii. 1. How often in the night season is the mind disquieted and distracted with distrustful careful thoughts; polluted with unchaste and wanton thoughts; intoxicated with proud aspiring thoughts; soured and leavened with malicious revengeful thoughts; or, at the best, diverted from devout and pious thoughts by a thousand impertinences: out of the heart proceed evil thoughts, which lie down with us, and rise up with us, for out of that corrupt fountain, which, wherever we go, we carry about with us, these streams naturally flow. Yea, and in the multitude of dreams, as well as in many words, there are also divers vanities, Eccl. v. 2.

And dare we go abroad till we have renewed our repentance, which we are every night as well as every day thus making work for? Are we not concerned to confess to him who knows our hearts, their wanderings from him, to complain of them to him as revolting and rebellious hearts, and bent to backslide; to make our peace with the blood of Christ, and to pray, that the thought of our heart may be forgiven us? We cannot with safety go into the business of the day under the guilt of any sin unrepented of, or unpardoned.

8. In the morning we are addressing ourselves to the work of the day, and therefore are concerned by prayer to seek unto God for his presence and blessing. We come, and are encouraged to come boldly, to the throne of grace, not only for mercy to pardon what has been amiss, but for grace to help in every time of need: and what time is it that is not a time of need with us? And, therefore, what morning should pass without morning prayer? We read of that which the duty of every day requires, (Ezra iii. 4.) and in reference to that we must go to God every morning to pray for the gracious disposal of his providence concerning us, and the gracious operations of his Spirit upon us.

We have families to look after, it may be, and to provide for, and are in care to do well for them; let us then every morning by prayer commit them to God, put them under the conduct and government of his grace, and then we effectually put them under the care and protection of his providence. Holy Job rose up early in the morning to offer burnt-offerings for his children, and we should do so to offer up prayers and supplications for them, according to the number of them all, Job i. 5. Thus we cause the blessing to rest on our houses.

We are going about the business of our callings perhaps, let us look up to God in the first place, for wisdom and grace to manage them well, in the fear of God, and to abide with him in them; and then we may in faith beg of him to prosper and succeed us in them, to strengthen us for the services of them, to support us under the fatigues of them, to direct the designs of them, and to give us comfort in the gains of them. We have journeys to go, it may be; let us look up to God for his presence with us, and go no whither, where we cannot in faith beg of God to go with us.

We have a prospect, perhaps, of opportunities of doing or getting good, let us look up to God for a heart to every price in our hands, for skill, and will, and courage to improve it, that it may not be a price in the hand of a fool. Every day has its temptations too; some perhaps we foresee, but there may be many more that we think not of, and are therefore concerned to be earnest with God, that we may not be led into any temptation, but guarded against every one; that whatever company we come into, we may have wisdom to do good and no hurt to them, and to get good and no hurt by them.

We know not what a day may bring forth; little think in the morning what tidings we may hear, and what events may befall us before night; and should therefore beg of God grace to carry us through the duties and difficulties which we do not foresee, as well as those which we do; that, in order to our standing complete in all the will of God, as the day is, so the strength may be. We shall find, that sufficient unto the day is the evil thereof, and that, therefore, as it is folly to take thought for to-morrow's event, so it is wisdom to take thought for to-day's duty, that sufficient unto this day, and the duty of it, may be the supplies of the divine grace, thoroughly to furnish us for every good word and work, and thoroughly to fortify us against every evil word and work; that we may not think, or speak, or do any thing in all the day, which we may have cause upon any account to wish unthought, unspoke, and undone at night.

The Application.

1. Let this word put us in mind of our omissions; for omissions are sins, and must come into judgment. How often has our morning worship been either neglected or negligently performed! The work has been either not done at all, or done deceitfully; either no sacrifice at all brought, or it has been the torn, and the lame, and the sick; either no prayer, or the prayer not directed aright, nor lifted up. We have had the morning's mercies, God has not been wanting in the compassion and care of a Father for us, yet we have not done the morning's service, but have been shamefully wanting in the duty of children to him.

Let us be truly humbled before God this morning for our sin and folly herein, that we have so often robbed God of the honour, and ourselves of the benefit, of our morning worship. God has come into our closets, seeking this fruit, but has found none, or next to none; has hearkened and heard, but either we spake not to him at all, or spake not right. Some trifling thing or other has served for an excuse to put it by once, and when once the good usage has been broken in upon, conscience has been wounded, and its bonds weakened, and we have grown more and more cool to it, and perhaps by degrees it has been quite left off.

2. I beseech you, suffer a word of exhortation concerning this. I know what an influence it would have upon the prosperity of your souls, to be constant and sincere in your secret worship, and therefore, give me leave to press it upon you with all earnestness; let God hear from you every morning, every morning let your prayer be directed to him, and look up.

(1.) Make conscience of your secret worship; keep it up, not only because it has been a custom you have received by tradition from your fathers, but because it is a duty, concerning which you have received commandments from the Lord. Keep up stated times for it, and be true to them. Let those who have hitherto lived in the total neglect, or in the frequent omission, of secret prayer, be persuaded henceforward to look upon it as the most needful part of their daily business, and the most delightful part of their daily comfort, and do it accordingly

with a constant care, and, yet, with a constant pleasure.

No persons who have the use of their reason, can pretend to an exemption from this duty; what is said to some is said to all, "Pray, pray, continue in prayer, and watch in the same." Rich people are not so much bound to labour with their hands as the poor, poor people are not so much bound to give alms as the rich, but both are equally bound to pray. The rich are not above the necessity of the duty, nor the poor below acceptance with God in it. It is not too soon for the youngest to begin to pray; and those whom the multitude of years has taught wisdom, yet at their end will be fools, if they think they have no further occasion for prayer.

Let none plead they cannot pray; for if you are ready to perish with hunger, you could beg and pray for food; and if you see yourselves undone by reason of sin, can you not beg and pray for mercy and grace? Art thou a Christian? Never for shame say, thou canst not pray, for that is as absurd as for a soldier to say, he knows not how to handle a sword, or a carpenter an axe. What are you called for into the fellowship of Christ, but that by him you may have fellowship with God? You cannot pray so well as others, pray as well as you can, and God will accept of you.

Let none plead that they have not time in a morning for prayer. I dare say, you can find time for other things that are less needful. You had better take time from sleep, than want time for prayer. And how can you spend time better, and more to your satisfaction and advantage? All the business of the day will prosper the better, for your beginning it thus with God.

Let none plead that they have not a convenient place to be private in for this work: Isaac retired into the field to pray; and the Psalmist could be alone with God in a corner of the house top. If you cannot perform it with so much secrecy as you would, yet perform it; it is doing it with ostentation that is the fault, not doing it under observation, when it cannot be avoided. I remember, when I was a young man coming up hither to London in the stage coach, in King James's time, there happened to be a gentleman in the company, who then was not afraid to own himself a Jesuit. Many rencounters he and I had upon the road, and this was one: He was praising the custom in popish countries of keeping the church doors always open, for people to go into at any time to say their prayers. I told him it looked too much like the practice of the Pharisees, that prayed in the synagogues; and did not agree with Christ's command, *Thou, when thou prayest* thyself, *enter* not into the church with the doors open, but *into thy closet and shut thy doors.* When he was pressed with that argument, he replied with some vehemence, "I believe you Protestants say your prayers no where; for" (said he) "I have travelled a great deal in the coach in company with protestants, have often lain in inns in the same room with them, and have carefully watched them, and could never perceive that any of them said his prayers night or morning but one, and he was a presbyterian." I hope there was more malice than truth in what he said: but I mention it as an intimation, that though we cannot be so private as we would be in our devotions, yet we must not omit them, lest the omission should prove not a sin only, but a scandal.

(2.) Make a business of your secret worship, and be not slothful in this business, but fervent in spirit, serving the Lord. Take heed lest it degenerate into a formality, and you grow customary in your accustomed services. Go about the duty solemnly: be inward with God in it; it is not enough to say your prayers, but you must pray your prayers, must pray in praying, as Elijah did, Jam. v. 17. Let us learn to labour fervently in prayer, as Epaphras did, (Col. iv. 12.) and we shall find that it is the hand of the diligent in this duty that makes rich. God looks not at the length of your prayers, nor shall you be heard for your much speaking or fine speaking; but God requires truth in the inward part, and it is the prayer of the upright that is his delight. When you have prayed, look upon yourselves as thereby engaged and encouraged, both to serve God and to trust in him; that the comfort and benefit of your morning devotions may not be as the morning cloud which passes away, but as the morning light which shines more and more.

THE SECOND DISCOURSE,

SHOWING HOW TO SPEND THE DAY WITH GOD.

PSALM XXV. 5.

——On thee do I wait all the day.

WHICH of us is there that can truly say this? Who lives this life of communion with God, which is so much our business, and so much our blessedness? How far short do we come of the spirit of holy David, though we have much better assistances for our acquaintance with God, than the saints then had, by the clearer discoveries of the mediation of Christ. Yet, that weak Christians, who are sincere, may not therefore despair, be it remembered, that David himself was not always in such a frame that he could say so; he had his infirmities, and yet was a *man after God's own heart;* we have ours, which, if they be sincerely lamented and striven against, and the habitual bent of our souls be toward God and heaven, we shall be accepted through Christ, for we are not under the law, but under grace.

However, David's profession in the text, shows us what should be our practice, On God we must wait all the day. That denotes two things, a patient expectation, and a constant attendance.

1. It speaks a patient expectation of his coming to us in a way of mercy; and then, all the day must be taken figuratively, for all the time that the wanted and desired mercy is delayed. David, in the former part of the verse prayed for divine conduct and instruction, *Lead me in thy truth and teach me.* He was at a loss, and very desirous to know what God would have him to do, and was ready to do it; but God kept him in suspense, he was not yet clear what was the mind and will of God, what course he should steer, and how he should dispose of himself; will he therefore proceed without divine direction? No, *On thee I will wait all the day,* as Abraham attended on the sacrifice from morning till the sun went down, before God gave him an answer to his inquiries concerning his seed, (Gen. xv. 5, 12.) and as Habakkuk stood upon his watch-tower to see what answer God would give him, when he consulted his oracle; and though it do not come presently, yet at the end it shall speak, and not lie.

David, in the words before the text, had called God *The God of his salvation,* the God on whom he depended for salvation, temporal and eternal salvation; from whom he expected deliverance out of his present distresses, those troubles of his heart that were enlarged, (*v.* 17.) and out of the hands of those enemies who were ready to triumph over him, (*v.* 2.) and who hated him with a cruel hatred, *v.* 19. Hoping that God will be his Saviour, he resolves to wait on him all the day, like a genuine son of Jacob, whose dying profession was, (Gen. xlix. 18.) *I have waited for thy salvation, O Lord.* Sometimes God precedes his people with the blessings of his goodness, before they call he answers them, is in the midst of his church, to help her, and that right early, Ps. xlvi. 5. But at other times he seems to stand afar off, he delays the deliverance, and keeps them long in expectation of it, nay, and in suspense about it; the light is neither clear nor dark, it is day, and that is all; it is a cloudy and dark day, and it is not till evening time, that it is light, that the comfort comes which they have been kept all the day waiting for; nay, perhaps it comes not till far in the night, it is at midnight that the cry is made, *Behold the bridegroom comes.* The deliverance of the church out of her troubles, the success of her struggles, and rest from them, a rescue from under the rod of the wicked, and the accomplishment of all that which God has promised concerning it, is what we must continue humbly waiting upon God for, without distrust or impatience; we must wait all the day,

(1.) Though it be a long day; though we be kept waiting a great while, quite beyond our own reckoning; though, when we have waited long, we are still obliged to wait longer, and are bid with the prophet's servant to *go yet seven times,* (1 Kings xviii. 43.) before we perceive the least sign of mercy coming. *We looked that this* and the other *had been he that should have delivered Israel,* but are disappointed; *The harvest is past, the summer is ended, and we are not saved,* Jer. viii. 20. The time is prolonged, nay, the opportunities are let slip, the summer time, and harvest time, when we thought to have reaped the fruit of all our prayers, and pains, and patience, is past and ended, and we are as far as ever from salvation. The time that the ark abode in Kirjath-jearim was long, much longer than it was thought it would have been, when it was first lodged there; it was twenty years, so that the whole house of Israel lamented after the Lord, and began to fear it would abide for ever in that obscurity, 1 Sam. vii. 2.

But though it be a long day, it is but a day, but one day, and it is known to the Lord, Zech. xiv. 7. It seems long while we are kept waiting, but the happy issue will enable us to reflect upon it as short, and but for a moment. It is no longer than God has appointed, and we are sure his time is the best time, and his favours are worth waiting for. The time is long, but it is nothing to the days of eternity, when those who had long patience shall be recompensed for it with an everlasting salvation.

(2.) Though it be a dark day, yet let us wait upon God all the day. Though while we are kept waiting for what God will do, we are kept in the dark concerning what he is doing, and what is best for us to do, yet, let us be content to wait in the dark. Though we see not our signs, though there is none to tell us how long, yet let us resolve to wait, how long soever it be; for though what God does we know not now, yet we shall know hereafter, when the mystery of God shall be finished.

Never was man more at a loss concerning God's dealings with him than poor Job was: *I go forward, but he is not there; backward, but I cannot perceive him; on the left hand, on the right hand, but I cannot see him,* (Job xxiii. 8, 9.) yet he sits down, (*v.* 10.) resolving to wait on God all the day with a satisfaction in this, that though he know not the way that he takes, *he knows the way that I take,* and *when he has tried me, I shall come forth as gold,* approved and improved. He sits by as a refiner, and will take care that the gold be in the furnace no longer than is needful for the refining of it. When God's way is in the sea, so that he cannot be traced, yet we are sure his way is in the sanctuary, so that he may be trusted, see Ps. lxxvii. 13, 19. And when *clouds and darkness are round about him,* yet even then *justice and judgment are the habitation of his throne.*

(3.) Though it be a stormy day, yet we must wait upon God all the day. Though we are not only becalmed, and do not get forward, but though the

wind be contrary, and drive us back, nay, though it be boisterous, and the church be tossed with tempests, and ready to sink, yet we must hope the best; yet we must wait, and weather the storm by patience. It is some comfort, that Christ is in the ship; the church's cause is Christ's cause, he has espoused it, and he will own it; he is embarked in the same vessel with his people, and therefore, *Why are you fearful?* Doubt not but the ship will come safe to land; though Christ seem for the present to be asleep, the prayers of his disciples will awake him, and he will rebuke the winds and the waves; though the bush burn, if God be in it, it shall not be consumed. Yet this is not all, Christ is not only in the ship, but at the helm, whatever threatens the church is ordered by the Lord Jesus, and shall be made to work for its good. It is excellently expressed by Mr. George Herbert:

Away despair, my gracious God doth hear,
When winds and waves assault my keel,
He doth preserve it, he doth steer,
E'en when the boat seems most to reel.
Storms are the triumph of his art,
Well may he close his eyes, but not his heart.

It is a seasonable word at this day. What God will do with us we cannot tell; but this we are sure of, that he is a God of judgment, infinitely wise and just, and therefore, *Blessed are all they that wait for him*, Isa. xxx. 18. He will do his own work in his own way and time; and though we be hurried back into the wilderness, when we thought we had been upon the borders of Canaan, we suffer justly for our unbelief and murmurings, but God acts wisely, and will be found faithful to his promise; his time to judge for his people, and to repent himself concerning his servants, is when he sees that their strength is gone. This was seen of old in the mount of the Lord, and shall be again. And therefore let us continue in a waiting frame. Hold out faith and patience, for *It is good that a man should both hope and wait quietly for the salvation of the Lord.*

2. It speaks a constant attendance upon him in a way of duty. And so we understand the day literally; it was David's practice to wait upon God all the day, כל־היום It signifies both *every day*, and all *the day long*; it is the same with that command, (Prov. xxiii. 17.) *Be thou in the fear of the Lord all the day long.*

Doct. It is not enough for us to begin every day with God, but on him we must wait every day, and all the day long.

For the opening of this I must show, I. What it is to wait upon God: II. That we must do this every day, and all the day long.

I. Let us inquire, what it is to wait upon God. You have heard how much it is our duty in the morning to speak to him, in solemn prayer. But have we then done with him for all day? No, we must still be waiting on him; as one to whom we stand very nearly related, and very strongly obliged. To wait on God, is to live a life of desire toward him, delight in him, dependence on him, and devotedness to him.

1. It is to live a life of desire toward God; to wait on him, as the beggar waits on his benefactor, with earnest desire to receive supplies from him; as the sick and sore in Bethesda's pool waited for the stirring of the water, and attended in the porches with desire to be helped in and healed. When the prophet had said, *Lord, in the way of thy judgments we have waited for thee*, he explained himself thus in the next words, *The desire of our soul is thy name, and to the remembrance of thee;* and *with my soul have I desired thee*, Isa. xxvi. 8, 9. Our desire must be not only toward the good things that God gives, but toward God himself, his favour and love, the manifestation of his name to us, and the influence of his grace upon us. Then we wait on God, when our souls pant after him, and his favour, when we thirst for God, for the living God; O that I may behold the beauty of the Lord! O that I may taste his goodness! O that I may bear his image, and be entirely conformed to his will! for here is none in heaven or earth, that I can desire in comparison of him. O that I may know him more, and love him better, and be brought nearer to him, and made fitter for him. Thus upon the wings of holy desire should our souls be still soaring upward toward God, still pressing forward, forward toward heaven.

We must not only pray solemnly in the morning, but that desire which is the life and soul of prayer, like the fire upon the altar, must be kept continually burning, ready for the sacrifice that are to be offered upon it. The bent and bias of the soul, in all its motions, must be toward God, the serving of him in all we do, and the enjoying of him in all we have. And this is principally intended in the commands given us to pray alway, to pray without ceasing, to continue in prayer. Even when we are not making actual addresses to God, we must have habitual inclinations toward him; as a man in health, though he is not always eating, yet has always a disposition in him towardthe nourishment and delights of the body. Thus must we be always waiting on God, as our chief good, and moving toward him.

2. It is to live a life of delight in God, as the lover waits on his beloved. Desire is love in motion, as a bird upon the wing; delight is love at rest, as a bird upon the nest; now though our desire must still be so toward God, that we must be wishing for more of God, yet our delight must be so in God, that we must never wish for more than God. Believing him to be a God all-sufficient, in him we

must be entirely satisfied; let him be mine, and I have enough. Do we love to love God? Is it a pleasure to us to think that there is a God? that he is such a one as he has revealed himself to be? that he is our God by creation, to dispose of us as he pleases? our God in covenant, to dispose of all for the best to us? This is waiting on our God, always looking up to him with pleasure.

Something or other the soul has that it values itself by, something or other that it reposes itself in; and what is it? God or the world? What is it that we pride ourselves in, which we make the matter of our boasting? It is the character of worldly people, that they boast themselves in the multitude of their riches, (Ps. xlix. 6.) and of their own might, and the power of their own hands, which they think have gotten them this wealth; it is the character of godly people, that *in God they boast all the day long*, Ps. xliv. 8. That is waiting on God; having our eye alway upon him with a secret complacency, as men have upon that which is their glory, and which they glory in.

What is it that we please ourselves with, which we embrace with the greatest satisfaction, in the bosom of which we lay our heads, and in having which we hug ourselves, as having all we would have? The worldly man, when his barns are full of corn, says, *Soul, take thine ease, eat, drink, and be merry;* the godly man can never say so till he finds his heart full of God, and Christ, and grace; and then, *Return unto thy rest, O my soul*, here repose thyself. The gracious soul dwells in God, is at home in him, and there dwells at ease, is in him perpetually pleased; and whatever he meets with in the world to make himself uneasy, he finds enough in God to balance it.

3. It is to live a life of dependence on God, as the child waits on his father, whom he has a confidence in, and on whom he casts all his care. To wait on God, is to expect all good to come to us from him, as the worker of all good for us, and in us, the giver of all good to us, and the protector of us from all evil. Thus David explains himself, (Ps. lxii. 5.) *My soul, wait thou only upon God*, and continue still to do so, for *my expectation is from him*, I look not to any other for the good I need; for I know that every creature is that to me, and no more than he makes it to be, and from him every man's judgment proceeds. Shall we lift up our eyes to the hills? Does our help come thence? Does the dew that waters the valleys come no further than from the tops of the hills? Shall we go higher, and lift up our eyes to the heavens, to the clouds? Can they of themselves give rain? No, if God hear not the heavens, they hear not the earth; we must therefore look above the hills, above the heavens, for all our help cometh from the Lord. It was the acknowledgment of a king, and no good one neither, *If the Lord do not help thee, whence shall I help thee, out of the barn-floor, or out of the wine-press?*

And our expectations from God, as far as they are guided by, and grounded upon, the word which he has spoken, ought to be humbly confident, and with a full assurance of faith. We must know and be sure that no word of God shall fall to the ground, that the expectation of the poor shall not perish. Worldly people say to their gold, *Thou art my hope;* and to the fine gold, *Thou art my confidence*, and the rich man's wealth is his strong city: but God is the only refuge and portion of the godly man here in the land of the living; it is to him only that he says, and he says it with a holy boldness, *Thou art my hope and my confidence.* The eyes of all things wait on him, for he is good to all; but the eyes of his saints especially, for he is in a peculiar manner good to Israel, good to them. They know his name, and therefore will trust and triumph in him, as those who know they shall not be made ashamed of their hope.

4. It is to live a life of devotedness to God, as the servant waits on his master, ready to observe his will, and to do his work, and in every thing to consult his honour and interest. To wait on God is entirely and unreservedly to refer ourselves to his wise and holy directions and disposals, and cheerfully to acquiesce in them, and comply with them. The servant that waits on his master chooses not his own way, but follows his master, step by step: thus must we wait on God, as those who have no will of our own, but what is wholly resolved into his; and must therefore study to accommodate ourselves to his. It is the character of the redeemed of the Lord, that they follow the Lamb wheresoever he goes, with an implicit faith and obedience. As the eyes of a servant are to the hand of his master, and the eyes of a maiden to the hand of her mistress, so must our eyes wait on the Lord, to do what he appoints us, to take what he allots us; *Father, thy will be done;* Master, thy will be done.

The servant waits on his master, not only to do him service, but to do him honour; and thus must we wait on God, that we may be to him for a name, and for a praise. His glory must be our ultimate end, to which we, and all we are, have, and can do, must be dedicated; we wear his livery, attend in his courts, and follow his motions as his servants, for this end, that he may in all things be glorified.

To wait on God is to make his will our rule.

(1.) To make the will of his precept the rule of our practice, and to do every duty with an eye to that. We must wait on him to receive his commands, with a resolution to comply with them, how much soever they may contradict our corrupt inclinations or secular interests. We must wait on him as the holy angels do, who always behold the face of their Father, as those who are at his beck, and are

ready to go upon the least intimation of his will, though but by a wink of his eye, wherever he sends them. Thus must we do the will of God, as the angels do it who are in heaven, those ministers of his that do his pleasure, and are always about his throne in order to it, and never out of the way.

David here prays, that God would show him his way, and lead him, and teach him, and keep him, and forward him, in the way of his duty; and so the text comes in as a plea to enforce that petition, for *on thee do I wait all the day*; ready to receive the law from thy mouth, and in every thing to observe thy orders. And then it intimates this, that those, and those only, can expect to be taught of God, who are ready and willing to do as they are taught. If any man will do his will, be stedfastly resolved in the strength of his grace to comply with it, he shall know what his will is. David prays, Lord, *give me understanding*, and then promises himself, *I shall keep thy law, yea, I shall observe it*, as the servant that waits on his master. They that go up to the house of the Lord, with an expectation that he will teach them his ways, it must be with an humble resolution, that they will walk in his paths, Isa. ii. 3. Lord, let the pillar of cloud and fire go before me, for I am determined with full purpose of heart to follow it, and thus to wait on my God all the day.

(2.) To make the will of his providence the rule of our patience, and to bear every affliction with an eye to that. We are sure it is God who performs all things for us, and he performs the thing that is appointed for us; we are as sure that all is well that God does, and shall be made to work for good to all that love him; and in order to that we ought to acquiesce in, and accommodate ourselves to, the whole will of God. To wait on the Lord, is to say, It is the Lord, let him do to me as *seemeth good* to him, because nothing seemeth good to him but what is really good; and so we shall see, when God's work appears in a full light. It is to say, *Not as I will, but as thou wilt*, for *should it be according to my mind?* It is to bring our mind to our condition in every thing, so as to keep it calm and easy, whatever happens to make us uneasy.

And we must therefore bear the affliction, whatever it is, because it is the will of God; it is what he has allotted us, who does all according to the counsel of his own will. This is Christian patience; I was dumb, I opened not my mouth, not because it was to no purpose to complain, but because thou didst it, and therefore I had no reason to complain. And this will reconcile us to every affliction, one as well as another, because, whatever it is, it is the will of God, and in compliance with it we must not only be silent, because of the sovereignty of his will, *Woe unto him that strives with his Maker*; but we must be satisfied because of the wisdom and goodness of it. Whatever the disposals of God's providence may be concerning those who wait on him, we may be sure that as he does them no wrong, so he means them no hurt: nay, they may say as the Psalmist did, even when he was plagued all the day long, and chastened every morning, however it be, yet God is good, and therefore, *though he slay me, yet will I trust in him, yet will I wait on him.*

I might open this duty of waiting on God by other scripture expressions which speak the same thing, and are, as this, comprehensive of a great part of that homage, which we are bound to pay to him, and that communion which it is our interest to keep up with him. *Truly our fellowship is with the Father, and with the Son Jesus Christ.*

It is to set God always before.us, Ps. xvi. 8. To look upon him as one always near us, always at our right hand, and who has his eye upon us wherever we are, and whatever we are doing; nay, as one in whom we live and move, and have our being, with whom we have to do, and to whom we are accountable. This is pressed upon us, as the great principle of gospel obedience, *Walk before me, and be thou upright*; herein consists that uprightness which is our evangelical perfection, in walking at all times as before God, and studying to approve ourselves to him.

It is to have our eyes ever toward the Lord, as it follows here, Ps. xxv. 15. Though we cannot see him by reason of our present distance and darkness, yet we must look toward him, toward the place where his honour dwells; as those who desire the knowledge of him and his will, and direct all to his honour as the mark we aim at, labouring in this, that whether present or absent we may be accepted of him. To wait on him, is to follow him with our eye in all those things wherein he is pleased to manifest himself, and to admit the discoveries of his being and perfections.

It is to acknowledge God in all our ways, Prov. iii. 6. In all the actions of life, and in all the affairs of life, we must walk in his hand, and set ourselves in the way of his steps. In all our undertakings, we must wait upon him for direction and success, and by faith and prayer commit our way to him to undertake for us, and him we must take with us wherever we go; *If thy presence go not up with us, carry us not up hence.* In all our comforts we must see his hand giving them out to us, and in all our crosses we must see the same hand laying them upon us, that we may learn to receive both good and evil, and to bless the name of the Lord both when he gives and when he takes.

It is to follow the Lord fully, as Caleb did, Numb. xiv. 24. It is to *fulfil after the Lord*, so the word is; to have respect to all his commandments, and to study to stand complete in his whole will. Wherever God leads us, and goes before us, we must be

followers of him as dear children, must follow the Lamb whithersoever he goes, and take him for our guide whithersoever we go.

This is to wait on God, and those who do so may cheerfully wait for him, for he will without fail appear in due time to their joy; and that word of *Solomon* shall be made good to them, *He who waits on his master shall be honoured*, for Christ has said, *Where I am, there shall also my servant be*, Prov. xxvii. 18.

II. Having showed you what it is to wait on God, I come next to show, that this we must do every day, and all the day long.

1. We must wait on our God, *omni die—every day*, so some. This is the work of every day which is to be done in its day, for the duty of every day requires it. Servants in the courts of princes have their weeks or months of waiting appointed them, and are obliged to attend only at certain times. But God's servants must never be out of waiting; all the days of our appointed time, the time of our work and warfare here on earth, we must be waiting, (Job xiv. 14.) and not desire or expect to be discharged from this attendance, till we come to heaven, where we shall wait on God, as angels do, more nearly and constantly.

We must wait on God every day.

(1.) Both on sabbath days, and on week days. The Lord's day is instituted and appointed on purpose for our attendance on God in the courts of his house, there we must wait on him to give glory to him, and to receive both commands and favours from him. Ministers must then wait on their ministry, (Rom. xii. 7.) and people must wait on it too, saying, as Cornelius for himself and his friends, *Now we are all here ready before God*, to *hear all things that are commanded thee of God*, Acts x. 33. It is for the honour of God, to help to fill up the assemblies of those who attend at the footstool of his throne, and to add to their number. The whole sabbath time, except what is taken up in works of necessity and mercy, must be employed in waiting on our God. Christians are spiritual priests, and as such it is their business to wait in God's house at the time appointed.

But that is not enough; we must wait upon our God on week days too, for every day of the week we want mercy from him, and have work to do for him. Our waiting upon him in public ordinances on the first day of the week, is designed to fix us to, and fit us for, communion with him all the week after; so that we answer not the intentions of the sabbath, unless the impressions of it abide upon us, and go with us into the business of the week, and be kept always in the imagination of the thought of our heart. Thus from one sabbath to another, and from one new moon to another, we must keep in a holy gracious frame; must be so in the Spirit on the Lord's day, as to walk in the Spirit all the week.

(2.) Both on idle days and busy days we must be found waiting on God. Some days of our lives are days of labour and hurry, when our particular calling calls for our close and diligent application; but we must not think that will excuse us from our constant attendance on God. Even when our hands are working about the world, our hearts may be waiting on our God, by an habitual regard to him; to his providence as our guide, and his glory as our end, in our worldly business; and thus we must abide with him in them. Those who rise up early, and sit up late, and eat the bread of carefulness, in pursuit of the world, yet are concerned to wait on God, because otherwise all their care and pains will signify nothing; it is labour in vain, (Ps. cxxvii. 1, 2.) nay, it is labour in the fire.

Some days of our lives we relax from business, and take our ease. Many of you have your time for diversion; but then when you lay aside other business, this of waiting upon God must not be laid aside. When you prove yourselves with mirth, as Solomon did, and say, you will enjoy pleasure a little, yet let this wisdom remain with you, (Eccles. ii. 1, 3.) let your eye be then up to God, and take heed of dropping your communion with him, in that which you call an agreeable conversation with your friends. Whether it be a day of work, or a day of rest, we shall find nothing like waiting upon God, both to lighten the toil of our work, and to sweeten the comfort of our repose. So that whether we have much to do or little to do in the world, still we must wait upon God, that we may be kept from the temptation that attends both the one and the other.

(3.) Both in days of prosperity, and in days of adversity, we must be found waiting upon God. Does the world smile upon us and court us? yet let us not turn from attending on God to make our court to it. If we have ever so much of the wealth of the world, yet we cannot say we have no need of God, no further occasion to make use of him, as David was ready to say, when in his prosperity he said he should never be moved; but soon saw his error, when God hid his face, and he was troubled, Psalm xxx. 6. When our affairs prosper, and into our hands God brings plentifully, we must wait upon God as our great Landlord, and own our obligations to him; must beg his blessing on what we have, and his favour with it, and depend upon him both for the continuance and for the comfort of it. We must wait upon God for wisdom and grace, to use what we have in the world for the ends for which we are intrusted with it, as those who must give account, and know not how soon. And how much soever we have of this world, and how richly soever it is given us to enjoy it, still we must wait upon God for better things, not only than the world gives, but

than he himself gives in this world. "Lord put me not off with this for a portion."

And when the world frowns upon us, and things go very cross, we must not so fret ourselves at its frowns, or so frighten ourselves with them, as thereby to be driven off from waiting on God, but rather let us thereby be driven to it. Afflictions are sent for this end, to bring us to the throne of grace, to teach us to pray, and to make the word of God's grace precious to us. In the day of our sorrow we must wait upon God, for those comforts which are sufficient to balance our griefs; Job, when in tears, fell down and worshipped God, taking away, as well as giving. In the day of our fear we must wait upon God, for those encouragements that are sufficient to silence our fears; Jehoshaphat in his distress waited upon God, and it was not in vain, his heart was established by it; and so was David's often, which brought him to this resolution, which was an anchor to his soul, *What time I am afraid, I will trust in thee.*

(4.) Both in the days of youth, and in the days of old age, we must be found waiting on God. Those who are young cannot begin their attendance on God too soon: the child Samuel ministered to the Lord, and the Scripture story puts a particular mark of honour upon it; and Christ was wonderfully pleased with the hosannas of the children who waited on him, when he rode in triumph into Jerusalem: when Solomon in his youth, upon his accession to the throne, waited upon God for wisdom, it is said, *The saying pleased the Lord. I remember thee,* (says God to Israel) even *the kindness of thy youth, when thou wentest after me,* and didst wait upon me *in a wilderness,* Jer. ii. 2. To wait upon God is to be mindful of our Creator, and the proper time for that is in the days of our youth, Eccl. xii. 1. Those who would wait upon God aright, must learn betimes to do it; the most accomplished courtiers are those who are brought up at court.

And may the old servants of Jesus be dismissed from waiting on him? No, their attendance is still required, and shall be still accepted; they shall not be cast off by their Master in the time of old age, and, therefore, let not them desert his service. When through the infirmities of age they can no longer be working servants in God's family, they may be waiting servants. Those who like Barzillai are unfit for the entertainments of the courts of earthly princes, may relish the pleasures of God's courts as well as ever. The Levites, when they were past the age of fifty, and were discharged from the toilsome part of their ministration, yet still must wait on God, must be quietly waiting to give honour to him, and to receive comfort from him. Those who have done the will of God, and their doing work is at an end, have need of patience to enable them to wait till they inherit the promise: and the nearer the happiness is which they are waiting for, the dearer should the God be they are waiting on, and hope shortly to be with, to be with eternally.

2. We must wait on our God, *toto die—all the day,* so we read it. Every day from morning to night, we must continue waiting on God; whatever change there may be of our employment, this must be the constant disposition of our souls, we must attend upon God, and have our eyes ever toward him; we must not at any time allow ourselves to wander from God, or to attend on any thing beside him, but what we attend on for him; in subordination to his will, and in subserviency to his glory.

(1.) We must cast our daily cares upon him. Every day brings with it its fresh cares, more or less; these awake with us every morning, and we need not go so far forward as to-morrow to fetch in care, *Sufficient unto the day is the evil thereof.* You who are great dealers in the world, have your cares attending you all the day; though you keep them to yourselves, yet they sit down with you, and rise up with you; they go out and come in with you, and are more a load upon you than those you converse with are aware of. Some, through the weakness of their spirits, can scarce determine any thing but with fear and trembling.

Let this burthen be cast upon the Lord, believing that his providence extends itself to all your affairs, to all events concerning you, and to all the circumstances of them, even the most minute and seemingly accidental; that your times are in his hand. and all your ways at his disposal. Believe his promise, that all things shall be made to work for good to those that love him, and then refer it to him in every thing, to do with you and yours as seemeth good in his eyes, and rest satisfied in having done so, and resolve to be easy. Bring your cares to God by prayer in the morning, spread them before him, and then make it to appear all the day, by the composedness and cheerfulness of your spirits, that you left them with him, as Hannah did, who, when she had prayed, went her way and did eat, and her countenance was no more sad, 1 Sam. i. 18. Commit your way to the Lord, and then submit to his disposal of it, though it may cross your expectations; and bear up yourselves upon the assurances God has given you, that he will care for you as the tender father for the child.

(2.) We must manage our daily business for him, with an eye to his providence, putting us into the calling and employment wherein we are; and to his precept, making diligence in our duty; with an eye to his blessing, as that which is necessary to make it comfortable and successful; and to his glory, as our highest end in all. This sanctifies our common actions to God, and sweetens them, and makes them pleasant to ourselves. If Gaius brings his friends whom he is parting with a little way on their journey, it is but a piece of common civility, but let him do

it after a godly sort; let him in it pay respect to them, because they belong to Christ, and for his sake; let him do it that he may have an opportunity of so much more profitable communication with them, and then it becomes an act of Christian piety, 3 John 6. It is a general rule by which we must govern ourselves in the business of every day, *Whatever we do in word or deed, to do all in the name of the Lord Jesus*, (Col. iii. 17.) and, thus, in and by the Mediator we wait on our God.

This is particularly recommended to servants, though their employments are but mean, and they are under the command of their masters according to the flesh, yet let them do their servile work as the servants of Christ, as unto the Lord, and not unto men; let them do it with singleness of heart as unto Christ, and they shall be accepted of him, and from him shall receive the reward of the inheritance, Eph. vi. 5—8. Col. iii. 22, 24. Let them wait on God all the day, when they are doing their day's work, by doing it faithfully and conscientiously, that they may adorn the doctrine of God our Saviour, by aiming at his glory even in common business: they work that they may get bread, they would live not that they may live to themselves, and please themselves, but that they may live to God, and please him. They work that they may fill up time, and fill up a place in the world, and because that God who made and maintained us, has appointed us with quietness to work and mind our own business.

(3.) We must receive our daily comforts from him; we must wait on him as our Benefactor, as the eyes of all things wait upon him to give them their food in due season, and what he gives them that they gather. To him we must look as to our Father for our daily bread, and from him we are appointed to ask it, yea, though we have it in the house, though we have it upon the table. We must wait upon him for a covenant right to it, for leave to make use of it, for a blessing upon it, for a nourishment by it, and for comfort in it. It is in the word and prayer that we wait on God, and keep up communion with him, and by these every creature of God is sanctified to us, (1 Tim. iv. 4, 5.) and the property of it is altered, *To the pure, all things are pure;* they have them from the covenant, and not from common providence, which makes a little that the righteous man has, better than the riches of many wicked, and much more valuable and comfortable.

No inducement can be more powerful to make us see to it, that what we have we get honestly, and use it soberly, and give God his due out of it, than this consideration, that we have our all from the hand of God, and are intrusted with it as stewards, and consequently are accountable. If we have this thought as a golden thread running through all the comforts of every day; these are God's gifts, every bit we eat, and every drop we drink, is his mercy, every breath we draw, and every step we take, his mercy; this will keep us continually waiting upon him, as the ass on his master's crib, and will put a double sweetness into all our enjoyments. God will have his mercies taken fresh from his compassions, which for this reason are said to be new every morning; and, therefore, it is not once a week that we are to wait upon him, as people go to market to buy provisions for the whole week, but we must wait on him every day, and all the day, as those who live from hand to mouth, and yet live very easy.

(4.) We must resist our daily temptation, and do our daily duties in the strength of his grace. Every day brings its temptation with it; our Master knew that when he taught us, as duly as we pray for our daily bread, to pray, *Lead us not into temptation.* There is no business we engage in, no enjoyment we partake of, but it has its snares attending it; Satan by it assaults us, and endeavours to draw us into sin: now sin is the great evil we should be continually upon our guard against, as Nehemiah was, (*ch.* vi. 13.) *That I should be afraid, and do so, and sin.* And we have no way to secure ourselves, but by waiting on God all the day, we must not only in the morning put ourselves under the protection of his grace, but we must all the day keep ourselves under the shelter of it; must not only go forth, but go on in dependence upon that grace which he has said shall be sufficient for us, that care which will not suffer us to be tempted above what we are able. Our waiting upon God will furnish us with the best arguments to make use of in resisting temptations, and with strength according to the day. *Be strong in the Lord, and in the power of his might*, and then we wait on the Lord all the day.

We have duty to do, many an opportunity of speaking good words, and doing good works, and we must see and own that we are not sufficient of ourselves for any thing that is good, not so much as to think a good thought; we must therefore wait upon God, must seek to him, and depend upon him, for that light and fire, that wisdom and zeal, which is necessary to the due discharge of our duty; that by his grace we may not only be fortified against every evil word and work, but furnished for every good word and work. From the fulness that is in Jesus Christ, we must by faith be continually drawing *grace for grace;* grace for all gracious exercises; grace to help in every time of need: we must wait on his grace, must follow the conduct of it, comply with the operations of it, and must be turned to it as wax to the seal.

(5.) We must bear our daily afflictions with submission to his will. We are bid to expect trouble in the flesh, something or other happens every day that grieves us, something in our relations, something in our callings, events concerning ourselves, our families, or friends, that are causes of sorrow: per-

haps, we have every day some bodily pain or sickness; or, some cross and disappointment in our affairs; now, in these we must wait upon God. Christ requires it of all his disciples, that they take up their cross daily, Matt. xvi. 24. We must not wilfully pluck the cross down upon us, but must take it up when God lays it in our way, and not go a step out of the way of duty, either to meet it, or to miss it. It is not enough to bear the cross, but we must take it up, we must accommodate ourselves to it, and acquiesce in the will of God in it. Not, "This is an evil, and I must bear it," because I cannot help it, but, "This is an evil, and I will bear it," because it is the will of God.

We must see every affliction allotted us by our heavenly Father, and in it must discover his correcting hand, and, therefore, must wait on him to know the cause wherefore he contends with us; what the fault is for which we are in this affliction chastened; what the distemper is which is to be by this affliction cured; that we may answer God's end in afflicting us, and so may be made partakers of his holiness. We must attend the motions of Providence, keep our eye upon our Father when he frowns, that we may discover what his mind is, and what the obedience is which we are to learn, by the things that we suffer.

We must wait on God for support under our burthens; must put ourselves into, and stay ourselves upon, the everlasting arms, which are laid under the children of God to sustain them, when the rod of God is upon them. And him we must attend for deliverance; must not seek to extricate ourselves by any sinful indirect methods, nor look to creatures for relief, but still wait on the Lord until he have mercy on us; well content to bear the burthen till God ease us of it, and ease us in mercy, Ps. cxxiii. 2. If the affliction be lengthened out, yet we must wait upon the Lord, even when he hides his face, (Isa. viii. 17.) hoping it is but in a little wrath, and for a small moment, Isa. liv. 7, 8.

(6.) We must expect the tidings and events of every day, with a cheerful and entire resignation to the divine Providence. While we are in this world we are still expecting, hoping well, fearing ill; we know not what a day, or a night, or an hour will bring forth, (Prov. xxvii. 1.) but it is big with something, and we are too apt to spend our thoughts in vain about things future, which happen quite differently from what we imagined. Now in all our prospects we must wait upon God.

Are we in hopes of good tidings, a good issue? Let us wait on God as the giver of the good we hope for, and be ready to take it from his hand; and to meet him with suitable affections when he is coming toward us in a way of mercy. Whatever good we hope for, it is God alone, and his wisdom, power, and goodness, that we must hope in. And therefore our hopes must be humble and modest, and regulated by his will; what God has promised us, we may with assurance promise ourselves, and no more. If thus we wait on God in our hopes, should the hope be deferred, it would not make the heart sick; no, nor if it should be disappointed, for the God we wait on, will overrule all for the best: but when the desire comes, in prosecution of which we have thus waited on God, we may see it coming from his love, and it will be *a tree of life*, Prov. xiii. 12.

Are we in fear of evil tidings, of melancholy events, and a sad issue of the depending affairs? Let us wait on God to be delivered from all our fears, from the things themselves we are afraid of, and from the amazing tormenting fears of them, Ps. xxxiv. 4. When Jacob was with good reason afraid of his brother Esau, he waited on God, brought his fears to him, wrestled with him, and prevailed for deliverance. *What time I am afraid*, says David, *I will trust in thee*, and wait on thee. And that shall establish the heart, shall fix it, so as to set it above the fear of evil tidings.

Are we in suspense between hope and fear? sometimes one prevails, and sometimes the other? Let us wait on God, and the God to whom belong the issues of life and death, good and evil, from whom our judgments, and every man's, proceed, and compose ourselves into a quiet expectation of the event, whatever it may be, with a resolution to accommodate ourselves to it; hope the best, and get ready for the worst, and then take what God sends.

The Application.

1. Let me further urge upon you this duty of waiting upon God all the day, in some more particular instances, according to what you have to do all the day, in the ordinary business of it. We are weak and forgetful, and need to be put in mind of our duty in general, upon every occasion for the doing of it; and therefore I choose to be thus particular, that I may be your remembrancer.

(1.) When you meet with your families in the morning, wait upon God for a blessing upon them, and attend him with your thanksgivings for the mercies you and yours have jointly received from God the night past; you and your houses must serve the Lord, must wait on him. See it owing to his goodness, who is the Founder and Father of the families of the righteous, that you are together, that the voice of rejoicing and salvation is in your tabernacles, and therefore wait upon him to continue you together, to make you comforts to one another, to enable you to do the duty of every relation, and to lengthen out the days of your tranquillity. In all the conversation we have with our families, the provision we make for them, and the orders we give concerning them, we must wait upon God, as the

God of all the families of Israel, (Jer. xxxi. 1.) and have an eye to Christ, as he in whom all the families of the earth are blessed.

Every member of the family sharing in family mercies, must wait on God for grace to contribute to family duties. Whatever disagreeableness there may be in any family relation, instead of having the spirit either hardened with it, or provoked by it, let it be an inducement to wait on God, who is able either to redress the grievance, or to balance it, and give grace to bear it.

(2.) When you are pursuing the education of your children, or the young ones under your charge, wait upon God for his grace to make the means of their education successful. When you are yourselves giving them instruction in things pertaining either to life or godliness, their general or particular calling, when you are sending them to school in a morning, or ordering them the business of the day, wait upon God to give them an understanding, and a good capacity for their business; especially their main business, for it is God that giveth wisdom. If they are but slow, and do not come on as you could wish, yet wait on God to bring them forward, and to give them his grace in his own time; and while you are patiently waiting on him, that will encourage you to take pains with them, and will likewise make you patient and gentle towards them.

And let children and young people wait on God in all their daily endeavours, to fit themselves for the service of God and their generation. You desire to be comforts to your relations, to be good for something in this world; do you not? Beg of God then a wise and an understanding heart, as Solomon did, and wait upon him all the day for it, that you may be still increasing in wisdom, as you do in stature, and in favour with God and man.

(3.) When you go to your shops, or apply yourselves to the business of your particular calling, wait upon God for his presence with you. Your business calls for your constant attendance every day, and all the day; keep the shop, and thy shop will keep thee; but let your attendance on God in your callings be as constant as your attendance on your callings. Eye God's providence in all the occurrences of them. Open shop with this thought, I am now in the way of my duty, and I depend upon God to bless me in it. When you are waiting for customers, wait on God to find you something to do in that calling to which he has called you; those you call chance customers, you should rather call providence customers, and should say of the advantage you make by them, *The Lord my God brought it to me.*

When you are buying and selling, see God's eye upon you, to observe whether you are honest and just in your dealings, and do no wrong to those you deal with; and let your eye then be up to him, for that discretion to which God does instruct not only the husbandman, but the tradesman, (Isa. xxviii. 26.) that prudence which directs the way, and with which it is promised the good man shall order his affairs; for that blessing which makes rich, and adds no sorrow with it; for that honest profit which may be expected in the way of honest diligence.

Whatever your employments be, in country-business, city-business, or sea-business, or only in the business of the house, go about them in the fear of God, depending upon him to make them comfortable and successful, and to prosper the work of your hands unto you. And hereby you will arm yourselves against the many temptations you are compassed about with in your worldly business; by waiting on God, you will be freed from the care and cumber which attends much serving, will have your minds raised above the little things of sense and time, will be serving God when you are most busy about the world, and will have God in your hearts, when your hands are full of the world.

(4.) When you take a book into your hands, God's book, or any other useful good book, wait upon God for his grace to enable you to make a good use of it. Some of you spend a deal of time every day in reading, and I hope none of you let a day pass without reading some portions of Scripture, either alone or with your families; take heed that the time you spend in reading be not lost time; it is so, if you read that which is idle and vain, and unprofitable; it is so, if you read that which is good, even the word of God itself, and do not mind it, or observe it, or aim to make it of any advantage to you; wait upon God, who gives you those helps for your souls, to make them helpful indeed to you. The eunuch did so, when he was reading the book of the prophet Isaiah in his chariot, and God presently sent him one, who made him understand what he read.

You read perhaps now and then the histories of former times. In acquainting yourselves with them, you must have an eye to God, and to that wise and gracious providence which governed the world before we were born, and preserved the church in it, and therefore may be still depended upon to do all for the best, for he is Israel's King of old.

(5.) When you sit down to your tables, wait on God; see his hand spreading and preparing a table before you in despite of your enemies, and in the society of your friends; often review the grant which God made to our first father Adam, and in him to us, of the products of the earth, (Gen. i. 29.) *Behold, I have given you every herb bearing seed,* bread-corn especially, *to you it shall be for meat*; and the grant he afterwards made to Noah, our second father, and in him to us, (Gen. ix. 3.) *Every moving thing that liveth shall be meat for you, even as the green herb:* and see in those what a bountiful Benefactor he is to mankind, and wait upon him accordingly.

We must eat and drink to the glory of God, and

then we wait on him in eating and drinking. We must receive nourishment for our bodies, that they may be fitted to serve our souls in the service of God, to his honour in this world. We must taste covenant love in common mercies, and enjoy the Creator while we are using the creature. We must depend upon the word of blessing from the mouth of God, to make our food nourishing to us; and if our provisions be mean and scanty, we must make up the want of them by faith in the promise of God, and rejoice in him, as the *God of our salvation, though the fig-tree doth not blossom, and there is no fruit in the vine.*

(6.) When you visit your friends, or receive their visits, wait upon God. Let your eye be to him with thankfulness for your friends and acquaintance, that you have comfort in; that the wilderness is not made your habitation, and the solitary and desert land your dwelling; that you have comfort not only in your own houses but in those of your neighbours, with whom you have freedom of converse; and that you are not driven out from among men, and made a burthen and terror to all about you. That you have clothing not only for necessity but for ornament, to go abroad in, is a mercy, which, that we may not pride ourselves in, we must take notice of God in, *I decked thee with ornaments*, says God, *and put earrings in thine ears*, Ezek. xvi. 11, 12. That you have houses, furniture, and entertainment, not only for yourselves but for your friends, is a mercy in which God must be acknowledged.

And when we are in company, we must look up to God for wisdom to carry ourselves so that we may do much good to, and get no harm by, those with whom we converse. Wait on God for that grace with which our speech should be always seasoned, by which all corrupt communication may be prevented, and we may abound in that which is good, and to the use of edifying, and which may minister grace to the hearers, that our lips may feed many.

(7.) When you give alms, or do any act of charity, wait on God; do it as unto him, give to a disciple in the name of a disciple, to the poor because they belong to Christ; do it not for the praise of men, but for the glory of God, with a single eye, and an upright heart; direct it to him, and then your alms as well as your prayers, like those of Cornelius, come up for a memorial before God, Acts x. 4. Beg of God to accept what you do for the good of others, that your alms may indeed be offerings, (Acts xxiv. 17.) may be an *odour of a sweet smell, a sacrifice acceptable, well pleasing to God*, Phil. iv. 18.

Desire of God a blessing upon what you give in charity, that it may be comfortable to those to whom it is given, and that though what you are able to give is but a little, like the widow's two mites, yet that by God's blessing it may be doubled, and made to go a great way, like the widow's meal in the barrel, and oil in the cruse.

Depend upon God to make up to you what you lay out in good works, and to recompense it abundantly in the resurrection of the just; nay, and you are encouraged to wait upon him, for a return of it even in this life; it is bread cast upon the waters, which you shall find again after many days. And you should carefully observe the providence of God, whether it do not make you rich amends for your good works according to the promise, that you may understand the loving-kindness of the Lord, and his faithfulness to the word which he has spoken.

(8.) When you inquire after public news, in that wait upon God; do it with an eye to him; for this reason, because you are truly concerned for the interests of his kingdom in the world, and lay them near your hearts; because you have a compassion for mankind, for the lives and souls of men, and especially of God's people; ask, "*What news?*" not as the Athenians, only to satisfy a vain curiosity, and to pass away an idle hour or two, but that you may know how to direct your prayers and praises, and how to balance your hopes and fears, and may gain such an understanding of the times, as to learn what you and others ought to do.

If the face of public affairs be bright and pleasing, wait upon God to carry on and perfect his own work; and depend not upon the wisdom or strength of any instruments. If it be dark and discouraging, wait upon God to prevent the fears of his people, and to appear for them when he sees that their strength is gone. In the midst of the greatest successes of the church, and the smiles of second causes, we must not think it needless to wait on God; and in the midst of its greatest discouragements, when its affairs are reduced to the last extremity, we must not think it fruitless to wait upon God; the creatures cannot help without him, but he can help without them.

(9.) When you are going journeys wait on God, put yourselves under his protection, commit yourselves to his care, and depend upon him to give his angels a charge concerning you, to bear you up in their arms when you move, and to pitch their tents about you where you rest. See how much you are indebted to the goodness of his providence, for all the comforts and conveniences you are surrounded with in your travels. It is he who has cast our lot in a land where we wander not in wildernesses, as in the deserts of Arabia, but have safe and beaten roads; and that through the terrors of war the highways are not unoccupied. To him we owe it that the inferior creatures are serviceable to us, and that our going out and coming in are preserved; that when we are abroad we are not in banishment, but have liberty to come home again; and when we are at

home, we are not under confinement, but have liberty to go abroad.

We must, therefore, have our eyes up to God at our setting out, "Lord, go along with me where I go;" under his shelter we must travel, confiding in his care of us, and encouraging ourselves with that in all the dangers we meet with; and in our return must own his goodness; all our bones must say, *Lord, who is like unto thee,* for he *keepeth all our bones, not one of them is broken.*

(10.) When we retire into solitude, to be alone walking in the fields, or alone reposing ourselves in our closets, still we must be waiting upon God; still we must keep up our communion with him, when we are communing with our own hearts. When we are alone we must not be alone, but the Father must be with us, and we with him. We shall find temptations even in solitude, which we have need to guard against; Satan set upon our Saviour when he was alone in a wilderness; but there also we have opportunity, if we know but how to improve it, for that devout, for that divine, contemplation, which is the best conversation, so that we may never be less alone than when alone. If when we sit alone and keep silence, withdrawn from business and conversation, we have but the art, I should say the heart, to fill up those vacant minutes with pious meditations of God and divine things, we then gather up the fragments of time which remain, that nothing may be lost, and so are we found waiting on God all the day.

2. Let me use some motives to persuade you thus to live a life of communion with God, by waiting on him all the day.

(1.) Consider, the eye of God is always upon you. When we are with our superiors, and observe them to look upon us, that engages us to look upon them; and shall we not then look up to God, whose eyes always behold, and whose eyelids try, the children of men? He sees all the motions of our hearts, and sees with pleasure the motions of our hearts towards him, which should engage us to set him always before us.

The servant, though he be careless at other times, yet when he is under his master's eye, will wait in his place and keep close to his business; we need no more to engage us to diligence, than to do our work with eye-service, while our master looks on, and because he does so, for then we shall never look off.

(2.) The God you are to wait on, is one with whom you have to do, Heb. iv. 13. *All things,* even the thoughts and intents of the heart, *are naked and opened unto the eyes of him with whom we have to do;* *προς ὁν ἡμιν ὁ λογος—with whom we have business,* or word; who hath something to say to us, and to whom we have something to say: or, as some read it, *To whom for us there is an account;* there is a reckoning, a running account between us and him; and we must every one of us shortly give account of ourselves to him, and of every thing done in the body; and therefore are concerned to wait on him, that all may be made even daily, between us and him in the blood of Christ, which balances the account. Did we consider how much we have to do with God every day, we would be more diligent and constant in our attendance on him.

(3.) The God we are to wait upon, continually waits to be gracious to us; he is always doing us good, precedes us with the blessings of his goodness, daily loads us with his benefits, and slips no opportunity of showing his care of us, when we are in danger, his bounty to us when we are in want, and his tenderness for us when we are in sorrow. His good providence waits on us all the day, to preserve our going out and our coming in, (Isa. xxx. 18.) to give us relief and succour in due season, to be seen in the mount of the Lord. Nay, his good grace waits on us all the day, to help us in every time of need; to be strength to us according as our day is, and all the occurrences of the day. Is God thus forward to do us good, and shall we be backward and remiss in doing him service?

(4.) If we attend upon God, his holy angels shall have a charge to attend upon us. They are all appointed to be ministering spirits, to minister for the good of them who shall be heirs of salvation, and more good offices they do us every day than we are aware of. What an honour, what a privilege, is it to be waited on by holy angels, to be borne up in their arms, to be surrounded by their tents! What a security is the ministration of those good spirits against the malice of evil spirits! This honour have all they that wait on God all the day.

(5.) This life of communion with God, and constant attendance upon him, is a heaven upon earth. It is doing the work of heaven, and the will of God, as they do it who are in heaven; whose business it is always to behold the face of our Father. It is an earnest of the blessedness of heaven; it is a preparative for it, and a preludium to it; it is having our conversation in heaven, whence we look for the Saviour. Looking for him as our Saviour, we look to him as our director; and by this we make it to appear that our hearts are there, which will give us good ground to expect that we shall be there shortly.

3. Let me close all with some directions, what you must do, that you may thus wait on God all the day.

(1.) See much of God in every creature; of his wisdom and power in the making and placing of it, and of his goodness in its serviceableness to us. Look about you, and see what a variety of wonders, what an abundance of comforts, you are surrounded with; and let them all lead you to him, who is the fountain of being, and the giver of all good; all our

springs are in him, and from him are all our streams; this will engage us to wait on him, since every creature is that to us that he makes it to be. Thus the same things which draw a carnal heart from God, will lead a gracious soul to him; and since all his works praise him, his saints will thence take continual occasion to bless him.

It was (they say) the custom of the pious Jews of old, whatever delight they took in any creature, to give to God the glory of it. When they smelled a flower, they said, "Blessed be he that made this flower sweet;" if they ate a morsel of bread, "Blessed be he that appointed bread to strengthen man's heart." If thus we taste in every thing that the Lord is gracious, and suck all satisfaction from the breasts of his bounty, (and some derive his name שד from שד *mamma—a breast,*) we shall thereby be engaged constantly to depend on him, as the child is said to hang on the mother's breast.

(2.) See every creature to be nothing without God. The more we discern of the vanity and emptiness of the world, and all our enjoyments in it, and their utter insufficiency to make us happy, the closer we shall cleave to God, and the more intimately we shall converse with him, that we may find that satisfaction in the Father of spirits, which we have in vain sought for in the things of sense. What folly is it to make our court to the creatures, and to dance attendance at their door, whence we are sure to be sent away empty, when we have the Creator himself to go to, who is rich in mercy to all that call upon him, is full, and free, and faithful? What can we expect from lying vanities! Why then should we observe them, and neglect our own mercies? Why should we trust to broken reeds, when we have a *Rock of Ages*, to be the foundation of our hopes? And why should we draw from broken cisterns, when we have the *God of all consolation* to be the fountain of our joys?

(3.) Live by faith in the Lord Jesus Christ. We cannot with any confidence wait upon God, but in and through a Mediator, for it is by his Son that God speaks to us, and hears from us; all that passes between a just God and poor sinners, must pass through the hands of that blessed *Days-man, who has laid his hand upon them both;* every prayer passes from us to God, and every mercy from God to us, by that hand. It is in the face of the Anointed that God looks upon us; and in the face of Jesus Christ, that we behold the glory and grace of God shining. It is by Christ that we have access to God, and success with him in prayer, and, therefore, must make mention of his righteousness, even of his only. And in that habitual attendance we must be all the day living upon God, we must have an habitual dependence on him, who always appears in the presence of God for us; always gives attendance to be ready to introduce us.

(4.) Be frequent and serious in pious ejaculations. In waiting upon God we must often speak to him, must take all occasions to speak to him; and when we have not opportunity for a solemn address to him, he will accept of a sudden address, if it come from an honest heart. In these David waited on God all day, as appears by *v.* 1. *Unto thee, O Lord, do I lift up my soul;* to thee do I dart it, and all its gracious breathings after thee. We should in a holy ejaculation ask pardon for this sin, strength against this corruption, victory over this temptation, and it shall not be in vain. This is to pray always, and without ceasing. It is not the length or language of the prayer that God looks at, but the sincerity of the heart in it; and that shall be accepted, though the prayer be very short, and the groanings such as cannot be uttered.

(5.) Look upon every day, as those who know not but it may be your last day. At such an hour as we think not the Son of man comes; and therefore we cannot any morning be sure that we shall live till night; we hear of many lately who have been snatched away very suddenly; *What manner of persons therefore ought we to be in all holy conversation and godliness?* Though we cannot say, we ought to live as if we were sure this day would be our last, yet it is certain, we ought to live as those who do not know but it may be so; and the rather, because we know the day of the Lord will come first or last: and, therefore, we are concerned to wait on him; for on whom should poor dying creatures wait, but on a living God?

Death will bring us all to God, to be judged by him; it will bring all the saints to him, to the vision and fruition of him; and one we are hastening to, and hope to be for ever with, we are concerned to wait upon, and to cultivate an acquaintance with. Did we think more of death, we would converse more with God. Our dying daily is a good reason for our worshipping daily; and, therefore, wherever we are, we are concerned to keep near to God, because we know not where death will meet us. This will alter the property of death; Enoch, who walked with God, was translated that he should not see death; and this will furnish us with that which will stand us in stead on the other side death and the grave. If we continue waiting on God every day, and all the day long, we shall grow more experienced, and consequently more expert in the great mystery of communion with God; and thus our last days will become our best days, our last works our best works, and our last comforts our sweetest comforts; in consideration of which take the prophet's advice, (Hos. xii. 6.) *Turn thou to thy God; keep mercy and judgment, and wait on thy God continually.*

THE THIRD DISCOURSE,

SHOWING HOW TO CLOSE THE DAY WITH GOD.

PSALM iv. 8.

I will both lay me down in peace, and sleep: for thou, Lord, only makest me to dwell in safety.

THIS may be understood, either figuratively, of the repose of the soul, in the assurances of God's grace; or literally, of the repose of the body, under the protection of his providence: I love to give Scripture its full latitude, and therefore take in both.

1. The psalmist having given the preference to God's favour above any good, having chosen that, and portioned himself in that, here expresses his great complacency in the choice he had made. While he saw many making themselves perpetually uneasy with that fruitless inquiry, *Who will show us any good?* wearying themselves for very vanity; he had made himself perfectly easy, by casting himself upon the divine good will, *Lord, lift thou up the light of thy countenance upon us.* Any good, short of God's favour, will not serve our turn, but that is enough, without the world's smiles. The moon, and stars, and all the fires and candles in the world, will not make day without the sun; but the sun will make day without any of them. These are David's sentiments, and all the saints agree with him. Finding no rest, therefore, like Noah's dove in a deluged defiled world, he flies to the ark, that type of Christ, *Return unto thy rest*, unto thy *Noah*, (so the word is in the original, for Noah's name signifies rest,) *O my soul*, Ps. cxvi. 7.

If God lift up the light of his countenance upon us, as it fills us with a holy joy, it puts gladness into the heart more than they have, whose corn and wine increase, (*v.* 7.) so it fixes us in a holy rest, I will lay me down and sleep. God is my God, and I am pleased, I am satisfied, I look no further, I desire no more, I dwell in safety, or in confidence; while I walk in the light of the Lord, as I want no good, nor am sensible of any deficiency, so I fear no evil, nor am apprehensive of any danger. The Lord God is to me both a *sun* and a *shield*; a sun to enlighten and comfort me, a shield to protect and defend me.

Hence learn, that those who have the assurances of God's favour toward them, may enjoy, and should labour after, a holy serenity and security of mind. We have both these put together in that precious promise, (Isa. xxxii. 17.) *But the work of righteousness shall be peace*; there is a present satisfaction in doing good; and in the issue, *the effect of righteousness shall be quietness and assurance for ever*; quietness in the enjoyment of good, and assurance in a freedom from evil.

(1.) A holy serenity is one blessed fruit of God's favour; *I will now lay me down in peace, and sleep.* While we are under God's displeasure, or in doubt concerning his favour, how can we have any enjoyment of ourselves. While this great concern is unsettled, the soul cannot but be unsatisfied. Has God a controversy with thee? Give not sleep to thy eyes, nor slumber to thy eye-lids, till thou hast got the controversy taken up. Go, humble thyself, and make sure thy friend, thy best friend, and when thou hast made thy peace with him, and hast some comfortable evidence that thou art accepted of him, then say wisely and justly, what that carnal worldling said foolishly and without ground, *Soul, take thine ease*, for in God, and in the covenant of grace, *thou hast goods laid up for many years*, goods laid up for eternity, Luke xii. 19. Are thy sins pardoned? Hast thou an interest in Christ's mediation? Does God now in him accept thy works? *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart*, Eccl. ix. 7. Let this still every storm, and command, and create a calm in thy soul.

Having God to be our God in covenant, we have enough, we have all; and though the gracious soul still desires more of God, it never desires more than God; in him it reposes itself with a perfect complacency; in him it is at home, it is at rest. If we be but satisfied of his loving-kindness, we may be satisfied with his loving-kindness, abundantly satisfied. There is enough in this to satiate the weary soul, and to replenish every sorrowful soul, (Jer. xxxi. 25.) to fill even the hungry with good things, with the best things; and being filled they should be at rest, at rest for ever, and their sleep here should be sweet.

(2.) A holy security is another blessed fruit of God's favour. Thou, Lord, makest me to dwell in safety; when the light of thy countenance shines upon me I am safe, and I know I am so, and I am therefore easy, for *with thy favour wilt thou compass me as with a shield*, Ps. v. 12. Being taken under the protection of the divine favour, though an host of enemies should encamp against me, yet my heart shall not fear, in this I will be confident, (Ps. xxvii. 3.) Whatever God has promised me, I can promise myself, and that is enough to indemnify me, and save me harmless, whatever difficulties and dangers I may meet with in the way of my duty. *Though the earth be removed, yet will not we fear*, (Ps. xlvi. 2.) not fear any evil, no not in the valley of the shadow of death, in the territories of the king of terrors himself; for there thou art with me, thy rod and thy staff they comfort me. What the rich man's wealth is to him, in his own conceit, a strong city and a high wall, that the good man's God is to him, Prov. xviii. 10, 11. *The Almighty shall be thy gold, thy defence*, Job xxii. 25. *marg.*

Nothing is more dangerous than security in a sinful way, and men crying peace, peace, to them-

selves, while they continue under the reigning power of a vain and carnal mind. O that the sinners that are at ease were made to tremble! Nothing is more foolish than a security built upon the world, and its promises, for they are all vanity and a lie; but nothing more reasonable in itself, or more advantageous to us, than for good people to build with assurance upon the promises of a good God; for those who keep in the way of duty, to be quiet from the fear of evil; as those who know no evil shall befall them, no real evil, no evil but what shall be made to work for their good; as those who know, while they continue in their allegiance to God as their King, that they are under his protection, under the protection of Omnipotence itself, which enables them to bid defiance to all maliguant powers; *If God be for us, who can be against us?* This security even the heathen looked upon every honest virtuous man to be entitled to, that is,

Integer vitæ, scelerisque purus.
He whose life was upright and free from iniquity.

And thought that

Et si fractus illabatur orbis,
Impavidum ferient ruinæ.
If the world should fall in pieces about his ears, he needed not fear being lost in the desolations of it.

Much more reason have Christians, who hold fast their integrity, to lay claim to it; for who is he, or what is it, that shall harm us, if we be followers of him that is good, in his goodness?

[1.] It is the privilege of good people, that they may be thus easy and satisfied. This holy serenity and security of mind is allowed them, God gives them leave to be cheerful; nay, it is promised them, *God will speak peace to his people and to his saints;* he will fill them with joy and peace in believing; his peace shall keep their hearts and minds, keep them safe, keep them calm. Nay, there is a method appointed for their obtaining this promised serenity and security. The Scriptures are written to them that their joy may be full, and that through patience and comfort of them they may have hope. Ordinances are instituted to be wells of salvation, out of which they may draw water with joy. Ministers are ordained to be their comforters, and the helpers of their joy. Thus willing has God been to show the heirs of promise the immutability of his counsel, that they might have strong consolation, Heb. vi. 17, 18.

[2.] It is the duty of good people to labour after this holy security and serenity of mind, and to use the means appointed for the obtaining it. Give not way to the disquieting suggestions of Satan, and to those tormenting doubts and fears that arise in your own souls. Study to be quiet, chide yourselves for your distrusts, charge yourselves to believe, and to hope in God, that you shall yet praise him. You are in the dark concerning yourselves, do as Paul's mariners did, cast anchor and wish for the day. Poor trembling Christian, that art tossed with tempests and not comforted, try to lay thee down in peace and sleep; compose thyself into a sedate and even frame. In the name of him whom winds and seas obey, command down thy tumultuous thoughts, and say, *Peace, be still.* Lay that aching trembling head of thine where the beloved disciple laid his, in the bosom of the Lord Jesus; or, if thou hast not yet attained such boldness of access to him, lay that aching trembling heart of thine at the feet of the Lord Jesus, by an entire submission and resignation to him, saying, *If I perish, I will perish here:* put it into his hand by an entire confidence in him; submit it to his operation and disposal, who knows how to speak to the heart. And if thou art not yet entered into this sabbatism, as the word is, (Heb. iv. 9.) this present rest that remaineth for the people of God, yet look upon it to be a land of promise, and therefore, though it tarry, wait for it, for the vision is for an appointed time, and at the end it shall speak, and shall not lie. *Light is sown for the righteous,* and what is sown shall come up again at last in a harvest of joy.

2. The Psalmist having done his day's work, and perhaps fatigued himself with it, it being now bedtime, and having given good advice to those to whom he had wished a good night, to commune with their own hearts upon their beds, and to offer the evening sacrifices of righteousness, (*v.* 4. 5.) now retires to his chamber with this word, *I will lay me down in peace and sleep.* That which I chose this text for will lead me to understand it literally, as the disciples understood their Master, when he said, *Lazarus sleepeth,* of *taking rest in sleep,* John xi. 12, 13. And so we have here David's pious thoughts when he was going to bed. As when he awakes he is still with God, he is still so when he goes to sleep, and concludes the day as he opened it, with meditations on God, and sweet communion with him.

It should seem David penned this psalm when he was distressed and persecuted by his enemies; perhaps it was penned on the same occasion with the foregoing psalm, when he fled from Absalom his son; without were fightings, and then no wonder that within were fears; yet then he puts such a confidence in God's protection, that he will go to bed at his usual time, and, with his usual quietness and cheerfulness, will compose himself as at other times. He knows that his enemies have no power against him, but what is given them from above; and they shall have no power given them but what is still under the divine check and restraint; nor shall their power be permitted to exert itself so far as to do him any real mischief; and therefore he retires into the secret place of the Most High, and

abides under the shadow of the Almighty, and is very quiet in his own mind. That will break a worldly man's heart which will not break a godly man's sleep. Let them do their worst, says David, *I will lay me down and sleep: the will of the Lord be done.* Now observe here,

(1.) His confidence in God. *Thou, Lord, makest me to dwell in safety;* not only makest me safe, but makest me know that I am so; makest me to dwell with a good assurance. It is the same word that is used concerning him who walks uprightly, that he walks surely, Prov. x. 9. He goes boldly in his way, so David here goes boldly to his bed. He does not dwell carelessly, as the men of Laish, (Judg. xviii. 7.) but dwells at ease in God, as the sons of Zion, in the city of their solemnities, when their eyes see it a quiet habitation, Isa. xxxiii. 20.

There is one word in this part of the text that is observable; thou, Lord, *only* dost secure me. Some refer it to David; "even when I am alone, have none of my privy-counsellors about me to advise me, none of my life-guards to fight for me, yet I am under no apprehension of danger while God is with me." The Son of David comforted himself with this, that when all his disciples forsook him, and left him alone, yet he was not alone, for the Father was with him. Some weak people are afraid of being alone, especially in the dark, but a firm belief of God's presence with us in all places, and that divine protection which all good people are under, would silence those fears, and make us ashamed of them. Nay, our being alone a peculiar people, whom God has set apart for himself, (as it is here, *v.* 3.) will be our security. A sober singularity will be our safety and satisfaction, as Noah's was in the old world. Israel is a people that shall dwell alone, and not be reckoned among the nations, and therefore may set them all at defiance, till they foolishly mingle themselves among them; *Israel shall then dwell in safety alone*, Deut. xxxiii. 28. The more we dwell alone, the more safe we dwell. But our translation refers it to God; *Thou alone makest me to dwell safely;* it is done by thee only. God in protecting his people needs not any assistance, though he sometimes make use of instruments; the earth helped the woman, yet he can do it without them; and, when all our refuges fail, his own arm works salvation; *so the Lord alone did lead him, and there was no strange god with him*, Deut. xxxii. 12. Yet that is not all, I depend on thee only to do it; therefore I am easy, and think myself safe, not because I have hosts on my side, but purely because I have the Lord of hosts on my side.

Thou makest me to dwell in safety. It may look either backward or forward, or rather, both. Thou hast made me to dwell in safety all day, so that the sun has not smitten me by day; and then it is the language of his thankfulness for the mercies he had received; or, thou wilt make me to dwell in safety all night, that the moon shall not smite me by night; and then it is the language of his dependence upon God for further mercies. And both these should go together; and our eye must be to God as ever the same, who was, and is, and is to come; who has delivered, and does, and will.

(2.) His composedness in himself inferred hence, *Simul*, or *pariter in pace cubabo—I will both lay me down and sleep.* They who have their corn and wine increasing, who have abundance of the wealth and pleasure of this world, lay them down and sleep contentedly, as Boaz at the end of the heap of corn, Ruth iii. 7 But though I have not what they have, I can lay me down in peace, and sleep as well as they. We make it to join, his lying down and his sleeping: I will not only lay me down, as one that desires to be composed, but will sleep as one that really is so. Some make it to intimate his falling asleep presently after he had laid him down: so well wearied was he with the work of the day, and so free from any of those disquieting thoughts which would keep him from sleeping.

Now these are words put into our mouths, with which to compose ourselves when we retire at night to our repose; and we should take care so to manage ourselves all day, especially when it draws towards night, that we may not be disfitted, and put out of frame, for our evening devotions; that our hearts may not be overcharged either, on the one hand, with surfeiting and drunkenness, as theirs often are who are men of pleasure; or on the other hand, with the cares of this life, as theirs often are who are men of business; but that we may have such a command both of our thoughts and of our time, that we may finish our daily work well; which will be an earnest of our finishing our life's work well; and all is well indeed that ends everlastingly well.

Doct. As we must begin the day with God, and wait upon him all the day, so we must endeavour to close it with him.

This duty of closing the day with God, and in a good frame, I know not how better to open to you, than by going over the particulars in the text in their order, and recommending to you David's example.

I. Let us retire to lay us down. Nature calls for rest as well as food; *man goes forth to his work and labour*, and goes to and fro about it, but it is only till evening, and then it is time to lie down. We read of Ishbosheth, that he lay on his bed at noon, but death met him there, (2 Sam. iv. 5, 6.) and of David himself, that he came off from his bed at evening-tide, but sin, a worse thing than death, met him there. We must work the works of him that sent us while it is day, it will be time enough to lie down when the night comes, and no man can work: and it is then proper and seasonable to lie down.

haps, we have every day some bodily pain or sickness; or, some cross and disappointment in our affairs; now, in these we must wait upon God. Christ requires it of all his disciples, that they take up their cross daily, Matt. xvi. 24. We must not wilfully pluck the cross down upon us, but must take it up when God lays it in our way, and not go a step out of the way of duty, either to meet it, or to miss it. It is not enough to bear the cross, but we must take it up, we must accommodate ourselves to it, and acquiesce in the will of God in it. Not, "This is an evil, and I must bear it," because I cannot help it, but, "This is an evil, and I will bear it," because it is the will of God.

We must see every affliction allotted us by our heavenly Father, and in it must discover his correcting hand, and, therefore, must wait on him to know the cause wherefore he contends with us; what the fault is for which we are in this affliction chastened; what the distemper is which is to be by this affliction cured; that we may answer God's end in afflicting us, and so may be made partakers of his holiness. We must attend the motions of Providence, keep our eye upon our Father when he frowns, that we may discover what his mind is, and what the obedience is which we are to learn, by the things that we suffer.

We must wait on God for support under our burthens; must put ourselves into, and stay ourselves upon, the everlasting arms, which are laid under the children of God to sustain them, when the rod of God is upon them. And him we must attend for deliverance; must not seek to extricate ourselves by any sinful indirect methods, nor look to creatures for relief, but still wait on the Lord until he have mercy on us; well content to bear the burthen till God ease us of it, and ease us in mercy, Ps. cxxiii. 2. If the affliction be lengthened out, yet we must wait upon the Lord, even when he hides his face, (Isa. viii. 17.) hoping it is but in a little wrath, and for a small moment, Isa. liv. 7, 8.

(6.) We must expect the tidings and events of every day, with a cheerful and entire resignation to the divine Providence. While we are in this world we are still expecting, hoping well, fearing ill; we know not what a day, or a night, or an hour will bring forth, (Prov. xxvii. 1.) but it is big with something, and we are too apt to spend our thoughts in vain about things future, which happen quite differently from what we imagined. Now in all our prospects we must wait upon God.

Are we in hopes of good tidings, a good issue? Let us wait on God as the giver of the good we hope for, and be ready to take it from his hand; and to meet him with suitable affections when he is coming toward us in a way of mercy. Whatever good we hope for, it is God alone, and his wisdom, power, and goodness, that we must hope in. And therefore our hopes must be humble and modest, and regulated by his will; what God has promised us, we may with assurance promise ourselves, and no more. If thus we wait on God in our hopes, should the hope be deferred, it would not make the heart sick; no, nor if it should be disappointed, for the God we wait on, will overrule all for the best: but when the desire comes, in prosecution of which we have thus waited on God, we may see it coming from his love, and it will be *a tree of life*, Prov. xiii. 12.

Are we in fear of evil tidings, of melancholy events, and a sad issue of the depending affairs? Let us wait on God to be delivered from all our fears, from the things themselves we are afraid of, and from the amazing tormenting fears of them, Ps. xxxiv. 4. When Jacob was with good reason afraid of his brother Esau, he waited on God, brought his fears to him, wrestled with him, and prevailed for deliverance. *What time I am afraid*, says David, *I will trust in thee*, and wait on thee. And that shall establish the heart, shall fix it, so as to set it above the fear of evil tidings.

Are we in suspense between hope and fear? sometimes one prevails, and sometimes the other? Let us wait on God, and the God to whom belong the issues of life and death, good and evil, from whom our judgments, and every man's, proceed, and compose ourselves into a quiet expectation of the event, whatever it may be, with a resolution to accommodate ourselves to it; hope the best, and get ready for the worst, and then take what God sends.

The Application.

1. Let me further urge upon you this duty of waiting upon God all the day, in some more particular instances, according to what you have to do all the day, in the ordinary business of it. We are weak and forgetful, and need to be put in mind of our duty in general, upon every occasion for the doing of it; and therefore I choose to be thus particular, that I may be your remembrancer.

(1.) When you meet with your families in the morning, wait upon God for a blessing upon them, and attend him with your thanksgivings for the mercies you and yours have jointly received from God the night past; you and your houses must serve the Lord, must wait on him. See it owing to his goodness, who is the Founder and Father of the families of the righteous, that you are together, that the voice of rejoicing and salvation is in your tabernacles, and therefore wait upon him to continue you together, to make you comforts to one another, to enable you to do the duty of every relation, and to lengthen out the days of your tranquillity. In all the conversation we have with our families, the provision we make for them, and the orders we give concerning them, we must wait upon God, as the

God of all the families of Israel, (Jer. xxxi. 1.) and have an eye to Christ, as he in whom all the families of the earth are blessed.

Every member of the family sharing in family mercies, must wait on God for grace to contribute to family duties. Whatever disagreeableness there may be in any family relation, instead of having the spirit either hardened with it, or provoked by it, let it be an inducement to wait on God, who is able either to redress the grievance, or to balance it, and give grace to bear it.

(2.) When you are pursuing the education of your children, or the young ones under your charge, wait upon God for his grace to make the means of their education successful. When you are yourselves giving them instruction in things pertaining either to life or godliness, their general or particular calling, when you are sending them to school in a morning, or ordering them the business of the day, wait upon God to give them an understanding, and a good capacity for their business; especially their main business, for it is God that giveth wisdom. If they are but slow, and do not come on as you could wish, yet wait on God to bring them forward, and to give them his grace in his own time; and while you are patiently waiting on him, that will encourage you to take pains with them, and will likewise make you patient and gentle towards them.

And let children and young people wait on God in all their daily endeavours, to fit themselves for the service of God and their generation. You desire to be comforts to your relations, to be good for something in this world; do you not? Beg of God then a wise and an understanding heart, as Solomon did, and wait upon him all the day for it, that you may be still increasing in wisdom, as you do in stature, and in favour with God and man.

(3.) When you go to your shops, or apply yourselves to the business of your particular calling, wait upon God for his presence with you. Your business calls for your constant attendance every day, and all the day; keep the shop, and thy shop will keep thee; but let your attendance on God in your callings be as constant as your attendance on your callings. Eye God's providence in all the occurrences of them. Open shop with this thought, I am now in the way of my duty, and I depend upon God to bless me in it. When you are waiting for customers, wait on God to find you something to do in that calling to which he has called you; those you call chance customers, you should rather call providence customers, and should say of the advantage you make by them, *The Lord my God brought it to me.*

When you are buying and selling, see God's eye upon you, to observe whether you are honest and just in your dealings, and do no wrong to those you deal with; and let your eye then be up to him, for that discretion to which God does instruct not only the husbandman, but the tradesman, (Isa. xxviii. 26.) that prudence which directs the way, and with which it is promised the good man shall order his affairs; for that blessing which makes rich, and adds no sorrow with it; for that honest profit which may be expected in the way of honest diligence.

Whatever your employments be, in country-business, city-business, or sea-business, or only in the business of the house, go about them in the fear of God, depending upon him to make them comfortable and successful, and to prosper the work of your hands unto you. And hereby you will arm yourselves against the many temptations you are compassed about with in your worldly business; by waiting on God, you will be freed from the care and cumber which attends much serving, will have your minds raised above the little things of sense and time, will be serving God when you are most busy about the world, and will have God in your hearts, when your hands are full of the world.

(4.) When you take a book into your hands, God's book, or any other useful good book, wait upon God for his grace to enable you to make a good use of it. Some of you spend a deal of time every day in reading, and I hope none of you let a day pass without reading some portions of Scripture, either alone or with your families; take heed that the time you spend in reading be not lost time; it is so, if you read that which is idle and vain, and unprofitable; it is so, if you read that which is good, even the word of God itself, and do not mind it, or observe it, or aim to make it of any advantage to you; wait upon God, who gives you those helps for your souls, to make them helpful indeed to you. The eunuch did so, when he was reading the book of the prophet Isaiah in his chariot, and God presently sent him one, who made him understand what he read.

You read perhaps now and then the histories of former times. In acquainting yourselves with them, you must have an eye to God, and to that wise and gracious providence which governed the world before we were born, and preserved the church in it, and therefore may be still depended upon to do all for the best, for he is Israel's King of old.

(5.) When you sit down to your tables, wait on God; see his hand spreading and preparing a table before you in despite of your enemies, and in the society of your friends; often review the grant which God made to our first father Adam, and in him to us, of the products of the earth, (Gen. i. 29.) *Behold, I have given you every herb bearing seed,* bread-corn especially, *to you it shall be for meat*; and the grant he afterwards made to Noah, our second father, and in him to us, (Gen. ix. 3.) *Every moving thing that liveth shall be meat for you, even as the green herb:* and see in those what a bountiful Benefactor he is to mankind, and wait upon him accordingly.

We must eat and drink to the glory of God, and

take his rest, and receive his penny. It is good for us to think frequently of dying, to think of it as often as we go to bed; it will help to mortify the corruptions of our own hearts, which are our daily burthens, to arm us against the temptations of the world, which are our daily snares; it will wean us from our daily comforts, and make us easy under our daily crosses and fatigues. It is good for us to think familiarly of dying, to think of it as our going to bed, that by thinking often of it, and thinking thus of it, we may get above the fear of it.

[1.] At death we shall retire, as we do at bed-time; we shall go to be private for a while, till the public appearance at the great day; *Man lieth down, and riseth not till the heavens be no more;* till then *they shall not awake, nor be raised out of their sleep*, Job xiv. 12. Now we go abroad to see and be seen, and to no higher purpose do some spend their day, spend their life; but when death comes, there is an end of both, we shall then see no more in this world; I *shall behold man no more*, (Isa. xxxviii. 11.) we shall then be seen no more; *The eye of him that hath seen me, shall see me no more*, (Job vii. 8.) we shall be hid in the grave, and cut off from all living. To die is to bid good night to all our friends, to put a period to our conversation with them. We bid them farewell, but, blessed be God, it is not an eternal farewell; we hope to meet them again in the morning of the resurrection, to part no more.

[2.] At death we shall put off the body, as we put off our clothes when we lie down. The soul is the man, the body is but the clothes. At death we shall be unclothed, the earthly house of this tabernacle shall be dissolved, the garment of the body shall be laid aside. Death strips us, and sends us naked out of the world, as we came into it; strips the soul of all the disguises wherein it appeared before men, that it may appear naked and open before God. Our grave-clothes are night-clothes.

When we are weary and hot, our clothes are a burthen, and we are very willing to throw them off; are not easy till we are undressed; thus *we that are in this tabernacle do groan, being burthened;* but when death frees the soul from the load and encumbrance of the body, which hinders its repose in its spiritual satisfactions, how easy will it be! Let us think then of putting off the body at death, with as much pleasure as we do of putting off our clothes at night; be as loose to them as we are to our clothes; and comfort ourselves with this thought, that though we are unclothed at death, if we be clothed with Christ and his grace, we shall not be found naked, but be clothed upon with immortality. We have new clothes a making, which shall be ready to put on next morning; a glorious body like Christ's, instead of a vile body like the beasts.

[3.] At death we shall lie down in the grave, as on our bed, shall lie down in the dust, Job xx. 11. To those who die in sin, and impenitence, the grave is a dungeon, their iniquities which are upon their bones, and which lie down with them, make it so; but those who die in Christ, who die in faith, it is a bed, a bed of rest, where there is no tossings to and fro until the dawning of the day, as sometimes there are upon the easiest beds we have in this world; where there is no danger of being scared with dreams, and terrified with visions of the night; there is no being chastened with pain on that bed, or the multitude of the bones with strong pain. It is the privilege of those, who while they live walk in their uprightness, that when they die they enter into peace, and rest in their beds, Isa. lvii. 2. Holy Job comforts himself with this, in the midst of his agonies, that he shall shortly make his bed in the darkness, and be easy there. It is a bed of roses, a bed of spices, to all believers ever since he lay in it, who is the *Rose of Sharon, and the Lily of the Valleys.*

Say then of thy grave, as thou dost of thy bed at night, *There the weary are at rest;* with this further consolation, that thou shalt not only rest there, but rise thence shortly, abundantly refreshed; shalt be called up to meet the Beloved of thy soul, and to be for ever with him; shalt rise to a day which will not renew thy cares, as every day on earth does, but secure to thee unmixed and everlasting joys. How comfortably may we lie down at night, if such thoughts as these lie down with us; and how comfortably may we lie down at death, if we have accustomed ourselves to such thoughts as these.

(3.) Let us lie down with penitent reflections upon the sins of the day past. Praising God and delighting ourselves in him is such pleasant work, and so much the work of angels, that methinks it is a pity that we should have any thing else to do; but the truth is, we make other work for ourselves by our own folly, that is not so pleasant, but absolutely needful, and that is, repentance. While we are at night solacing ourselves in God's goodness, we must intermix therewith the afflicting of ourselves for our own vileness; both must have their place in us, and they will very well agree together; for we must take our work before us.

[1.] We must be convinced of it, that we are still contracting guilt; we carry corrupt natures about with us, which are bitter roots that bear gall and wormwood, and all we say or do is imbittered by them. *In many things we all offend*, insomuch *that there is not a just man upon earth that doeth good and sins not.* We are in the midst of a defiling world, and cannot keep ourselves perfectly unspotted from it. If we say we have no sin, or that we have past a day and have not sinned, we deceive ourselves; for if we know the truth by ourselves, we shall see cause to cry, *Who can understand his errors? Cleanse us from our secret faults;* faults which we ourselves

home, we are not under confinement, but have liberty to go abroad.

We must, therefore, have our eyes up to God at our setting out, "Lord, go along with me where I go;" under his shelter we must travel, confiding in his care of us, and encouraging ourselves with that in all the dangers we meet with; and in our return must own his goodness; all our bones must say, *Lord, who is like unto thee,* for he *keepeth all our bones, not one of them is broken.*

(10.) When we retire into solitude, to be alone walking in the fields, or alone reposing ourselves in our closets, still we must be waiting upon God; still we must keep up our communion with him, when we are communing with our own hearts. When we are alone we must not be alone, but the Father must be with us, and we with him. We shall find temptations even in solitude, which we have need to guard against; Satan set upon our Saviour when he was alone in a wilderness; but there also we have opportunity, if we know but how to improve it, for that devout, for that divine, contemplation, which is the best conversation, so that we may never be less alone than when alone. If when we sit alone and keep silence, withdrawn from business and conversation, we have but the art, I should say the heart, to fill up those vacant minutes with pious meditations of God and divine things, we then gather up the fragments of time which remain, that nothing may be lost, and so are we found waiting on God all the day.

2. Let me use some motives to persuade you thus to live a life of communion with God, by waiting on him all the day.

(1.) Consider, the eye of God is always upon you. When we are with our superiors, and observe them to look upon us, that engages us to look upon them; and shall we not then look up to God, whose eyes always behold, and whose eyelids try, the children of men? He sees all the motions of our hearts, and sees with pleasure the motions of our hearts towards him, which should engage us to set him always before us.

The servant, though he be careless at other times, yet when he is under his master's eye, will wait in his place and keep close to his business; we need no more to engage us to diligence, than to do our work with eye-service, while our master looks on, and because he does so, for then we shall never look off.

(2.) The God you are to wait on, is one with whom you have to do, Heb. iv. 13. *All things,* even the thoughts and intents of the heart, *are naked and opened unto the eyes of him with whom we have to do;* προς ὁν ἡμιν ὁ λογος—*with whom we have business,* or word; who hath something to say to us, and to whom we have something to say: or, as some read it, *To whom for us there is an account;* there is a reckoning, a running account between us and him; and we must every one of us shortly give account of ourselves to him, and of every thing done in the body; and therefore are concerned to wait on him, that all may be made even daily, between us and him in the blood of Christ, which balances the account. Did we consider how much we have to do with God every day, we would be more diligent and constant in our attendance on him.

(3.) The God we are to wait upon, continually waits to be gracious to us; he is always doing us good, precedes us with the blessings of his goodness, daily loads us with his benefits, and slips no opportunity of showing his care of us, when we are in danger, his bounty to us when we are in want, and his tenderness for us when we are in sorrow. His good providence waits on us all the day, to preserve our going out and our coming in, (Isa. xxx. 18.) to give us relief and succour in due season, to be seen in the mount of the Lord. Nay, his good grace waits on us all the day, to help us in every time of need; to be strength to us according as our day is, and all the occurrences of the day. Is God thus forward to do us good, and shall we be backward and remiss in doing him service?

(4.) If we attend upon God, his holy angels shall have a charge to attend upon us. They are all appointed to be ministering spirits, to minister for the good of them who shall be heirs of salvation, and more good offices they do us every day than we are aware of. What an honour, what a privilege, is it to be waited on by holy angels, to be borne up in their arms, to be surrounded by their tents! What a security is the ministration of those good spirits against the malice of evil spirits! This honour have all they that wait on God all the day.

(5.) This life of communion with God, and constant attendance upon him, is a heaven upon earth. It is doing the work of heaven, and the will of God, as they do it who are in heaven; whose business it is always to behold the face of our Father. It is an earnest of the blessedness of heaven; it is a preparative for it, and a preludium to it; it is having our conversation in heaven, whence we look for the Saviour. Looking for him as our Saviour, we look to him as our director; and by this we make it to appear that our hearts are there, which will give us good ground to expect that we shall be there shortly.

3. Let me close all with some directions, what you must do, that you may thus wait on God all the day.

(1.) See much of God in every creature; of his wisdom and power in the making and placing of it, and of his goodness in its serviceableness to us. Look about you, and see what a variety of wonders, what an abundance of comforts, you are surrounded with; and let them all lead you to him, who is the fountain of being, and the giver of all good; all our

bed, God opens the ears of men, and seals their instruction, Job xxxiii. 15, 16. And with this David's experience concurs. He found that God visited him in the night, and tried him, and so discovered him to himself, Ps. xvii. 3. And that God gave him counsel, and his reins instructed him in the night season, and so he discovered himself to him, Ps. xvi. 7. He found that was a proper season for remembering God, and meditating upon him; and in order to our due improvement of this proper season for conversing with God in solitude, we need the powerful and benign influences of the blessed Spirit, which, therefore, when we lie down we should earnestly pray for, and humbly put ourselves under, and submit ourselves to. How God's grace may work upon us when we are asleep we know not; the soul will act in a state of separation from the body, and how far it does act independent of the body, when the bodily senses are all locked up, we cannot say, but are sure, that the Spirit of the Lord is not bound. We have reason to pray, not only that our minds may not be either disturbed or polluted by evil dreams, in which for aught we know evil spirits sometimes have a hand, but may be instructed and quieted by good dreams; which Plutarch reckons among the evidences of increase and proficiency in virtue, and on which the good Spirit has an influence. I have heard of a good man, that used to pray at night for good dreams.

II. When we lay us down, our care and endeavour must be to lay us down in peace. It is promised to Abraham that he should go to his grave in peace, (Gen. xv. 15.) and this promise is sure to all his spiritual seed, for *the end of the upright man is peace;* Josiah dies in peace, though he is killed in a battle: now as an earnest of this let us every night lie down in peace. It is threatened to the wicked, that they shall lie down in sorrow, Isa. l. 11. It is promised to the righteous, that they shall lie down, and none shall make them afraid, Lev. xxvi. 6. Job xi. 19. Let us then enter into this rest, this blessed sabbatism, and take care that we come not short of it.

1. Let us lie down in peace with God; for without this there can be no peace at all; *There is no peace, saith my God, to the wicked,* whom God is at war with. A state of sin is a state of enmity against God; they who continue in that state are under the wrath and curse of God, and cannot lie down in peace; what have they to do with peace? Hasten therefore, (sinner,) hasten to make thy peace with God in Jesus Christ, by repentance and faith; take hold on his strength, that thou mayst make peace with him; and thou shalt make peace, for fury is not in him. Conditions of peace are offered, consent to them; close with him who is our peace; take Christ upon his own terms, Christ upon any terms. Defer not to do this; dare not to sleep in that condition, in which thou darest not die. *Escape for thy life, look not behind thee.* Acquaint now thyself with him, now presently, and be at peace, and thereby this good shall come unto thee, thou shalt lie down in peace.

Sin is ever and anon making mischief between God and our souls, provoking God against us, alienating us from God, we, therefore, need to be every night making peace, reconciling ourselves to him and to his holy will, by the agency of his Spirit upon us, and begging of him to be reconciled to us, through the intercession of his Son for us; that there may be no distance, no strangeness, between us and God, no interposing cloud to hinder his mercies from coming down upon us, or our prayers from coming up unto him. *Being justified by faith,* we have this *peace with God, through our Lord Jesus Christ;* and then we may not only lie down in peace, but we rejoice in hope of the glory of God. Let this be our first care, that God have no quarrel with us, nor we with him.

2. Let us lie down in peace with all men; we are concerned to go to sleep, as well as to die, in charity. Those who converse much with the world can scarcely pass a day but something or other happens that is provoking, some affront is given them, some injury done them, at least they think so; when they retire at night and reflect upon it, they are apt to magnify the offence, and while they are musing on it the fire burns, their resentments rise, and they begin to say, *I will do so to him as he has done to me,* Prov. xxiv. 29. Then is the time of ripening the passion into a rooted malice, and meditating revenge; then, therefore, let wisdom and grace be set on work, to extinguish this fire from hell before it get head; then let this root of bitterness be killed and plucked up, and let the mind be disposed to forgive the injury, and to think well of, and wish well to, him that did it. If others incline to quarrel with us, yet let us resolve not to quarrel with them. Let us resolve, that whatever the affront or injury was, it shall neither disquiet our spirits nor make us to fret, which Peninnah aimed at in provoking Hannah, (1 Sam. i. 6.) nor sour or imbitter our spirits, or make us peevish and spiteful; but that we still love ourselves, and love our neighbours as ourselves, and therefore not, by harbouring malice, do any wrong to ourselves or our neighbour. And we shall find it much easier in itself, and much more pleasant in the reflection, to forgive twenty injuries than to avenge one.

That it should be our particular care at night to reconcile ourselves to those who have been injurious to us, is intimated in that charge, (Eph. iv. 26.) *Let not the sun go down upon your wrath.* If your passion has not cooled before, let it be abated by the cool of the evening, and quite disappear with the setting sun. You are then to go to bed, and if you lie down with these unmortified passions boiling in your breasts, your soul is among lions, you lie down in a bed of thorns, in a nest of scorpions. Nay, some

have observed from what follows immediately, *neither give place to the devil*, (*v.* 27.) that those who go to bed in malice have the devil for their bed-fellow. We cannot lie down at peace with God, unless we be at peace with men; nor in faith pray to be forgiven, unless we forgive. Let us, therefore, study the things that make for peace, for the peace of our own spirits, by living, as much as in us lies, peaceably with all men. I am for peace, yea, though they are for war.

3. Let us lie down in peace with ourselves, with our own minds, with a sweet composure of spirit and enjoyment of ourselves; *Return unto thy rest, O my soul*, and be easy; let nothing disturb my soul, my darling.

But when may we lie down in peace at night?

(1.) If we have by the grace of God in some measure done the work of the day, and filled it up with duty, we may then lie down in peace at night. If we have the testimony of our consciences for us, that *in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God*, we have this day *had our conversation in the world*, that we have done some good in our places, something that will turn to a good account; if our hearts do not reproach us with a *diem perdidi*, alas! *I have lost a day;* or with that which is worse, the spending of that time in the service of sin, which should have been spent in the service of God; but if, on the contrary, we have abode with God, have been in his fear, and waited on him all the day long; we may then lie down in peace, for God says, *Well done good and faithful servant;* and the sleep of the labouring man, of the labouring Christian, is sweet, is very sweet, when he can say, As I am a day's journey nearer my end, so I am a day's work fitter for it. Nothing will make our bed-chambers pleasant, and our beds easy, like the witness of the Spirit of God with our spirits, that we are going forward for heaven; and a conscience kept void of offence, which will be not only a continual feast, but a continual rest.

(2.) If we have by faith and patience, and submission to the divine will, reconciled ourselves to all the events of the day, so as to be uneasy at nothing that God has done, we may then lie down in peace at night. Whatever has fallen out cross to us, it shall not fret us, but we will kiss the rod, take up the cross, and say, "All is well that God does." Thus we must in our patience keep possession of our own souls, and not suffer any affliction to put us out of the possession of them. We have met with disappointments in husbandry perhaps, in trade, at sea, debtors prove insolvent, creditors prove severe, but this and the other proceed from the Lord; there is a providence in it, every creature is what God makes it to be, and therefore I am dumb, I open not my mouth; that which pleases God ought not to displease me.

(3.) If we have renewed our repentance for sin, and made a fresh application of the blood of Christ to our souls for the purifying of our consciences, we may then lay us down in peace. Nothing can break in upon our peace but sin; that is it which troubles the camp; if that be taken away there shall no evil befall us. The inhabitant, though he be far from well, yet shall not say, I am sick, shall not complain of sickness, for the people that dwell therein shall be forgiven their iniquity, Isa. xxxiii. 24. The pardon of sin has enough in it to balance all our griefs, and therefore to silence all our complaints. A man sick of the palsy has yet reason to be easy, nay, and to be of good cheer, if Christ says to him, *Thy sins are forgiven thee;* and *I am thy salvation.*

(4.) If we have put ourselves under the divine protection for the ensuing night, we may then lay us down in peace. If, by faith and prayer, we have run into the name of the Lord as our strong tower, have fled to take shelter under the shadow of his wings, and made the Lord our refuge and habitation, we may then speak peace to ourselves, for God in his word speaks peace to us. If David has an eye to the cherubim, between which God is said to dwell, when he says, (Ps. lvii. 1.) *In the shadow of thy wings will I make my refuge;* yet, certainly, he has an eye to the similitude which Christ makes use of, of a hen gathering her chickens under her wings, when he says, (Ps. xci. 4.) *He shall cover thee with his feathers, and under his wings shalt thou trust;* and the chickens under the wings of the hen, are not only safe but warm and pleased.

(5.) If we have cast all our cares for the day following upon God, we may then lay us down in peace. Taking thought for the morrow is the great hinderance of our peace in the night; let us but learn to live without disquieting care, and to refer the issue of all events to that God who may and can do what he will, and will do what is best, for those that love and fear him; *Father, thy will be done*, and then we make ourselves easy. Our Saviour presses this very much upon his disciples, not to perplex themselves with thoughts what they shall eat and what they shall drink, and wherewithal they shall be clothed, because their Heavenly Father knows that they have need of these things, and will see that they be supplied. Let us, therefore, ease ourselves of this burthen, by casting it on him who careth for us; what need he care and we care too?

III. Having laid ourselves down in peace, we must compose ourselves to sleep; *I will lay me down and sleep.* The love of sleep for sleeping sake is the character of the sluggard, but as it is nature's physic for the recruiting of its weary powers, it is to be looked upon as a mercy equal to that of our food, and in its season to be received with thankfulness.

And with such thoughts as these we may go to sleep:

1. What poor bodies are these we carry about with us, that call for rest and relief so often, that are so soon tired, even with doing nothing, or next to nothing. It is an honour to man above the beasts, *Os homini sublime dedit—that he is made so erect;* it was part of the serpent's curse, *On thy belly shalt thou go;* yet we have little reason to boast of this honour, when we observe how little a while we can stand upright, and how soon we are burthened with our honour, and are forced to lie down. The powers of the soul, and the senses of the body, are our honour, but it is mortifying to consider, how after a few hours' use they are all locked up under a total disability of acting, and it is necessary they should be so. *Let not the wise man glory in his wisdom,* or the *strong man in his strength,* since they both lie for a fourth part of their time utterly bereft of strength and wisdom, and on a level with the weak and foolish.

2. What a sad thing it is to be under the necessity of losing so much precious time as we do in sleep. That we should lie so many hours out of every four and twenty, in no capacity at all of serving God or our neighbour, of doing any work of piety or charity! Those who consider how short our time is, and what a great deal of work we have to do, and how fast the day of account hastens on, cannot but grudge to spend so much time in sleep, cannot but wish to spend as little as may be in it; cannot but be quickened by it to redeem time, when they are awake, and cannot but long to be there where there shall be no need of sleep, but they shall be as the angels of God, and never rest day or night from the blessed work of praising God.

3. What a good Master do we serve, that allows us time for sleep, and furnishes us with conveniences for it, and makes it refreshing and reviving to us. By this it appears, the Lord is for the body, and it is a good reason why we should present our bodies to him as living sacrifices, and glorify him with them. Nay, sleep is spoken of as given by promise to the saints, (Ps. cxxvii. 2.) *So he giveth his beloved sleep.* The godly man has the enjoyment of that in a quiet resignation to God, which the worldly man labours in vain for, in the eager pursuit of the world. What a difference is there between the sleep of a sinner, who is not sensible of his being within a step of hell, and the sleep of a saint, that has good hopes, through grace, of his being within a step of heaven: that is the sleep God gives to his beloved.

4. How piteous is the case of those from whose eyes sleep departs, through pain of body, or anguish of mind, and to whom wearisome nights are appointed; who, when they lie down, say, *When shall we arise?* and who are thus made a terror to themselves. It was said, that of all the inhuman tortures used by those whom the French king employed to force his protestant subjects to renounce their religion, none prevailed more than keeping them by violence long waking. When we find how earnestly nature craves sleep, and how much it is refreshed by it, we should think with compassion of those, who upon any account want that and other comforts which we enjoy, and pray for them.

5. How ungrateful we have been to the God of our mercies, in suffering sleep, which is so great a support and comfort to us, to be our hinderance in that which is good. As when it has been the gratification of our sloth and laziness, when it has kept us from our hour of prayer in the morning, and disfitted us for our hour of prayer at night; or when we have slept unseasonably in the worship of God; as Eutychus, when Paul was preaching; and the disciples, when Christ was in his agony at prayer. How justly might we be deprived of the comfort of sleep, and upbraided with this as the provoking cause of it! *What! could ye not watch with me one hour?* Those who would sleep, and cannot, must think how often they should have kept awake, and would not.

6. We have now one day less to live, than we had in the morning. The thread of time is winding off apace, its sands are running down, and as time goes eternity comes; it is hastening on. Our days are swifter than a weaver's shuttle; which passes and repasses in an instant. And what do we of the work of time? What forwardness are we in to give up our account? O that we could always go to sleep with death upon our thoughts, how would it quicken us to improve time! It would make our sleep not the less desirable, but it would make our death much the less formidable.

7. To thy glory, O God, I now go to sleep; whether we eat or drink, yea, or sleep, for that is included in whatever we do, we must do it to the glory of God. Why do I go to sleep now, but that my body may be fit to serve my soul, and able for a while to keep pace with it in the service of God tomorrow? Thus common actions, by being directed toward our great end, are done after a godly sort, and abound to our account; and thus the advantages we have by them are sanctified to us. *To the pure all things are pure;* and *whether we wake or sleep, we live together with Christ,* 1 Thess. v. 10.

8. To thy grace, O God, and to the word of thy grace, I now commend myself. It is good to fall asleep with a fresh surrender of our whole selves, body, soul, and spirit, to God: now, *Return* to God as *thy rest, O my soul; for he has dealt bountifully with thee;* thus we should commit the keeping of our souls to him, falling asleep, as David did, (Ps. xxxi. 5.) with, *Into thy hands I commit my spirit;* and as Stephen did, *Lord Jesus, receive my spirit.* Sleep does not only resemble death, but is sometimes an inlet to it; many go to sleep and never wake, but sleep the sleep of death; which is a good reason why we should go to sleep with dying thoughts, and put ourselves under the protection of

a living God, and then sudden death will be no surprise to us.

9. O that when I awake I may be still with God! that the parenthesis of sleep, though long, may not break off the thread of my communion with God, but that as soon as I awake I may resume it. O that when I wake in the night I may have my mind turned to good thoughts! may remember God upon my bed, who then is at my right hand, and to whom the darkness and the light are both alike; and that I may sweetly meditate upon him in the night watches; that thus even that time may be redeemed, and improved to the best advantage, which otherwise is in danger not only of being lost in vain thoughts, but mispent in ill ones. O that when I awake in the morning, my first thoughts may be of God, that with them my heart may be seasoned for all day!

10. O that I may enter into a better rest than that which I am now entering upon! The apostle speaks of a rest, which we that have believed do enter into, even in this world, as well as of a rest which in the other world remains for the people of God, Heb. iv. 3, 9. Believers rest from sin and the world; they rest in Christ, and in God through Christ; they enjoy a satisfaction in the covenant of grace, and their interest in that covenant; *This is my rest for ever, here will I dwell.* They enter into this ark, and there are not only safe but easy. Now, O that I might enjoy this rest while I live, and when I die might enter into something more than rest, even the joy of my Lord, a fulness of joy!

IV. We must do all this in a believing dependence upon God, and his power, providence, and grace. Therefore I *lay me down in peace*, and compose myself to sleep, because thou, Lord, keepest me, and assurest me that thou dost so; *Thou, Lord, makest me to dwell in safety.* David takes notice of God's compassing his path, and his lying down, as his observer, Ps. cxxxix. 3. He sees his eye upon him when he is retired into his bed-chamber, and none else sees him; when he is in the dark, and none else can see him. Here he takes notice of him, compassing his lying down as his preserver; and sees his hand about him to protect him from evil, and keep him safe; feels his hand under him to support him, and to make him easy.

1. It is by the power of God's providence that we are kept safe in the night, and on that providence we must depend continually. It is he that preserveth man and beast, (Ps. xxxvi. 6.) that upholds all things by the word of his power. That death, which by sin entered into the world, would soon lay all waste, if God did not shelter his creatures from its arrows, which are continually flying about, we cannot but see ourselves exposed to in the night. Our bodies carry about with them the seeds of all diseases. Death is always working in us; a little thing would stop the circulation either of the blood or the breath, and then we are gone; either never awake, or awake under the arrests of death. Men by sin are exposed to one another; many have been murdered in their beds, and many burned in their beds. And our greatest danger of all is from the malice of evil spirits, that go about seeking to devour.

We are very unable to help ourselves, and our friends unable to help us; we are not aware of the particulars of our danger, nor can we foresee which way it will arise; and, therefore, know not where to stand upon our guard; or if we did, we know not how. When Saul was asleep, he lost his spear and his cruse of water, and might as easily have lost his head, as Sisera did when he was asleep, by the hand of a woman. What poor helpless creatures are we, and how easily are we overcome when sleep has overcome us! Our friends are asleep too, and cannot help us. An illness may seize us in the night, which, if they be called up and come to us, they cannot help us against; the most skilful and tender are *physicians of no value.*

It is therefore God's providence that protects us night after night, his care, his goodness. That was the hedge about Job, about him and his house, and all that he had round about, (Job i. 10.) a hedge that Satan himself could not break through, nor find a gap in, though he traversed it round. There is a special protection which God's people are taken under, they are hid in his pavilion, in the secret of his tabernacle, under the protection of his promise, (Ps. xxvii. 5.) they are his own, and dear to him, and he keeps them as the apple of his eye, Ps. xvii. 8. He is round about them from henceforth and for ever, as the mountains are round about Jerusalem, Ps. cxxv. 2. He protects their habitations, as he did the tents of Israel in the wilderness; for he has promised to create upon every dwelling-place of Mount Zion *a pillar of cloud by day*, to shelter from heat, *and the shining of a flaming fire by night*, to *shelter from cold*, Isa. iv. 5. Thus he blesseth the habitation of the just, so that no real evil shall befall it, nor any plague come nigh it.

The care of the divine Providence concerning us and our families we are to depend upon, so as to look upon no provision we make for our own safety sufficient, without the blessing of the divine Providence upon it; *Except the Lord keepeth the city, the watchman waketh but in vain.* Be the house ever so well built, the doors and windows ever so well barred, the servants ever so careful, ever so watchful, it is all to no purpose, unless he that keeps Israel, and neither slumbers nor sleeps, undertake for our safety; and if he be thy Protector, *at destruction and famine thou shalt laugh*, and *shalt know that thy tabernacle is in peace.* Job v. 22, 24.

2. It is by the power of God's grace that we are

enabled to think ourselves safe, and on that grace we must continually depend. The fear of danger, though groundless, is as vexatious as if it were ever so just. And, therefore, to complete the mercy of being made to dwell safely, it is requisite that, by the grace of God, we be delivered from our fears, (Ps. xxxiv. 4.) as well as from the things themselves that we were afraid of; that shadows may not be a terror to us, no more than substantial evils.

If, by the grace of God, we are enabled to keep conscience void of offence, and still to preserve our integrity; if iniquity be put far away, and no wickedness suffered to dwell in our tabernacles, then shall we lift up our faces without spot, we shall be stedfast, and shall not need to fear, (Job xi. 14, 15.) for fear came in with sin, and goes out with it. *If our hearts condemn us not, then have we confidence toward God*, and man too, and are made to dwell securely, for we are sure nothing can hurt us but sin: and whatever does harm us, sin is the sting of it; and, therefore, if sin be pardoned and prevented, we need not fear any trouble.

If, by the grace of God, we be enabled to live by faith; that faith which sets God alway before us; that faith which applies the promises to ourselves, and puts them in suit at the throne of grace; that faith which purifies the heart, overcomes the world, and quenches all the fiery darts of the wicked one; that faith which realizes unseen things, and is the substance and evidence of them: if we be actuated and governed by this grace we are made to dwell safely, and to bid defiance to death itself, and all its harbingers and terrors: *O Death, where is thy sting?* This faith will not only silence our fears, but will open our lips in holy triumphs, *If God be for us, who can be against us?*

Let us lie down in peace, and sleep, not in the strength of a natural resolution against fear, nor merely of rational arguments against it, though they are of good use, but in a dependence upon the grace of God to work faith in us, and to fulfil in us the work of faith. This is going to sleep like a Christian under the shadow of God's wings, going to sleep in faith; and it will be to us a good earnest of dying in faith; for the same faith that will carry us cheerfully through the short death of sleep, will carry us through the long sleep of death.

The Application.

1. See how much it is our concern to carry our religion about with us wherever we go, and to have it always at our right hand; for at every turn we have occasion for it, lying down, rising up, going out, coming in; and those are Christians indeed, who confine not their religion to the new moons and the sabbaths, but bring the influences of it into all the common actions and occurrences of human life. We must sit down at our tables and rise from them, lie down in our beds and arise from them, with an eye to God's providence and promise. Thus we must live a life of communion with God, even while our conversation is with the world.

And in order to this, it is necessary that we have a living principle in our hearts, a principle of grace, which, like a well of living water, may be continually springing up to life eternal, John iv. 14. It is necessary likewise that we have a watchful eye upon our hearts, and keep them with all diligence, that we set a strict guard upon their motions, and have our thoughts more at command than I fear most Christians have. See what need we have of the constant supplies of divine grace, and of a union with Christ, that by faith we may partake of the root and fatness of the good olive continually.

2. See what a hidden life the life of good Christians is, and how much it lies from under the eye and observation of the world. The most important part of their business lies between God and their own souls, in the frame of their spirits, and the workings of their hearts, in their retirements, which no eye sees but his, that is all eye. Justly are the saints called God's hidden ones, and his secret is said to be with them, for they have meat to eat, and work to do, which the world knows not of; and joys, and griefs, and cares which a stranger does not intermeddle with. *Great is the mystery of godliness.*

And this is a good reason why we should look upon ourselves as incompetent judges one of another, because we know not each other's hearts, nor are witnesses to their retirements. It is to be feared, there are many whose religion lies all in the outside; they make a fair show in the flesh, and perhaps a great noise; and, yet, are strangers to this secret communion with God, in which consists so much of the power of godliness. And on the other hand it is to be hoped, there are many who do not distinguish themselves by any thing observable in their profession of religion, but pass through the world without being taken notice of, and yet converse much with God in solitude, and walk with him in the even, constant tenor of a regular devotion and conversation. *The kingdom of God comes not with observation.* Many merchants thrive by a secret trade, that make no bustle in the world. It is fit, therefore, that every man's judgment should proceed from the Lord, who knows men's hearts and sees in secret.

3. See what enemies they are to themselves, who continue under the power of a vain and carnal mind, and live without God in the world. Multitudes I fear there are, to whom all that has been said of secret communion with God is accounted as a strange thing, and they are ready to say of their ministers when they speak of it, *Do they not speak parables?* They lie down and rise up, go out and come in, in

the constant pursuit either of worldly profits, or of sensual pleasures; but God is not in all their thoughts, not in any of them. They live upon him, and upon the gifts of his bounty from day to day, but they have no regard to him, never own their dependence on him, nor are in any care to secure his favour.

Those who live such a mere animal life as this, do not only put a great contempt upon God, but do a great deal of damage to themselves; they stand in their own light, and deprive themselves of the most valuable comforts that can be enjoyed on this side heaven. What peace can they have who are not at peace with God? What satisfaction can they take in their hopes, who build them not upon God, the everlasting foundation? or in their joys, who derive them not from him, the fountain of life and living waters? O that at length they would be wise for themselves, and remember their Creator and Benefactor!

4. See what easy, pleasant lives the people of God might live, if it were not their own faults. There are those who fear God and work righteousness, and are accepted of the Lord, but go drooping and disconsolate from day to day, are full of cares and fears and complaints, and make themselves always uneasy; and it is because they do not live that life of delight in God, and dependence on him, that they might and should live. God has effectually provided for their dwelling at ease, but they make not use of that provision he has laid up for them.

O that all who appear to be conscientious, and are afraid of sin, would appear to be cheerful, and afraid of nothing else; that all who call God Father, and are in care to please him, and keep themselves in his love, would learn to cast all their other care upon him, and commit their way to him as to a Father. He shall choose our inheritance for us, and knows what is best for us, better than we do for ourselves. "Thou shalt answer, Lord, for me." It is what I have often said, and will abide by, "That a holy, heavenly life, spent in the service of God, and in communion with him, is the most pleasant, comfortable life any body can live in this world."

5. See in this, what is the best preparation we can make for the changes that may be before us in our present state; and that is, to keep up a constant acquaintance and communion with God, to converse with him daily, and keep up stated times for calling on him, that so when trouble comes, it may find the wheels of prayer a going. And then may we come to God with a humble boldness and comfort, and hope to speed when we are in affliction, if we have been no strangers to God at other times, but in our peace and prosperity had our eyes ever toward him.

Even when we arrive to the greatest degree of holy security and serenity, and lie down most in peace, yet, still, we must keep up an expectation of trouble in the flesh. Our ease must be grounded not upon any stability in the creature; if it be, we put a cheat upon ourselves, and treasure up so much the greater vexation for ourselves. No, it must be built upon the faithfulness of God, which is unchangeable. Our Master has told us, *In the world you shall have tribulation*, much tribulation, count upon it, it is only in me that you shall have peace. But if every day be to us, as it should be, a sabbath of rest in God, and communion with him, nothing can come amiss to us any day, be it ever so cross.

6. See in this, what is the best preparation we can make for the unchangeable world, that is before us. We know God will bring us to death, and it is our great concern to get ready for it. It ought to be the business of every day, to prepare for our last day, and what can we do better for ourselves in the prospect of death, than, by frequent retirements for communion with God, to get more loose from that world which at death we must leave, and better acquainted with that world which at death we must remove to. By going to our beds as to our graves, we shall make death familiar to us, and it will become as easy to us to close our eyes in peace and die, as it used to be to close our eyes in peace and sleep.

We hope God will bring us to heaven; and by keeping up daily communion with God, we grow more and more meet to partake of that inheritance; and have our conversation in heaven. It is certain, all that will go to heaven hereafter, begin their heaven now, and have their hearts there. If we thus enter into a spiritual rest every night, that will be a pledge of our blessed repose in the embraces of divine love, in that world wherein day and night come to an end, and we shall not rest day or night from praising him, who is and will be our eternal rest.

Mr. FLATMAN's HYMN for the Morning.
Poems, p. 57.

AWAKE, my soul! Awake mine eyes,
Awake, my drowsy faculties;
Awake, and see the new-born light
Spring from the darksome womb of night.
Look up and see th' unwearied sun,
Already has his race begun;
The pretty lark is mounted high,
And sings her matins in the sky.
Arise, my soul, and thou my voice,
In songs of praise early rejoice.
O Great Creator, Heavenly King!
Thy praises let me ever sing!
Thy power has made, thy goodness kept
This fenceless body while I slept;
Yet one day more hast given me,
From all the powers of darkness free.
O keep my heart from sin secure,
My life unblamable and pure;
That when the last of all my days is come,
Cheerful and fearless I may wait my doom.

His ANTHEM for the Evening, p. 58.

SLEEP, downy sleep! come close mine eyes,
Tir'd with beholding vanities!
Sweet slumbers come and chase away
The toils and follies of the day.
On your soft bosom will I lie,
Forget the world and learn to die.
O Israel's watchful Shepherd, spread
Tents of angels round my bed.
Let not the spirits of the air
While I slumber me insnare;
But save thy suppliant free from harms,
Clasp'd in thine everlasting arms.
Clouds and darkness is thy throne,
Thy wonderful pavilion;
O dart from thence a shining ray,
And then my midnight shall be day:
Thus when the morn, in crimson drest,
Breaks through the windows of the east,
My hymns of thankful praises shall arise,
Like incense or the morning sacrifice.

Mr. WATT's Morning HYMN; Ps. xix. 5, 8. lxxiii. 24, 25. p. 63.

1 GOD of the morning, at whose voice
The cheerful sun makes haste to rise,
And like a giant doth rejoice,
To run his journey through the skies.

2 From the fair chambers of the east
The circuit of his race begins;
And without weariness or rest
Round the whole earth he flies and shines.

3 O like the sun may I fulfil
Th' appointed duties of the day,
With ready mind and active will
March on, and keep my heavenly way!

[4 But I shall rove and lose the race,
If God my sun should disappear,
And leave me in this world's wild maze
To follow every wand'ring star.

5 Lord, thy commands are clean and pure,
Enlight'ning our beclouded eyes,
Thy threat'nings just, thy promise sure,
Thy gospel makes the simple wise.]

6 Give me thy counsels for my guide,
And then receive me to thy bliss;
All my desires and hopes beside
Are faint and cold, compar'd with this.

An Evening HYMN; Ps. iv. 8. iii. 5, 6. cxliii. 8.

1 THUS far the Lord has led me on,
Thus far his power prolongs my days;
And every evening shall make known
Some fresh memorial of his grace.

2 Much of my time has run to waste,
And I perhaps am near my home;
But he forgives my follies past,
He gives me strength for days to come.

3 I lay my body down to sleep,
Peace is the pillow for my head,
While well appointed angels keep
Their watchful stations round my bed.

4 In vain the sons of earth or hell
Tell me a thousand frightful things,
My God in safety makes me dwell
Beneath the shadow of his wings.

[5 Faith in his name forbids my fear:
O may thy presence ne'er depart!
And in the morning make me hear
The love and kindness of thy heart.

6 Thus when the night of death shall come,
My flesh shall rest beneath the ground,
And wait thy voice to rouse my tomb,
With sweet salvation in the sound.]

A SONG for Morning or Evening; Lam. iii. 23. Isa. xlv. 7.

1 MY God, how endless is thy love!
Thy gifts are every evening new,
And morning mercies from above
Gently distil like early dew.

2 Thou spread'st the curtains of the night,
Great guardian of my sleeping hours;
Thy sovereign word restores the light,
And quickens all my drowsy powers.

3 I yield my powers to thy command,
To thee I consecrate my days;
Perpetual blessings from thine hand
Demand perpetual songs of praise.

FOUR DISCOURSES

AGAINST

VICE AND PROFANENESS,

VIZ. AGAINST

I. DRUNKENNESS.
II. UNCLEANNESS.
III. SABBATH-BREAKING.
IV. PROFANE SPEAKING.

To the Reader.

Without doubt it is possible that a man may be no drunkard or adulterer, no swearer or sabbath-breaker, and yet be for ever ruined by his unmortified pride and passion, his worldliness and covetousness, his secret fraud and injustice, or his infidelity and close impiety; the pharisee in the parable went to his house not justified, though he could say, *I am not as other men are*; yet so great a decay is there of religion, even in the Christian world, and such a prevalency of sin, that it is easy to observe how far it goes toward the gaining a man a fair character among his neighbours, to be able to say of him, that he is free from these vices, as if it were a rare thing to find them that are so.

I hope the matter is not so bad; but it is too plain to be denied, that drunkenness and uncleanness, sabbath-breaking and profane speaking, the sins against which these four plain discourses are levelled, do still very much abound both in city and country, notwithstanding the good and wholesome laws of the land, made pursuant to the laws of God, for the suppressing of them; and both enforced by her Majesty's proclamation, solemnly read at certain times, in the chief places of concourse; and the pious endeavours in many parts of the kingdom, both of magistrates, and of others also in their places, formed into societies for that purpose, to reform the manners of the age. Though their endeavours have not been altogether in vain, yet it is evident the disease is not conquered.

It would be a vanity to think, that such will be reclaimed and reformed by books, as will not be wrought upon by those more sensible methods of conviction; and yet our writing against these sins may be of some use, to give a check to those, who are entering into temptations to them, and who are therein checked by their own consciences likewise; with which, if we can but seasonably set in, they may be prevailed with to start back in time, before their hearts be hardened.

It may likewise be of use to those who fall under the censure of the law for any of these sins, and are thereby awakened to some degree of consideration, to make the punishment answer the end aimed at, which is nothing else but their reformation; and that would contribute too to the reformation of others. If the rod and reproof together might but give wisdom to the foolish and disobedient, as there would be more joy in heaven, so there would be more benefit on earth, by the example of one sinner that repenteth, than of ninety-nine just persons, that need no repentance.

And we may hope there are some, who through the strength of temptation, and the weakness of resolution, are drawn away by these lusts, and enticed, that yet are willing to be reasoned with, and to read and consider what is said to them; and may more probably be wrought upon by a book, which they may peruse over and over again, than by a sermon which they hear once; and may in this way, by the grace of God, be recovered out of the snares of the devil, and become trophies of Christ's victory over him.

However, such endeavours as these to turn sinners from the error of their ways, though they may not have the desired success, will turn to us for a testimony, that we would have healed them, and they would not be healed. By this and other methods the watchmen give warning, and so deliver their own souls.

What more have we to do, but to be earnest with God in prayer night and day, that the wickedness of the wicked may at length come to an end, and the just be established by a more plentiful pouring out of the Spirit of grace upon us from on high, which would soon turn the wilderness into a fruitful land, and make even the desert to blossom as the rose.

And while we yet see the wicked walk on every side, it is expected from us, that our souls weep in secret for it, that we complain of it to God, that we sigh and cry for the abominations committed among us, and that by a regular and exemplary conversation, conformable to the gospel, we vindicate the honour of our holy religion, and approve ourselves God's faithful witnesses in the places where we live; then shall a mark be set upon us, and we shall be hid in the day of the Lord's anger, hid either in heaven or under heaven.

MATT. HENRY.

A FRIENDLY ADMONITION

TO

DRUNKARDS AND TIPPLERS.

To address ourselves to you (sinners) when you are actually overcome with wine or strong drink, is to cast pearls before swine, that will trample them under their feet, and perhaps will turn again and rend us. You are then as incapable to hear reason, as you are to speak it. It was the prudence of Abigail, that she would not reprove Nabal when he was drunk, 1 Sam. xxv. 36. *They have smitten me*, then *shalt thou say, and I felt it not*, (Prov. xxiii. 35.) and then to what purpose wast thou smitten?

But I will take it for granted that you are sometimes sober, and allow yourselves liberty to think; and that Nebuchadnezzar's misery is not your chosen happiness, to be continually beasts from one year's end to another. I am willing to hope that sometimes your understanding returns to you; and at such a happy hour, when you are your own men, and masters of your own reason, I heartily wish this paper might fall into your hands, to be read with a serious and unprejudiced eye, and grace with it into your hearts, to enable you to consider your ways, and to turn from the error of them.

And now at length, I beseech you, *show yourselves men, O ye transgressors*, (Isa. xlvi. 8.) and let me bespeak one hour's application of mind, and a little impartial consideration, while one, who really wishes you well, attempts to recover you out of the snare you are led captive in. You are, perhaps, many a time thankful to your friend, who helped you when you were drunk, helped you to your houses, helped you to your beds, when you were not able to help yourselves; I beseech you then, count not one your enemy, who would persuade you to such a course of life, as that your own hands may be sufficient for you, and you may not again need their help upon any such occasion.

The transgressors to whom I address this paper, I shall choose to describe in the express words of scripture, hoping that such a description of them will be not only least exceptionable, but most effectual to discover them to themselves, and to their own consciences; and further I do not desire to discover them; *for I write not these things to shame you*, (unless it be to shame you out of your sin,) *but as my beloved friends, to warn you*, 1 Cor. iv. 14.

Those therefore that I am exhorting in God's name to repent and reform, are such as fall under some of the following characters:

1. Those who inordinately love drink, are hereby admonished. Solomon foretells the misery of him who loves pleasure, that he shall be a poor man, and particularly he who loves wine, Prov. xxi. 17. To use wine or strong drink soberly, and with a moderate delight, as a good creature of God, made for the service and comfort of man, is allowed us; and it is sanctified, as other the good things of this life, by the word of God and prayer, and the pleasure more than doubled to a good man by thanksgiving. But to love wine and strong drink, to set the heart upon it, to let out the desire towards it, for the sake of the pleasure of drinking, and because it is a gratification of the sensual appetite; this is a corrupt and vicious habit, which leads to drunkenness, as it is usually contracted by it.

To drink wine for the stomach's sake is prescribed as a medicine, (1 Tim. v. 23.) but then it is a little wine, for a little, a very little, will serve the necessities and regular desires of nature: but to eat or drink for drunkenness, that is, purely to please the palate, has a brand put upon it by the wise man, (Eccl. x. 17.) where it is made the character of virtuous princes, that (notwithstanding the temptation of dainties and varieties they have about them) they eat in due season, for strength and not for drunkenness.

It is the everlasting reproach of Israel in the wilderness, that when God gave them meat enough for their bodies, that did not content them, though it was bread from heaven, but they asked meat for their lusts, Ps. lxxviii. 18. After the similitude of their transgression do those sin, who are not pleased with that which satisfies the just desires of nature, but they thirst after that which really puts a force upon nature.

This love of the pleasure of drinking is commonly jested with, as a "spark in the throat;" but such a spark it is as must be quenched by true repentance and mortification, or it will break out shortly into such a flame, as will burn to the lowest hell.

2. Those who err through wine, and through strong drink are out of the way, are hereby admonished. Such are complained of by the prophet, (Isa. xxviii. 7.) who though they do not drink so far

as ordinarily to deprive themselves of the common exercise of reason, yet they debauch their own consciences with the love of pleasure; so that they are unable to make a right judgment of divine things, and especially of their own spiritual state and interest: so losing the exercise of their reason about that for the sake of which they had their reason given them.

Their case is greatly to be lamented, who, by associating with drunkards, and habituating themselves to loose practices, inconsistent with the rules, and destructive to the seeds, of divine life, come to imbibe loose principles concerning God and Christ, and the Scriptures, and their souls, and another world, and entertain rooted prejudices against serious godliness, and a holy life. Thus the strong man armed gets and keeps possession of the heart, and it will be a miracle of free grace, if ever he be dispossessed.

It is sad to see how many form their notions of religion, and settle their rules of living, by their free conversation, as they call it, over a glass of wine; and for instruction in the most weighty concerns of their souls, they have recourse not to reading, study, prayer, or the serious advice of their grave and pious teachers, but to the banter of their club in the ale-house or tavern; by this they resolve to steer their course, and they take it for granted they are in the right. These are the oracles they consult, in these schools they choose their education, and so they err through wine; and in the greatness of their folly wander endlessly.

3. Those who tarry long at the wine are also branded in the Scripture, Prov. xxiii. 30. Those who waste a great many of their precious hours thus idly and unprofitably, so as at the best to serve none of the purposes of the rational, much less of the divine, life. Those, I mean, who spend the best part of every day in piping, and sipping, and chatting over the glass, as if they had nothing else to do in this world, but to please as brutish an appetite of the mere animal life as any it has. They divide their time, perhaps even their sabbath time, between the bed and the bottle, and make tippling the constant business of a worthless, useless life. They do not stand in the market-place, but they sit in a worse place, all the day idle.

These are such as we call sots; the most insignificant animals under the sun, the unprofitable burthens of the earth, under which it groans: of whom we may truly say, it had been as good for the world if it had never known them; and they themselves will say shortly, when they come under the fearful doom of the wicked and slothful servant, that it had been better, a thousand times better, if they had never been born: for the time thus spent, thus mispent, will perhaps occasion melancholy reflections upon a death-bed; it will, however, pass very *ill* in the account, in the judgment of the great day.

4. Those who follow strong drink are under a woe, (Isa. v. 11.) *Woe unto them that rise up early in the morning that they may follow strong drink:* and as another scripture expresses it, *They fill themselves with strong drink*, Isa. lvi. 12. These are deliberate drunkards, who are continually seeking opportunities to make themselves drunk; who follow it as their trade, and are in it as in their element. The desire of excessive drinking will draw them at any time, into any place, among any company, though ever so sordid and so much below them; it will give them a diversion from the prosecution of any business, though ever so urgent. They are as solicitous in their inquiry "Where are the best liquors?" as the most industrious tradesman is in inquiring "Where are the best goods, and the best bargains?" When they awake out of a drunken fit, it is to seek it yet again, Prov. xxiii. 35.

5. Those who are mighty to drink wine, and men of strength to mingle strong drink, are likewise under a woe, Isa. v. 22. There are those who glory in it as a mighty perfection, that they are able to bear a great deal of strong liquor without sinking under it; and boast of it as an heroic achievement, that they have made shift to keep their seats, and to keep their feet, when they had laid so many dead drunk under the table. Probably such as these were those drunkards of Ephraim, who wore the crown of pride, the garlands they won by those sort of victories, Isa. xxviii. 1. But it is there threatened, (*v.* 3.) That those drunkards of Ephraim, with their crown of pride, shall be trodden under foot. Be astonished, O heavens, at this, and wonder, O earth, that ever any should arrive to such a pitch of impudence in sin, as thus to glory in their shame, and value themselves upon that which is rather the commendation of a brewer's horse, than of a man, to be able to carry a great deal of liquor. But the day is coming, when those who are so well able to bear the cup of drunkenness, will find themselves too weak to bear the cup of trembling.

6. Those who are easily and commonly brought to *drink themselves drunk*, as the expression is, (1 Kings xvi. 9. and *ch.* xx. 16.) fall under his reproof. Those, I mean, who though they know their own weakness, the weakness of their heads, and their inability to bear drink, together with the weakness of their hearts, and their inability to resist temptations to this sin, yet are ordinarily drawn into such company as proves a snare to them, and are soon brought to take more than does them good; the effect whereof is, that their reason is disturbed, their tongues stammer, their feet stumble, and they reel to and fro, and are at their wits' end. They become like the fool, whom Solomon describes, (Eccl. x. 3.) who *when he walketh by the way, his*

wisdom faileth him, and he says to every one he meets, *that he is a fool.* Those certainly drink to excess, who by drinking lose the government of themselves, and disable their own bodies and minds for their respective offices.

They who are but once surprised into this excess, as Noah was, have reason to lament their own unwariness, and to double their guard for the future; but they who are again and again overcome by it have no cloak for their sin. Wine is such a mocker, that if it thus deceive us once, it is its part, it may be its fault, but if twice, it is our own, wholly our own.

7. Those who make others drink and be drunk, though they themselves may escape being so, are under a woe, (Hab. ii. 15.) *Woe unto him that giveth his neighbour drink, and makes him drunken also.* Those who contrive by urging healths, or other the arts of drunkenness, to force this trade, must doubtless be accountable for all the sin they decoy others into, and the blood of those souls and bodies, which perish thereby, will be required at their hands. Those especially incur guilt, who not only make a jest of drawing an unguarded soul now and then into a particular act of drunkenness, but lay plots to debauch those who were soberly educated and inclined, and to engage them in the course and way of this sin; and triumph in their success herein as glorious victories, boasting how often they have thus quenched the glowing sparks of virtue, and crushed its hopeful seeds. These have arrived at the highest pitch of this wickedness; they are factors for hell, and betray such a malice against God and souls, and such a zeal for the propagating of sin, as is the very constitution of Satan himself.

Having thus described the disease, in the several symptoms and degrees of it, we must next attempt the cure: and that which makes the attempt more difficult, and yet more necessary, is, that the disease is epidemical; the contagion is spread through the nation, and multitudes are tainted with it. It is not here and there one that is thus deprived of his reason, and become distracted at times; if so, hospitals might be built in which to keep them up, and endeavour their relief; but the iniquity abounds in every place. If the honour of temperance were to be carried by the major vote, we have reason to fear that the sober would be out-polled. Whether the former days were in this respect any whit better than these, I know not; but these are certainly very bad, and the prophet's complaint may too justly be revived, (Isa. xxviii. 8.) *All tables are full of vomit and filthiness, there is no place clean.*

Now as when the pestilence rages in a city, whilst care is taken by the government to confine the infected, that they appear not abroad to spread the infection, it is likewise incumbent upon physicians, to prescribe and publish the best methods they can think of both of prevention and cure; so, when this brutish vice of drunkenness is grown so very common as it is, it is high time to take the same course with it. It is the duty of magistrates with their power, to restrain and suppress it, that it appear not barefaced. Their sword ought to be a terror to these evil doers; for without doubt a common drunkard is a common nuisance, which the conservators of the public peace ought to take cognizance of. It is also requisite that ministers in their places, as spiritual physicians, should direct people what course to take, and how to manage themselves, that they, who are yet sound, may be preserved from the infection, and they who are sick, who most need the physician, may be recovered.

I must alter the title of this paper, if I should here address myself to the sober, to give them rules for the preserving of their sobriety: Let the fear of God be kept up in the heart; let the flesh be crucified, with all its corrupt affections and lusts; let not the dread and abhorrence of this sin be lessened by the frequent sight of those who indulge themselves in it; but let drunkards, as vile persons, be contemned in their eyes, (Ps. xv. 4.) and let their company be avoided, as much as is possible. Let temperance be a constant pleasure to them, and let them value themselves by it as their honour and reputation; and let its rules be religiously and inviolably observed, and no sensual appetite gratified; but let the body be kept under, and brought into subjection to religion and right reason; and then, I hope, by the grace of God, daily prayed for, and duly improved, he that is sober will be sober still, and will still hold fast his integrity.

But my business at present lies with those who are infected, and already captivated to the power of this lust; whether they be known and open drunkards, who declare their sin as Sodom, and seek not to hide it, or whether they be more close and secret tipplers, who roll it under their tongue as a sweet morsel. O that ye would, both the one and the other, suffer a word of exhortation; and let me beg of you with all earnestness and seriousness, if you have any regard to the eternal God that made you, or to the blessed Jesus that bought you, or to your own precious and immortal souls, that you will break off this sinful course of life you lead; cease to do this evil, and learn to do well. Fain I would persuade those who have been drunk, to be drunk no more; to forsake the foolish and live, and to go in the way of understanding. Though the disease be inveterate and very threatening, yet I would not doubt but, by the grace of God, a cure might be effected, if the diseased were but willing to be made whole.

These sinners must be ranked under two heads, who must be differently dealt with, according as their case differs.

I. There are some drunkards, who justify themselves in the sin, and so go on in it, under the protection of a debauched conscience; and these must be addressed to by way of conviction.

II. There are others, who condemn themselves for it, but not knowing how to disentangle themselves from it, they go on in it, notwithstanding the checks of an accusing conscience; and these must be addressed to by way of counsel and advice.

I. Let me begin with those who wallow in the mire of this sin, and think there is no harm in it; who insist upon their own justification in it; and plead for Baal. They are retained of counsel for this sin, and they confess the fact, that they are often in drink, yet they deny the fault, and with the adulterous woman, wipe their mouth and say, they have done no wickedness, Prov. xxx: 20. They have, if not satisfied, yet silenced, their own consciences, with the corrupt and foolish reasonings of that flesh and blood, which they make their delight and their counsellors. They are ready to ask, Why should not the natural appetite, which we brought into the world with us, be indulged and gratified? And how can the time and estate be better spent than in the service of it? And to show that they can quote Scripture as well as Satan, (Matt. iv. 6.) they will tell you that the fruit of the vine was created to make glad the heart, and in vain was it created, if it be not used for that purpose; you shall not persuade them that that is unlawful (how express soever the divine law is against it) which seems so natural.

They plead also the benefit and advantage of it; for their parts they know no way to ease the cares of this life, and take off the fears of death, but to drown them in good liquor. "What!" (say they) "a man is never merry till he is half drunk; never enjoys himself till he has thus raised himself." And, besides, they take it for granted that there can be no good fellowship with their friends, no free or pleasant conversation, but in the tavern or ale-house, and must either seek it there, or be perpetually melancholy, and never enjoy one another; they cannot, that is, they will not, believe that such a pleasant entertainment and diversion as this should have any evil in it: what if they be drunk, they hope it is no treason; it is past off with a jest, and made a laughing matter the next day, among their companions.

But will you give me leave to ask you, (you that thus palliate the matter,) what if your drinking to excess, and your tippling, should not prove such an innocent harmless thing, as you would make yourselves believe it is? What if all these fig-leaves you sew together, prove too thin and too narrow to cover your shame? Your consciences, which you have so often baffled and brow-beaten, now, perhaps, begin to let you alone, and give you no disturbance; you therefore, with a great deal of security and carelessness, walk in the way of your own heart, and in the sight of your eyes, and allow yourselves all the looses of a vain and carnal conversation; but what if for all these things God should bring you into judgment? Eccl. xi. 9. What will you do in the day of visitation, when you shall be called to account for all your drunken frolics and excesses? Can you think that these pleas you insist on will stand you in any stead at God's bar, or bring you off in the judgment of the great day? No, they will all be overruled and rejected as frivolous, and you yourselves will be ashamed of your confidence. You now say, that you shall have peace, though you go on to add drunkenness to thirst; you think God will not be so severe upon you as we are, and at the worst you shall fare as well as most of your neighbours, and if you go to hell, God help a great many! But what if this self-flattery prove a self-deceit? What if your making light of the sin makes it really the heavier? What if you come at last within reach of that fearful threatening against the sinner, who thus promises himself impunity in the way of drunkenness? (Deut. xxix. 19, 20.) *The Lord will not spare him, but the anger of the Lord, and his jealousy, shall smoke against that man.* Is it not better for you to be undeceived in time, than to have this mistake discovered, when it is too late to rectify it? Come, therefore, and let us reason together: you plead that drinking is natural, it is so; but drinking to excess is certainly unnatural. You plead it is pleasant and profitable, but the plea is false, there is no pleasure nor profit in it.

You ask what harm is there in being drunk? What hurt does it do to any body? But will you give me leave to ask you a few questions? and I will appeal to the impartial and unbiassed judgment of your own consciences for an answer to them.

1. Is it no harm to transgress the law of the great God, the God that made you and will judge you? The very law of nature forbids this sin; the heathen condemned it, and cried out shame on it, though it is not expressly forbidden in the law of Moses, (only the use of all wine and strong drink is prohibited to the priests when they went in to minister, (Lev. x. 9.) and to the Nazarites, (Num. vi. 3.) and Christians are spiritual priests and gospel Nazarites) yet it is frequently condemned by the prophets, and many a woe denounced against it, as in the places before quoted. And in the New Testament, which is more immediately our rule, we have many express laws against it. Luke xxi. 34. *Take heed, lest your heart be overcharged with surfeiting and drunkenness;* and again, (Rom. xiii. 13.) *Let us walk honestly as in the day, not in rioting and drunkenness;* and again, (Eph. v. 18.) *Be not drunk with wine wherein is excess, but be filled with the Spirit;* and again, (1 Thess. v. 7, 8.) *They that be drunk, are drunk in the night, but let us who are of the day be sober.* Are these the commands of God or are they not? If they be,

are they to be quarrelled with, and jested with, or are they to be obeyed? Are they repealed or antiquated, or are they not still in as full force, power, and virtue as ever? Were these sacred laws enacted for the restraining and mortifying of our lusts, and can we think that they should be relaxed and dispensed with in favour of our lusts? No; as long as the carnal mind is enmity to the just and holy God, the holiness and justice of God will be enmity to the carnal mind.

You argue that drunkenness must needs be lawful, because it is grateful to the flesh, and you cannot think that God should be so hard upon you, as to bind you out from that which you have so strong an appetite to; as if God were altogether such a one as yourselves, and as much a friend to the ease and pleasure of the body as you are: thus the sensual lives of Epicures are justified, by the atheistical doctrine of Epicurus. But stay awhile and you shall see this refuge of lies swept away, and shall know whose word shall stand, God's or yours, (Jer. xliv. 28.) *Fools make a mock at sin;* but be not deceived, *God is not mocked.* How light soever you now make of the divine law, and the injunctions of it, you will find to your cost, that if it shall not command you, it will condemn you; if it shall not rule you, it will ruin you; for God will magnify his law and make it honourable, though you vilify it and make it contemptible.

2. Is it no harm to disturb the exercise of your own reason, and to break in upon that? Reason is the crown and glory of the human nature, by the noble powers and faculties of which you are distinguished from, and dignified above, the inferior creatures: this is that which teaches you more than the beasts of the earth, and makes you wiser than the fowls of heaven. This is God's image upon the human soul; and is it no harm to deface that image? It is this spirit of a man, that is the candle of the Lord; and is it no harm to extinguish this candle, or at least for the present to put it into a dark lanthorn? The inspiration of the Almighty has given us understanding; and will you throw away that gift as not worth your keeping? Is it no harm thus to profane your crown by casting it to the ground, and to undervalue the honour God has put upon you, by putting yourselves upon a level with the beasts?

If, indeed, you have but little value for the sacred ties and honours of religion; yet, is reason become of so small account with you, that you can tamely resign that too, and prostitute it to the tyranny and arbitrary government of a brutish appetite? Hast thou no concern, no jealousy, for the liberty and property of thy own soul; but shall it be contentedly, and without any struggle or regret, sacrificed to a base and imperious lust? Wilt thou sell such a birthright, as that which has so many privileges annexed to it, like profane Esau, for a mess of pottage? Is thy own soul, that precious soul of thine, which is capable of such noble services and enjoyments, so little worth in thy esteem, that thou art so easily persuaded to put thyself out of the possession of it?

By excess of drink the understanding is clouded, that sun in the little world is for the time eclipsed; it has no government of the thoughts, they are all in confusion, and a perfect tumult; no command of the passions, they are in an uproar, and are carried headlong; no command of the tongue, it utters perverse things, (Prov. xxiii. 33.) and the whole soul is for the present incapacitated to perform its offices, *all its foundations are out of course.* This is thy case (man) when thou art drunk; thy wisdom is departed from thee, and folly ascends the throne in thy soul; and is there no harm in this? If a man wound, or maim, or lame his body, or any way disable it for its services, he is justly accounted either a mad man, or a bad man; and is he neither the one nor the other, who does worse than this to his own soul, his nobler and better part? Is not he the worst of robbers, who deprives himself of the use of his reason, and says to that seer, "See not;" who puts out his own eyes, that, Samson-like, he may grind in Satan's prison. Consider (man) *if the light that is in thee be darkness, how great is that darkness!* We pity those who are either born idiots, or become mad by disease; yet drunkards, who make themselves little better than idiots and mad, think all the world should envy them their liberty and pleasures: it is such a liberty as is the worst of slavery, such a pleasure as will be bitterness in the end.

Wicked men are often in Scripture compared to brute beasts, and particularly to swine, who wallow in the mire; (2 Pet. ii. 22.) but of all sinners none have more of the resemblance than drunkards have. They say of any other brute creature, that if once it has been intoxicated with any liquor, it will never be brought to drink of that liquor again; only the swine will again and again be drunk with the same liquor; and a thousand pities it is that ever the same should be said of a man, who has so much more to lose by being drunk, than a beast has, and is endowed with so much better powers for the correcting of the appetite than the beasts are. Man being in honour, understands not, abides not, but thus becomes like the beasts that perish. The Lord pity these poor sinners, and show them their folly, that they may pity themselves.

I confess I have often wondered that any, who think themselves in reputation for wisdom and honour, should yield themselves willing captives to this vice, which does so much degrade and diminish a man, and make him mean and despicable. If he that is drunk is in his own imagination as great as a king, yet he is, in the eyes of all wise and sober men, as contemptible as a brute, and in some re-

spects more so; and his conceit of himself does but make him so much the more ridiculous.

A man may sweep the streets and rake the kennel, and yet have the honour of being a man, while his reason remains with him; but he who voluntarily drinks himself out of his reason, has resigned his crown, and is so much more vile than a beast, that he becomes one by his own act, and still retains the shape and name of a man. It is an excellent distich of Mr. Herbert's, among other weighty sayings against this sin, in his Church-Porch;

The drunkard forfeits man, and doth divest
All worldly right, save what he hath by beast.

For this reason the ancient Lacedæmonians, if any man happened to be drunk in their streets, (and they thought none but scoundrels would be so,) they brought their children out to look at him; not to divert them and make them merry, but that seeing the foolish carriage, and hearing the foolish talk, of a drunken man, they might conceive a loathing of that detestable sin, and might be afraid of ever making such fools of themselves. And verily it is strange by what charms any rational man can be drawn to drunkenness, who has ever seen and observed the motions of a drunken man.

3. Is it no harm to abuse the gifts of God's bounty to you? If God has created wine to refresh the spirits of men, and has allowed them the sober and moderate use of it, as far as is for their real good; will you by using it intemperately, pervert the design of the donor, and make that the food and fuel of your lusts, which he gave for the support and comfort of your lives? What is this but fighting against God with his own weapons? It is alienating the inheritance of the Lord to his enemies, and suffering the strong man armed to divide his spoils; it is a traitorous assigning over of the prince's grants to the rebels.

Surely (sinner) thou dost not know, at least thou dost not consider, that God by his providence gives wine and strong drink, and gives them thee: that he makes the earth to yield her increase, and gives thee thy share of it, a large share it may be: and shall this be sacrificed to Baal, to a dunghill god? Doubtless they do so whose God is their belly, Hos. ii. 8. And *is this of thy whoredoms a small matter?* that thou hast taken God's gifts, and used them to his dishonour, and hast made a calf of these spoils of the Egyptians, which ought in gratitude to have been consecrated to the service of the tabernacle? Justly may God by some judgment or other recover his corn and his wine, for the property is not altered by thy alienation. It aggravated the barbarous idolatry of the bigoted and besotted Jews, in sacrificing their children to Moloch, that they were God's children whom they had born unto him, Ezek. xvi. 20. It likewise aggravates thy sin, that what God gave thee to serve him with, thou servest the devil and a base lust with.

Know then that thou art but a steward of these things, and thou must very shortly give account of thy stewardship, when thou must be no longer steward. And if this be not wasting thy Lord's goods, I know not what is. Thy account, therefore, unless it be first balanced by repentance and faith, will be given up with grief and not with joy. Strong drink should be given to him who through emptiness is ready to perish, that so it may help to save a life; not to him who is so full already, that he is ready to vomit, so to destroy a life. Wine should be given, not to them who are of a merry heart, who have more need of a curb to their mirth than a spur, but to them that are of a heavy heart, to revive their drooping spirits: thus Solomon's mother taught him, Prov. xxxi. 6. Those, therefore, who make that the support of corruption, which was intended for the refreshment of nature, pervert that which is right, and must be accountable for the injury: to what purpose is this waste?

Know also that this abuse of the creatures, is that which makes the whole creation groan, being burthened because of its subjection to vanity, by this means, Rom. viii. 20—22. But when it shall be delivered from the bondage of corruption, Woe be to that man by whom the offence came. As the stone cries out of the wall, against him who builds his house by iniquity, (Hab. ii. 11.) so the corn and the wine cry against those who make them the instruments of unrighteousness to God's dishonour.

4. Is it no harm to endanger the health and life of your own bodies? Let us reason with you from a topic that is very sensible, and try what impression that will make. The Lord is for the body, and he would have you to be for it too in a regular way; but while you indulge its brutish appetites, you prejudice its true interest, and by advancing it to the power of a master, you really abuse it worse than a slave.

Consider then how many are the dangers you are imminently exposed to, when you are drunk, and incapable of self-preservation; your souls are continually in your hands, but never more so than when the liquor is in your heads. That foolish proverb, which passes current, as an answer to this argument, that drunken people catch no harm, is convicted of falsehood by frequent instances to the contrary. How often do we hear of those to whom, being in drink, a fall down stairs, or off a house, or into a shallow water, has been fatal, and (which is a dreadful thought) has sent them drunk out of the world, under the black and heavy charge of being self-murderers! And not only so, but has hastened them to the judgment immediately after death, without giving them time to cry, *Lord have mercy upon me!* So great a death do drunkards often die, a sudden death, a

violent death, a death in their sin, and a death to which they themselves are highly accessary. And shall this consideration sway nothing with you? Do the perils of the wars and the seas keep you upon dry ground, and in a land of peace, and shall not the perils of drunkenness prevail to keep you sober? Dare you put your lives in your hand for the service of sin, and at the same time put yourselves out of God's protection? To say you have often been drunk, and yet never got any hurt, and therefore you will venture still, is such a contempt of the patience and forbearance of God, as will certainly treasure up wrath against the day of wrath, except you repent.

But besides this danger which you run your own bodies into by this sin, consider further the real wrong and prejudice that is done to them by every act of drunkenness. It is a sin that does violence to nature, and overcharges the heart; drunkenness is a present sickness, a present distemper and disorder. You will own you take more than does you good, and when it is so much more, how can it choose but to do you hurt? And why must those bodies of yours, which are so fearfully and wonderfully made, which were made to be instruments of righteousness, and temples of the Holy Ghost, be thus basely abused? Why must those vessels, which should be possessed in sanctification and honour, be thus unsanctified and dishonoured? that curious structure made a sink and a swine-sty? Shall that which has been washed in the waters of baptism, and so dedicated to the service of the sanctuary, thus wallow in the mire of sin, and be alienated to the slavery of Satan? Shall *the shield of the mighty be thus vilely cast away and prostituted, as though it had not been anointed with oil?* 2 Sam. i. 21.

Art thou not told what will be in the end hereof? If the sorrow of the world slays its thousands; this mirth of the world, running into these excesses, slays its ten thousands. And art thou so much in love with woe, (man,) so fond of sorrow, and redness of eyes, and wounds without cause, so well pleased with all the instances of a dying life and a lingering death, that thou wilt sell thy soul, and all thy happiness in the other world, to purchase all these miseries and calamities in this world?

You who drive a trade of drunkenness, if I thought you were capable of looking a little way before you, I would desire you to foresee, for without a spirit of prophecy it is easy to foretell, the threatening and fatal diseases, which by every debauch you are preparing matter for. Are there not a great many instances, and those melancholy ones, daily before your eyes, of persons who have drunk themselves into dropsies, consumptions, and other diseases, which have soon carried them off in the midst of their days, and have sent many a green and flourishing head, in the flower of youth, unpitied to the grave? And is the honour of being a martyr to Bacchus, or at least a faithful confessor to his shrine, so valuable, so desirable, that you are willing to be at the expense of your all, to purchase it? Those are unwise, unthinking prodigals indeed, who can sell their health and strength so shamefully cheap; and they have indeed made their belly their god, their supreme god, who have prevailed with themselves, not only to let out their blood as the worshippers of Baal, or to burn their children, as the worshippers of Moloch, but voluntarily to sacrifice their own lives at its altar; and by resolutely persisting in these paths of death, even to bind the sacrifice with cords to the horns of that altar. There needs no faith, nor is there much occasion to appeal to reason; sense itself, one would think, were enough to make this argument cogent: for surely in vain is the net spread in the sight of any bird.

I entreat you therefore, for the sake of your own bodies, which you pretend to be indulgent of, that you will break off this destructive course of life. Have you no regard to their ease, and health, and safety, and honour, and life? Will you disorder, and defile, and destroy your ownselves, after we have so often cried unto you with a loud voice, as St. Paul to the jailer, when he had his sword at his own breast, *Do yourselves no harm?* Be not your own murderers. Why (man) there is death in the cup, there is poison in the glass, of which thou drinkest immoderately. Thou dost not think how fatal the consequences of thy drunken surfeits may prove; but I desire thee to consider this one thing, while thou canst not but have (if conscience be awake) a most uncomfortable prospect of another world, it is certain thou hast no reason to hasten thy departure out of this world.

5. Is it no harm to waste and mispend precious time? If we would but seriously consider for what great and excellent purposes time is appointed us and continued to us, we should reckon that an enemy to us which robs us of it, and alienates it from the intentions for which it was designed us. Nothing does this more than tippling; nor are there any who are worse husbands of their time than those who tarry long at the wine. Therefore when the apostle had minded us to *redeem the time*, (Eph. v. 16.) he presently adds, (*v.* 18.) *and be not drunk.*

Time is a talent that must shortly be accounted for; a price put into the hand to get wisdom; but what account will they give of it who spend, not only hours, but days and nights, in this folly? They sit sotting in the ale-house or tavern day after day, because they know not how otherwise to pass away their time. Pass away the time (man)! why, thou wouldst see thy time pass away fast enough, if thou wert but sensible what work thou hast to do, which is yet undone, and which, if it be never done, thou art undone for ever; and thou wouldst rather con-

trive how to recover the time that is past away, by a close and vigorous application to the great business of life, than how to lavish away the few remaining minutes, in that which is opposite and destructive to thy great and true interests.

Believe it (sirs) you have an eternal God to serve, an immortal soul to save, an everlasting state to provide for, and it is no time to trifle. So much of the stock of life, the quick stock, is spent, and so little of the work of life done, that you must not think of spare hours; you have none to spare for the service of sin, who have already lost so many that should have been spent in the service of God. Yet a little while is this light with you, and you know not what you do, while you waste it in the *works of darkness*.

Judge within yourselves; do not you think that the time which you spend in drinking and tippling, might be much better spent in reading the word of God, and meditating upon it, and in prayer and acts of devotion in their season? But you leave no room for these, or next to none; and one of the proper times for them, which is the evening of the day, is the time you ordinarily spend in this service of the flesh. Or if your untoward hearts would snuff at the religious exercises that are drawn out to any length, and say, *Behold what a weariness is it!* yet, might not you better spend your time in reading and profitable conversation with wise and sober people, for the cultivating and improving yourselves in useful knowledge? Have you not a calling to attend, a family to take care of, children to educate? And do not these press urgently for the time you idle away? Or if not these, might not your time be better spent in doing good to your neighbours, and serving your generation some way or other, according to the will of God? You might find work enough to do, if you had but a heart to it, which would be fruit abounding to your comfort in the day of reckoning; while the unprofitable talk, and idle words, spent over your cups, will come against you, when they must all be accounted for in the day of judgment.

Thou sayst, that they are but vain words, that it is better to spend thy time thus than spend it as many do, in doing mischief to their neighbours, and creating trouble and vexation to all about them; you thank God you do nobody any hurt: but others spending their time worse, will be far from justifying or excusing you in spending it ill, while there are so many ways of spending it well, and much better than you do: may you be allowed to bury your talents, because others waste theirs?

Let those therefore who tarry long at the wine, and sit at it, as they say, consider how in the mean time their souls are neglected, and become like the *field of the slothful, and the vineyard of the man void of understanding;* their families are neglected, and they leave them as the ostrich leaves her eggs in the earth, forgetting that the foot may crush them; they are hardened against their young ones, as though they were not theirs, because they are deprived of wisdom, Job xxxix. 14, &c. The duties of their callings are neglected, and the duties of God's worship in their closets and families neglected too, and, in short, they live in the world to no good purpose at all; the good which they should do, they do it not; the business they were made for, they mind it not; the time that should be spent in serving God and doing good, is thrown away upon the flesh and the lust thereof.

Think how bitter the reflection upon this will be when you come to die, if your consciences be not seared: then you will wish you had those hours again which you wasted in unprofitable talk, and, perhaps, will cry in vain (as one did) "Call back time, call back time." A thousand worlds for an inch of time, to be spent in making your peace with God, and sure work for your souls. What would damned sinners in hell give for a few of those minutes in a state of probation, which you are now so lavish of. You may now, if you be wise, redeem time, but you cannot then recall it.

6. Is it no harm to misemploy your estates, and the gain of your callings, and to take the most effectual course to bring yourselves and yours to want and beggary? Perhaps you have much to spend, and can gratify this sensual appetite, without doing any considerable damage to your estate; but then will you consider that your estates are not your own, to be spent as you please; no, you are but stewards of them, and are accountable to God for them. If you thus waste them, you waste your Lord's goods, and pervert the design of giving them to you; your families, which you ought to provide for, according to your rank, are robbed; the poor are defrauded, for the more you spend upon your own lusts, the less you have to give for the supply of their wants; the commonwealth is injured, for that which should be expended for the encouragement of honest labour, which would enrich the nation, is wasted in the support of idleness and luxury, which impoverish the nation.

But there are many that have but little to spend, and that little shall be spent in the ale-house, so that at last they spend their all there. Solomon's observation is confirmed by daily experience, that he *that loves pleasure shall be a poor man*, (Prov. xxi. 17.) *and that the drunkard shall come to poverty*, Prov. xxiii. 21. Have we not seen many a fair patrimony sacrificed to this brutish lust? Many a portion we have known spent, many a house and field sold, and many a good estate mortgaged and made away, to maintain an idle drunken sot in his excess of riot. Many a gentleman we have heard of, and many a farmer, and many a tradesman, who

have been reduced to rags and beggary, brought to a morsel of bread, and perhaps lodged at last in a prison, and it was drunkenness that brought them to it. *One sinner destroys much good*, Eccl. ix. 18. And is there no harm in all this? no sin? no shame?

How amazing is the power which the god of this world has over the children of disobedience! The Lord that bought them, cannot persuade them to expose themselves to a little loss, hardship, and reproach, in his service, though they shall be abundantly recompensed for it another day. But Satan, their sworn enemy, can prevail with them for the serving of him and of his lusts, to ruin themselves in both worlds; so wretchedly are they led captive by him at his will.

But think how very dismal and insupportable those calamities will be, which you thus bring upon yourselves, by your own sin and folly. The devil's poor are the most miserable, and yet the least commiserated of any poor whatsoever. What wilt thou have to comfort thyself with, when thou art brought into straits by thy own wickedness? what wilt thou do in such a day of visitation? when the remembrance of what thou hast mispent, will grate upon thee? when thy lusts will continue craving, and thou wilt not have that plenty of fuel for them which thou hast had? but especially when divine consolations, the only support of an afflicted state, shall be denied thee? *Awake ye drunkards, and weep and howl, all ye drinkers of wine, because of the new wine, for it is cut off from your mouth*, Joel i. 5.

7. Is it no harm to unfit yourselves for the duties of God's worship, and to put yourselves out of a capacity to perform them? Dare you go to bed at night without solemn prayer? Dare you sleep from under God's protection? and can you see yourselves under that protection, if you do not by prayer commit yourselves to it? Can you expect the mercies of the night, when you have not penitently asked pardon for the sins of the day, nor given God thanks for the favours you have received? and can this be done, when your hearts are overcharged with surfeiting and drunkenness, and you scarcely know where you are, or what you say? Dare you venture to speak to God, when you are not able to speak sense to a man like yourselves?

When the evening has been spent in the ale-house or tavern, and in immoderate drinking there, the evening worship, not only in the family, but in secret, will be either wholly omitted, or miserably performed, so that it were better let alone. Either there will be no evening sacrifice at all, or (which is worse) it will be the sacrifice of fools, the torn, and the lame, and the sick, and an affront to God rather than a service of him. Pretend not to address your God, when you are in such a condition, that it would be rudeness to address your governor.

8. Is it no harm to lay yourselves open to Satan's temptations, and to make yourselves an easy prey to them? By this sin you expose yourselves to many other sins, and disable yourselves to discern or resist the most dangerous assaults of Satan. Is mocking a sin? Is rage a sin? Behold, *wine is a mocker, strong drink is raging*, Prov. xx. 1. The drunkard's bench is commonly the seat of the scornful; and David was the song of the drunkards. Is strife and contention a sin? Are wounds given without cause a sin? these are the practices of them who tarry long at the wine, Prov. xxiii. 29, 30. Drunken frays, and those sometimes ending in barbarous murders, are the common products of that, which, yet, will be called good fellowship. When reason is sunk and drowned, rage and passion will ride admiral; and when men have drunk themselves out of the possession of their own souls, no wonder if the devil (who is too watchful an enemy to lose any advantages against us) soon get possession of them, and oftentimes cast them into the fire and into the water. Are chambering and wantonness sins? These are the companions of rioting and drunkenness, Rom. xiii. 13.

What mischief may not that man do, who neither knows nor cares what he does, neither fears God nor regards man, nor has any conduct or government of himself? Yet this inability will be no excuse for the sin that you are thus betrayed into, because it is a self-created inability. Be not deceived; a man's offence will never be his defence, nor will one sin serve for a cloak to another. He who sins when he is drunk, must repent when he is sober or do worse.

You who think that it is but a little sin to be drunk, yet, dread it because it may be the inlet of great sins. I knew one who was effectually reclaimed from this sin of drunkenness, by being once in danger of killing a man when he was drunk, the horror of which, when he came to himself, made such an impression upon him, as proved a happy occasion of his conversion: I wish others would in like manner consider it and be wise.

9. Is it no harm to make yourselves obnoxious to God's wrath and curse in the other world? You have fair warning given you, and are cautioned to take heed of deceiving yourselves with a fancy to the contrary, *drunkards shall not inherit the kingdom of God*. If God be true they shall not, for so it is written, (1 Cor. vi. 9, 10.) and thy case is miserable, when it is come to this dilemma, that either God must be false, or thou must be damned. If heaven be not thy portion, hell will, unless thou repent and reform in time.

Assure yourselves (sinners) heaven is no place for beasts and self-made fools. Has God need of madmen? The word of God has said it, and all the world cannot unsay it; *If ye live after the flesh ye shall die*, die eternally, (Rom. viii. 13.) *thine end*

is destruction if thy *god be thy belly*, Phil. iii. 19. Nothing that defiles shall enter into the New Jerusalem; no, hell is the proper recepticle of unclean spirits.

When you are serious, (if ever you can persuade yourselves to be so,) heaven and hell will not be looked upon as jesting matters; for a few years certainly will, nay, a few hours possibly may, demonstrate the reality of those invisible things, which now you make so light of: *Behold the Judge standeth before the door.*

Now lay all this together, and then tell me whether drunkenness be indeed an innocent diversion, a harmless entertainment, or at worst but a venial sin, which will be pardoned of course though it be still persisted in? No, I hope by this time the thing appears to you in other colours, and you will grant that those, who make a mock at this sin, are like the madman, who casteth firebrands, arrows, and death, and yet says, "Am not I in sport?"

II. We are in the next place to apply ourselves to those who are convinced in some measure, that their drunkenness is their sin, and a dangerous one, at least their own consciences sometimes tell them so; but they know not how to leave it off, it is become so habitual to them that they are perfectly captivated and overcome by it.

Is this thy case, sinner? Wouldst thou then be delivered from this bondage of corruption, and brought into the glorious liberty of the children of God? God in his infinite mercy deliver thee! And O that I could say something to pluck thee as a brand out of this burning! This paper comes to call upon thee to repent, and amend thy ways and doings, which, certainly, are not right. But who can call loud enough to awaken drunkards? Their sin takes away their heart, it blinds their understandings, perverts their judgments, and bribes their consciences, so that they cannot weigh things in an even balance; *they drink and forget the law*, Prov. xxxi. 5. Strike them and they are not sick, beat them and they feel it not, Prov. xxiii. 35. And is it possible to convince and reclaim such? We cannot do it; but if God himself will take the work into his own hands, and by his grace do wonderfully, who knows what good may be effected? To him, therefore, we commit the success of this endeavour, and will try to put you into the right method of cure.

If then you be willing to be cleansed from this pollution, you will thankfully take the following directions, not as the commands of a taskmaster, who would insult over you, but as the prescriptions of a faithful physician, who consults your good.

1. Indulge not an excuse for this sin. There is no sin so sinful, so shameful, but the wicked wit of sinners has found out some fig-leaves or other to cover it with; and if you are fond of the fig-leaves, it is a sign that you are in love with the sin, and it is your own iniquity. While the word of God says so much to aggravate it, you confront that, and put a cheat upon your own souls, if you are industrious to extenuate it.

Custom will not excuse you in it; neither your own custom, nor the custom of the place you live in; there can be no prescription pleaded for a thing in itself evil. If this has been thy way and thy manner from thy youth up, thou hast the more reason to be humbled and ashamed; but know, that a sinner a hundred years old shall be accursed. To say, "I have long used myself to this course of life, and therefore I must be excused, if I go on in it;" is to say in effect, "I have long been walking in the way that leads to hell, and therefore I will go on to the end of it." The longer you have persisted in this sin, the more reason there is why the time past of your life should suffice that you have thus wrought the will of the Gentiles, walking in excess of wine, revellings, banquetings, 1 Pet. iv. 3, 4. Custom in sin (I know) is a great bar to conversion, and renders it extremely difficult; but it is such a bar as must be broken, or you are undone.

Nor will it excuse you that you are drawn in by your wicked companions: it is your fault to choose such for your companions, who have fellowship with sin, and those for your friends, who are enemies to your souls. But how bad soever your companions are, you are then tempted, when you are *drawn aside of your own lust and enticed*, Jam. i. 14. If thou scornest, thou alone shalt bear it; and thy partners in sin shall be thy partners in ruin; *Bind them in bundles to burn them.*

Your calling will not excuse you, whatever it is; That is not a calling for a Christian, which will not be followed without sin, or unavoidable and invincible temptation; and, therefore, if thou canst not otherwise leave thy sin, leave thy calling, and choose another more safe and innocent: it cannot be dearer to thee than a right eye or a right hand, which must be plucked out and cut off, if it become sin to thee. But are there not some of the same calling who preserve their sobriety, and will be witnesses against thee? If thy calling be laborious, and require more refreshment and diversion than others, wilt thou, therefore, disfit thyself for it by overcharging thy heart?

Never go about to palliate this sin; say not, it is but being a little merry, it is but being somewhat too free in keeping company, it hurts nobody, and therefore what needs so much ado about it? This is agreeing with your corruptions against your convictions, and taking part with the house of Saul against the house of David. But by thus diminishing our sins we deceive ourselves; for God will not stand to our definitions and distinctions: we are sure that the judgment of God is according to truth.

2. Persuade yourselves to consider. If you would

but be subject to the great and fundamental law of consideration, I cannot think that you would ever rebel against the royal law of temperance and sobriety, which effectually secure both the prerogative of the prince in thy soul, that is, thy reason, and the liberty of the subject, that is, thy inferior faculties.

Consider what thou art; a rational creature, do not dethrone thy reason; a noble creature, do not stain thy honour. Thou art an embodied spirit; let not the interests of the spirit, by which thou art akin to the upper world, be crushed and ruined by the tyranny of the body, which is of the earth earthy.

Consider who made thee. The eternal God gave thee that noble and excellent being, and did he give it thee to be thus abused? Is this to answer the ends of thy creation, and to do that which thou camest into the world for? Is this to serve and honour thy Creator, who made thee for himself, to show forth his praise? Thou canst not think it is.

Consider whom thou servest by this sensual course of life thou livest. The devil is the master thou obeyest; he it is who puts the cup of drunkenness into thy hand, and bids thee drink it, and laughs at thee when thou art overcome by it; and wilt thou please the devil thy worst enemy, rather than God the best friend?

Consider that thou art a Christian, a baptized Christian; and by these evil practices of thine, thou reproachest that worthy name by which thou art called, and forfeitest all the honours and privileges of thy Christianity. What? A Christian, and yet a tippler! a sot! Called a brother, and yet a drunkard! 1 Cor. v. 11. What an absurdity is this! Dost thou partake of the *cup of the Lord*, and yet partake of the *cup of devils?* Canst thou think to compound light and darkness, or to maintain a fellowship both with Christ and Belial? It cannot be; if thou treat thy Christianity thus disdainfully, thou dost in effect renounce it, and shalt be for ever abandoned by it. It is not for kings, O Lemuel, *it is not for kings to drink wine*, Prov. xxxi. 4. So it is not for Christians: it is not for the professors of that holy religion, to make themselves slaves to a base lust; it is not for them who have tasted the wine of God's consolations, and hope to drink it new in the kingdom of the Father, to put their mouths out of taste to it, by the sordid pleasures of drunkenness.

Consider how near death and eternity are, how uncertain the time of thy continuance here below is, and how certain thy removal very shortly to an unchangeable world is; and what if death should surprise thee the next time that thou art drunk, as it did Amnon when his heart was merry with wine? Darest thou go to judgment in such a condition? *Can thy heart endure, or can thy hands be strong, when the righteous God shall come to deal with thee?* Thou sayest, *Soul, take thine ease, eat, drink, and be merry;* but what if God should say to thee, *Thou fool, this night thy soul shall be required of thee*, Luke xii. 19, 20.

Couldst thou but see with an eye of faith, as Belshazzar did with an eye of sense, in the midst of his drunken frolics, the handwriting upon the wall determining thy fatal doom, surely it would frighten thee from this vitious course, and make the pretended pleasures of it sapless and insipid to thee. And believe it, those mystical characters upon Belshazzar's wall are more applicable to thee than thou art aware, (Dan. v. 25.) *Mene, Tekel, Peres*, may be rendered *death, judgment, hell.* The two first are very easy, *Mene, numbered*, for thy days upon earth will very shortly be *numbered, and finished; Tekel, weighed*, after death we must be weighed in the balance of God's judgment, and drunkards, I am sure, will be found too light. And the third is not much forced, *Peres, divided*, for damned sinners are cut asunder, (Matt. xxiv. 51.) their kingdom is for ever separated from them; and if there be an allusion to the Persians, they are to be looked upon as the executioners of the doom, and hell is the execution of the sentence of the great day: angels both good and bad employed as executioners. Now consider this, ye that forget God.

3. Humble yourselves greatly before God for your former excesses. While after a debauch or drunken fit, which your consciences reproach you for the sin and folly of, you can make all whole again, with a cold, *Lord have mercy upon me*, and can forgive yourselves, before you have any good reason to think that God has forgiven you, no wonder if you easily return to the sin again; and, therefore, deep sorrow is made necessary in repentance, as a means to imbitter the sin, and so to prevent a relapse.

Be convinced of the evil of this sin, apply it to your own guilt, and charge it home upon your conscience, in the heinous nature of it, and all its aggravating circumstances, which make it exceeding sinful; be pricked to the heart at the remembrance of it, and say, *So foolish have I been and ignorant, yea, I have been as a beast*, and worse, *before thee*, Ps. lxxiii. 22. *Surely I am more brutish than any man*, Prov. xxx. 2. What a fool have I been, to hazard the life of my soul, for the gratifying of the lusts of my flesh! And for the pleasing of a brutish appetite, to unchristian and unman myself, and so to pawn and forfeit all I have, and all I hope for, that is valuable and honourable! For these things I have reason to weep, and let my eye, my eye run down with tears day and night. As a sword in my bones is the remembrance of my folly herein, and the just reproaches of a guilty wounded conscience: if God be not merciful to me in Christ, I am undone for ever, this iniquity will be my ruin.

They who have conceived such a horror as this of the sin, and of the fatal consequences of it, and

have felt the pain and smart of it in their souls, will not be easily decoyed into it again. *The burnt child dreads the fire.*

4. Pray earnestly to God for his grace. The divine power can cure the most obstinate and inveterate disease, and can conquer and change the most depraved and vitious habits. You find by sad experience that you cannot keep nor govern yourselves; commit yourselves therefore, by prayer, to the protection and government of that grace, which alone is sufficient for you.

Pray for grace to enable you to discern, resist, and vanquish all temptations to this sin, that you may never be surprised into it by the suddenness of the temptation, nor overcome by the strength of it. You pray every day that you may not be led into temptation, but delivered from evil. If this be the sin that most easily besets you, level your prayers against it particularly, "Lord, lead me not into this temptation, but deliver me from this evil."

Pray for grace likewise, effectual grace, to mortify and subdue all inward inclinations to this sin, and to work in you a holy aversion and antipathy to it; pray that the axe may be laid to the root of bitterness, and that, not only these polluted streams may be closed up, but the corrupt fountain dried up. Nothing is too hard for the grace of God to do, nor shall that grace be denied to those who in sincerity seek it, with a resolution to submit to it.

5. Take up a firm and stedfast resolution, in the strength of divine grace, against this sin, and all appearances of it, and approaches to it. Will you be persuaded to resolve this day, that you will never be drunk again, never sit to drink unseasonably, nor ever drink immoderately; that you will never by drinking distemper your bodies, or disturb your minds, or unfit yourselves for the service of God; that you will never keep improper hours, nor be in the ale-house or tavern when you should be about business, or worshipping God with your families; and that you will never suffer your free conversation with your friends, to indispose you for, or divert you from, your communion with your God.

Be peremptory and at a point in these resolutions; and let not a secret inclination, either to the drink, or to the company, make your resolutions weak or wavering; but as the people said in general with an air of resolution, *Nay, but we will serve the Lord*, Josh. xxiv. 21. so do you say in particular, "Nay, but I will be sober;" I am resolved by the grace of God I will. Do not resolve, as you say children do, that you will never be drunk again till the next time; *Be not deceived, God will not be mocked.*

You would take up an invincible resolution, grounded upon an antipathy against the cup, if you knew there were poison in it; and would drink with a great deal of caution, if you were sure that you should be hanged if you were drunk; and will you not be as solicitous not to exceed, when you are told that the drunkard's *feet go down to death*, eternal death, and *his steps take hold on hell.*

Let your resolution be very solemn, and contrive all the ways you can to make it strong and binding, and to remind conscience of it, that these bonds may never be broken asunder, nor these cords cast from you. And it will be your wisdom to renew this resolution, with a fresh dependence on divine grace, when you see yourselves entering into any particular temptation.

6. Industriously avoid the place and company that insnare you. If you would have no fellowship with the sin, you must have no unnecessary fellowship with those who practise it, but keep at a distance from them, that you may keep out of harm's way. Enter not into the path of the wicked, lest you be drawn to walk in that path; *avoid it* therefore, *pass not by it, turn from it, and pass away*, Prov. iv. 14, 15.

You may think the company good innocent company, pleasant, and diverting, and obliging to you; but be it what it will, it is no company for you if you cannot keep sober in it. Think not that your easiness, and good nature, and complaisance to your friends, will excuse your continuing in that society, which you find ordinarily draws you to sin; or that your engagement to the company can weaken your obligations to your God. Art thou linked with a drunken club, know *that thou art snared with the words of thy mouth, and do this now, my son, deliver thyself as a roe from the hand of the hunter*, Prov. vi. 2, 3, 5.

Go to thy companions, and tell them thou findest it impossible to preserve thy virtue in their company, and that therefore thou art resolved to take leave of them. Tell them that thou canst not look upon those as thy friends who entice thee to sin, and that thou wouldst rather lose their society and good will, than lose thy God and thy soul. Be deaf to their allurements, and be above their reproaches; say as David, (Ps. cxix. 115.) *Depart from me, ye evil doers, for I will keep the commandments of my God*, and I cannot keep in with you and keep in with God too.

7. Look not upon the wine when it is red. This is a scripture caution, Prov. xxiii. 31. Take heed of the beginnings of this sin, and do not entertain a pleasant thought of it. Crush the first risings of the irregular appetite toward wine and strong drink, and when you find you begin to love them, then try whether you have learned the first lesson in the school of Christ, which is, to deny yourselves.

Watch against all advances toward this sin, let the experience you have had of your own weakness make you very cautious and jealous over yourselves. Be afraid of every thing that borders upon drunkenness, and leads toward it insensibly. He that will

always venture as far as he may, will sometimes ere he is aware be drawn further.

When the wine gives its colour in the cup, and moves itself aright, be blind and deaf to all its smiles and charms, remembering what follows there; that at the *last it bites like a serpent, and stings like an adder. Knowest thou not that it will be bitterness in the latter end?*

8. Abhor all those drunken ceremonies, which force this cursed trade; such as drinking healths by measure; with an obligation upon the company to keep the round in pledging them. What a brutish senseless thing is it for men to offer violence to nature, and covet to make beasts, not only of themselves but of one another; what pleasure, what profit, what honour can there be in this? Surely nothing but sin for sin's sake.

The law of the Persians will shame and condemn the practice of many who are called Christians; for in the court of a prince, an arbitrary prince, yet the *drinking was according to the law, none did compel, for so the king had appointed to all the officers of his house*, Esth. i. 8. Let all who wish well to sobriety do what they can, in their places, to put these arts of propagating vice out of countenance, and to run them down.

If you find you cannot govern yourselves, engage some friend or relation to govern you. If, after the most vigorous resistances and resolutions you have made, you still find yourselves baffled and foiled, think it not a disparagement to you to call in help, and pray the aid of your neighbours. You would do so if your house were on fire, and will you not do so when your souls are so?

Fix upon some discreet and serious friends; some such you may find, who heartily wish well to the prosperity of your souls, and would gladly contribute their best assistance to it. Beg of them to watch over you, to have an eye to you, and to warn you when you are entering into this temptation. Desire them, when there is occasion, to limit your drinking, and to control your expenses, and put it in their power to do so. Entreat them to fetch you from your drunken companions, though it be to your shame, rather than leave you with them, which will be to your ruin. When you are in your right mind, bespeak those about you, that they give you no more drink than they see does you good, though you call for it; and assure them, that though they may have your drunken reproach, yet, they shall have your sober thanks, for so doing; and when you come to yourselves make your words good.

Say not that it is below you thus to put yourselves under government, as if you were infants or idiots; for to be drunk is much more below you, and thereby you render yourselves more mean than either infants or idiots.

Lastly, See that there be a living principle of true grace in your hearts, and that will effectually fortify you against all temptations to this sin. Let but wisdom, heavenly wisdom, enter into thy heart. Let it have the innermost and uppermost place there, and it will keep thee from this way of the evil man, Prov. ii. 10, 12. The law of God in Christ written in the heart, and the love of God in Christ shed abroad there, would arm you against this temptation, and quench all his fiery darts.

When the apostle had cautioned us not to walk in rioting and drunkenness, (Rom. xiii. 13.) to make that caution effectual, he adds, *But put ye on the Lord Jesus Christ*, v. 14. Submit to the grace of Christ, conform to the law of Christ, follow the example of Christ, and thus make good your baptismal covenant, by which you did in profession put on Christ, and then you will be well principled and well guarded against all these temptations. Study the cross of Christ, the riches of his love, and the design of his gospel, and then surely, being called by his name, you will not dare so directly to contradict the designs of his gospel, nor so ungratefully to spurn at the bowels of his love, and spit in the face of it.

And in another place we find, when the apostle had warned us not to be drunk with wine wherein is excess, he immediately subjoins, *But be filled with the Spirit*, (Eph. v. 18.) plainly intimating, that the best defence against drunkenness, is to lay our souls under the sanctifying operations of the blessed Spirit of grace, and to fill ourselves with spiritual things. This is the sovereign remedy for the cure of this disease, and the most powerful antidote for the prevention of it, (Gal. v. 16.) *Walk in the Spirit, and you shall not fulfil the lust of the flesh.* An experimental taste of the spiritual pleasures of serious godliness, and a believing foretaste of the eternal pleasures that are at God's right hand for evermore, would enable us to look upon all sensual pleasures and delights with a holy loathing and disdain.

And now (sinners) is the point yet gained, or is it not? What issue have we brought it to at last? What shall be the result of this debate, and what the conclusion of the whole matter?

Are there any of these sinners in Sion, who through grace are now at length become willing that religion and reason should reform them and rule them? Are there any who now, at least in this their day, will begin to understand the things that belong to their peace, and to be wise for themselves? Are there any who are weary of the toil and shame of an intemperate life, and are resolved to try the true and noble delights of a sober religious conversation? *The Lord keep it always in the imagination of the thought of the heart, and establish their way before him.*

But to those who, after all, hate to be reformed, I must conclude with this word, and God by his grace

make it an awakening word! If all the fair warnings given you shall still be slighted, if you will set at nought all our counsel, and will none of our reproof, but say you shall have peace, though you go on to add drunkenness to thirst, know this, that when the cup of the Lord's wrath poured out without mixture shall be put into your hands, and shall be to you a cup of trembling, everlasting trembling, this will greatly aggravate your condemnation, that your blood will be upon your own heads, your watchmen, by giving you warning, having delivered their souls.

A WORD OF ADVICE

TO THE

WANTON AND UNCLEAN.

Of all gross sinners, none lie more hid from the eye of the world, and yet none more open to their own consciences, than those we are now dealing with, and endeavouring the reformation of. For though the eye of the adulterer waits for the twilight, and he is very solicitous to draw a veil over his lewdness, yet the works of the flesh are manifest, that is, manifestly bad, and such as the sinner's own heart cannot but disallow: though they are works of darkness, yet they cannot avoid the discovery of that light, that *candle of the Lord.*

The apostle tells us, that the works of the flesh which are thus manifest, are these; *Adultery, fornication, uncleanness, lasciviousness,* (Gal. v. 19.) in short, all seventh-commandment sins, which are not to be named among Christians but with the greatest abhorrence and detestation. Nor are they to be treated of, but with purity and caution, and a strict and careful watch over our own hearts, lest sin should take occasion by the commandment: they are as thorns, which cannot be taken with hands; but the man who shall touch them, in order to the removal of them, must be fenced with iron, and the staff of a spear, 2 Sam. xxiii. 6, 7.

And it were to be wished that there were no need to name them, no need to discourse of them; it is a kennel which one cannot take any delight to rake in; but while this iniquity abounds, as it does in all places, while so much of it comes to light, and we have reason to fear there is much more that lies concealed, it must be named; Jerusalem must be made to know her abomination, and the filthiness that is in her skirts (as the prophet speaks) must be witnessed against, as one of the crying sins of the land, and one of the damning sins of sinners.

The prophet Ezekiel little thought, till God showed him in a vision, the great abominations which the house of Israel committed, (Ezek. viii. 6.) and afterwards he showed him greater, and yet greater abominations, *v.* 13, 15. I wish it were not so as to this abomination in our own land, which the day will declare, when God shall bring every work into judgment, with every secret thing. We desire not to know these depths of Satan; we are willingly ignorant of them; but we earnestly desire that those who are fallen into those depths, and are sinking to the lowest hell, may by the grace of God be effectually recovered, that their everlasting ruin may be prevented in time.

To you then who call yourselves the sons and daughters of pleasure, but whom the word of God calls *children of disobedience,* and *children of wrath,* who live in the fire of lust, and wallow in the filth of whoredom and fornication, even to you is the word of this exhortation sent in God's name, with a kind and sincere design, if possible, to lift you up out of this mire, and to snatch you as brands out of the burning. Assure yourselves nothing is intended but your good. This paper comes not to inform against you, or to expose you to shame or punishment; but to persuade you to turn from your evil way, that you may live and not die, that you may have everlasting life, and may not be hurt by the second death.

And O that I could now choose out proper words wherewith to reason with you; and that words of truth might, by the grace of God, be made words of power! I draw the bow at a venture, not having an eye to any particular person, but God can direct the arrow between the joints of the harness, so that it may pierce the heart of the sinner to his humiliation, and the heart of the sin to its mortification, for the word of God is quick and powerful. God by his Spirit make this word so!

Let me tell you then, who are the sinners to whom this discourse is now addressed,

1. You that make a constant practice of this sin, and give yourselves over to lasciviousness, to work all uncleanness with greediness, must be put in the front of this black regiment of unclean spirits, which we are now charging, in the name of the Captain of our salvation, who came into the world to conquer and cast out unclean spirits.

If this paper should ever come into the guilty and polluted hands of any of those wretched creatures who have abandoned themselves to a life of whoredoms, who are the devil's sworn slaves and votaries, and who, as factors for hell, and avowed enemies to God and virtue, drive a trade of debauching others and making themselves vile; those, I mean, who keep houses of uncleanness, those nests of wickedness, or who live in those houses, or who frequent them, or acquaint themselves with them: let such know and consider, that Sodom's doom will infallibly be the lot of all those who thus tread

in Sodom's steps, unless they speedily repent and reform: *Fire and brimstone and a horrible tempest, this shall be the portion of their cup.*

That is a miserable calling which lust only lives by, and which soul and body will certainly be ruined by. That is a miserable service wherein the devil is the master, sin's drudgery is the work, and hell-fire the wages, for *the end of those things is death.* Such houses, and their inhabitants and maintainers, are the scandal of a Christian nation, the pests of the towns and countries where they are, the slaughter-houses of precious souls, the rendezvous of the vilest of creatures; and more frightful habitations of devils, holds of foul spirits, and cages of unclean and hateful birds, than Babylon the great will be when it is fallen, Rev. xviii. 2. Solomon tells us, that such houses are the way to hell, going down to the chambers of death, Prov. vii. 27.

And therefore, as it is the duty of those who have power over them, vigorously to suppress such houses, in which the strong man armed keeps his palace; and the duty of those who have power in them, to alter the property of them, and to put away iniquity, this abominable iniquity, far from their tabernacles; so it is the wisdom of every one, with the greatest dread, caution, and resolution imaginable, to avoid such houses, to shun them as they would a house infected with the plague, and not to come nigh the door of them, or enter into any familiarity with them, upon any colour or pretence whatsoever. It is Solomon's advice, (Prov. v. 8.) *Remove thy way far from her;* he having observed that that unwary young man, who was drawn into the ruining snares of the adulteress, was caught passing through the street near her corner, at an unseasonable time, Prov. vii. 8, 9.

Under this head we must also rank those who, though they do not thus declare their sin as Sodom, yet by their cursed arts of deceiving under the disguise of love and honour, diversion and entertainment, keep up and carry on a more secret, less suspected, trade of debauchery and uncleanness; who (as they are described by the apostle, 2 Pet. ii. 14.) *have eyes full of adultery, and that cannot cease from sin,* from this sin, *beguiling unstable souls* by their wiles, and decoying them gradually, and by steps which seem harmless, into the fatal snare. These are they who are continually projecting and making provision for the flesh, to fulfil the lusts of it, out of the road of common prostitutes, and among those who have yet preserved some degrees of innocency and reputation; and the wickedness of these is so much greater than the former, as the methods they take, and the snares they lay, by plays, dances, and other recreations, have a more fatal tendency to the corruption of those, "who" (as one of the proclamations against vice and immorality expresses it) "have been soberly educated, and whose inclinations would lead them to the exercise of virtue and piety, did they not daily find such frequent and repeated instances of dissolute living." Let such know, that the sin is never the less sinful for its being carried on with wit and intrigue, and all the plot and management that the playhouse instructs them in; but it is rather so much the worse, as it speaks the more design and deliberation in the tempters, and the more danger to the tempted. The more there is of subtilty in any wickedness, the more there is of Satan in it.

Nor is their guilt and danger much less, who, though they traverse not the ranges of an unbounded lust, yet keep up a cursed league with some one particular person, with whom they live in adultery or fornication, directly contrary to the law of God, or in contempt of his ordinance, and yet flattering themselves with a fancy, that this is of their abominations a small matter. And is it indeed a small matter, for the gratifying of a base lust to live in disobedience to the divine precept, and in defiance of the divine wrath and threatenings? This is a covenant with death which must be broken, and an agreement with hell which must be disannulled, or it will certainly bind over to that judgment which whoremongers and adulterers must expect.

2. You who at any time yield to this temptation, and in any instance suffer yourselves to be overcome by it, must next look upon yourselves as concerned in this call to repentance. I speak to those, who, though they are not arrived to that height of wickedness, nor have so far seared their consciences, as to make a common practice of this wickedness, yet have such favourable thoughts of this sin, and these sinners, as to be drawn into their snare without any great resistance or reluctance, thinking it, though a sin, yet a very excusable one, and which they can easily pardon both to themselves and others. When a fair opportunity offers itself, that they can admit the sin, and yet avoid the shame, they can promise themselves to pass off the guilt with a "Lord, have mercy upon me," or, "God forgive me," and a little regret, when the pleasure is over, they think will atone for the crime, and all will be well.

Such as these have need to be told, that every particular act of this sin is exceeding sinful, that it is highly provoking to God Almighty, contrary to, and destructive of, the spiritual and divine life in the soul, and that it puts the eternal happiness very much to a present doubt and a future hazard. You flatter yourselves that you will commit it but once, and will repent of that. But how can you be sure that it will be truly repented of, when it is but peradventure whether God will give you repentance to recover yourselves out of this snare? The grace of repentance is promised to those who sincerely pray for it, but it is forfeited by those who boldly presume upon it, and venture to sin in expectation of it: and

how can you be sure that you will not relapse into the same sin another time, when, by yielding to one temptation you strengthen the next, give the devil hold of you, and provoke the Holy Spirit to withdraw from you? What Solomon says of strife is true of this sin, *The beginning of it is like the letting forth of water;* therefore it is wisdom to leave it off before it be meddled with, that is, never to begin it.

3. You who perhaps keep yourselves from the gross acts of adultery and fornication, but allow yourselves in other instances of lewdness and lasciviousness, must be numbered among those to whom this word of advice and warning is sent. You bless yourselves in your own way, and thank God, with the Pharisee, that you are not adulterers, when at the same time unclean lusts reign in your hearts, are indulged and harboured, lodged and welcomed there. Have you never read of committing adultery in the heart? And is not that heart chargeable therewith which burns continually in an inordinate affection and evil concupiscence? Are not those heart-adulterers who give up themselves to vile affections, and make filthy thoughts and imaginations, unchaste reflections and desires, the constant entertainments and disports of a lewd and vicious fancy.

Those are to be reckoned among the wanton and unclean, out of whose mouth filthy communication daily comes, produced by the unclean lusts that reign in their own hearts, and designed to provoke the like in the hearts of others; whose stinking breath plainly manifests that their inwards, their very vitals, are corrupted. No subject is so grateful to them, so pleasing, as this, nor any discourse so agreeable as that which is offensive to chaste ears. These are unclean, their speech betrays them. No song, no story, no jest entertains them so as a lewd one does, nor can they laugh at any thing with so much pleasure as that which they ought to blush at. These plainly show that the unclean spirit is upon the throne in their souls; for out of the abundance of the heart the mouth speaks.

Those also must be numbered with the unclean, whose wanton carriage, lascivious dalliances, are upon all occasions their delight, and the fuel that feeds the fire of lust in their hearts, (I should call it the fire of hell,) and keeps it burning.

Now these are the sinners we would endeavour to reform, and reduce into subjection to the sacred laws of chastity and modesty; and we should hope, by the grace of God, to do them some good, if they would but be persuaded to hear reason, and not desperately to resolve against a change of their way. When you are called (as you are at this time in God's name) to return and repent, I beseech you be willing to take it into your consideration, and do not say, as they did who hated to be reformed, (Jer. xviii. 12.) *There is no hope, no, for we will walk after our own devices.*

Admit a parley then; enter into a treaty, and let us see whether we cannot propose such inducements as shall overcome you, and prevail with you to surrender to the Lord Jesus (your Lord and ours) that heart which has long been garrisoned against him by the unclean spirit.

Shall I ask thee seriously, Wouldst thou not be helped? Wouldst thou not be healed? Wouldst thou not be made whole? Wouldst thou not be made clean? Wouldst thou not have this devil, this unclean devil, dispossessed, which oftentimes casts thee into the fire of sin, and often into the water of sorrow for it? Tell me, wouldst thou not exchange the filthy sordid pleasures of a carnal, sensual life, for the pure, rational, and divine pleasures of a spiritual, heavenly life?

If you be indeed in this good mind, will you be convinced of the great evil of this sin? And will you be put into a way to break off from it? These are the two things I shall endeavour in this address to you, and I am willing to hope the attempt shall not be altogether in vain; the Lord choose out words for me wherewith to reason with you!

I. I shall endeavour to convince you of the evil of this sin of uncleanness. Till the mistakes of the judgment are rectified, the errors of the life will never be reformed. Here, therefore, we must begin: and God by his grace begin here! The carnal mind suggests to you the pleasures of it, tells you that *stolen waters are sweet, and bread eaten in secret is pleasant*, Prov. ix. 17. That this pleasure is present and certain, but that the hurt of it is future and doubtful: but that you may not be cheated into your own ruin by this fallacy, I shall not question but to make it out to you, that the hurt of it is not at all doubtful, but of unquestionable certainty, nor only future, but so much present, that, if you will weigh things in an even balance, you will find the evil of it to be infinitely greater than the good of it, and that therefore our exhortations to virtue should have your ears and hearts, and that your ears should be deaf, and your hearts shut, against all temptations to this vice.

This will appear, if you consider both the malignity and guilt there is in this sin, and the misery and wrath that follows after it. They who choose and wear the garment spotted with the flesh, must thus be saved with fear, and plucked with a shriek out of the very fire, Jude 23. If you have any dread either of sin or its punishment, you will acknowledge the evil of wantonness and uncleanness.

1. Consider the malignity and guilt there is in it. It is a sin, an exceeding sinful sin, one of those that are as scarlet and crimson, an abominable thing which the Lord hates.

There is no sin so heinous, so odious, but a resolved custom in it will do much towards the reconciling of the judgment to it, so that either it is

thought no sin at all, or but a little one, an excusable trick of youth: and thus, if it be not justified, yet it is palliated and excused, and a thousand arts used to shift off the conviction of it. And verily the case is bad, and extremely dangerous, when conscience, which should be of counsel for the government to detect and prosecute the sin, is so debauched and vitiated that it is retained on the other side, and becomes an advocate for the sin. *If this light which is in thee be darkness, how great is that darkness?* If the judgment be bribed, the judge is so, and the sentence will be accordingly.

Let me, therefore, beg of you to favour the case with an impartial trial; be willing to hear what we have to say, upon the principles of revelation and right reason, to prove uncleanness to be a sin, and a very great sin. And if we prove in the general that it is a sin, we desire you will do us and yourselves the justice to acknowledge that your uncleanness, and the lasciviousness you allow yourselves in, is a sin, a daring and dangerous transgression of the divine law; that it is so to be accounted now, and must so be accounted for shortly, whatever you have imagined to the contrary.

Let us then carefully consider the intrinsic evil that there is in adultery, fornication, uncleanness, and lasciviousness, and in the indulgence of these fleshly lusts.

(1.) It is contrary to God, and to his purity and holiness, and, therefore, it is sin, both in its root and in all its branches.

God who governs the world is a Spirit; you impeach the equity of his dominion, if you, who consist of flesh and spirit, give the pre-eminence to the flesh, and be governed by that; for the spirit ought to rule, and the body to be in subjection.

God is a holy Spirit; his holiness is his glory; it becomes his house and servants for ever to be holy; you contradict the design of the divine revelation of God's holiness, if you wallow in uncleanness. The more spiritual you are, the more conformable you are to God, but the carnal mind is enmity against him, Rom. viii. 7. Nor is any thing more directly opposite to that divine nature which the saints, through grace, partake of, than the corruption that is in the world through lust, 2 Pet. i. 4. The laws made for the restraint of these fleshly lusts are ratified with this reason, *For I the Lord am holy*, Lev. xix. 2. and xx. 7, 26. For no sin more defaces the image of God's holiness upon the soul than uncleanness, nor renders it more odious in the eyes of the pure and holy God.

When Joseph was tempted to this sin he called it great wickedness, because it was a sin against God, Gen. xxxix. 9. When David had been surprised into this sin, he laid the emphasis of his confession upon this, *Against thee, thee only have I sinned*, Ps. li. 4. As the prodigal son also, when he was returned from his harlots, thus aggravated his folly, *I have sinned against heaven, and before thee*, Luke xv. 18.

And is this nothing with you? Have you no regard to the God who made you, and maintains you, and will judge you? Is it nothing to you to be in a state of enmity against him, and war with him? With what satisfaction can you walk contrary to him whose nature and will are the eternal original and rule of good and right? Are you his creatures, and dare you be his enemies? Have you a necessary dependence upon him, and yet dare you persist in an avowed rebellion against him? Consider this, ye that forget God.

(2.) It thwarts the design of the gospel of Christ. You are Christians, you profess that holy religion which the Lord Jesus came into the world to institute and establish; you are baptized into the profession of it, and by your baptism you are bound to obey the laws of it, and to answer the intentions of it. The gospel of Christ is a remedial law, and you hope to have remedy by it. It is a charter of privileges, and you hope to be privileged by it; but how can you expect either remedy or privilege by it, if you will not observe its precepts, nor come up to its conditions? The gospel will never save you if it shall not rule you.

The design of Christ's coming into the world, was to purify a people to himself, Tit. ii. 14. The design of his gospel, is to cleanse us from all filthiness both of flesh and spirit, 2 Cor. vii. 1. He has established a religion, which, as far as it has the ascendant, brings all carnal lusts and appetites to be subject to the dictates of right reason, sanctified by the grace of God. Christ suffered in the flesh, that we might die to the flesh, 1 Pet. iv. 1—3. Now uncleanness, as far as that is yielded to, contradicts this design, and supports the works of darkness, and consequently the powers of darkness, in opposition to the interests of the kingdom of light. For, *what communion hath light with darkness?*

We are not dealing with professed pagans, nor with the worshippers of Baal-Peor, who learned of the gods they adored to be vile and unclean; no, the religion you profess gives us some hold of you; for it is a pure religion and undefiled; you are called by the name of the holy Jesus, that great pattern of mortification and purity. You are enlisted under the banner of the cross, and profess to believe in Christ, and him crucified, and to be planted together in the likeness of his death; but while you live in uncleanness you espouse the opposite cause, you are the devil's soldiers, and fight under his banner, with his weapons, for his interest.

Now Christ and Belial are contrary the one to the other; in God's name, therefore, I charge you, either to forsake your uncleanness, or (at your peril) to renounce your Christianity. *Aut nomen, aut mores*

muta—Either change your name, or reform your manners; either be what you seem to be, or seem not to be what you are not.

(3.) It grieves the blessed Spirit of God, and always resists the Holy Ghost. As it contradicts the designs of him that was sent by the Father to save us, so it fights against the intentions of him that was sent by the Son to sanctify us, and to carry on his undertaking for us. It forfeits all his comforts, and counterworks his operations.

The fleshly lusts of the old world provoked God to say, "His Spirit should not always strive with them;" Gen. vi. 3. for his motions are quenched by the motions of the flesh. When the apostle cautions us (Eph. iv. 30.) not to grieve the Spirit of God, he tells us, (*v.* 29.) what grieves him; nothing more than corrupt and filthy communication. That pure and holy Dove will not dwell in a cage of unclean and filthy birds.

Now, if the Spirit of the Lord depart from you, as he did from Saul, if he withdraw his influences and operations from you, you are undone. If he let you alone you are in the suburbs of hell already, abandoned of God, past conviction, past help, past hope, given up to a reprobate mind and vile affections; and this you have reason to fear will be the consequence of your persisting in that which is a constant grief to him. What reason have you to expect the continuance of the Spirit's powers if you yield to the power of the carnal mind, and side with the unclean spirit against him? What have you to do with spiritual comforts, who prefer sensual pleasures before them? If you thus sin against the Spirit, take heed lest you sin away the Spirit.

(4.) It is a great abuse of your own bodies. He who commits fornication, or any other act of uncleanness, sins against his own body, 1 Cor. vi. 18. If self-murder be therefore justly condemned as the worst of murders, because it is against our own bodies, shall not uncleanness for the same reason be an abomination to us? No man, no man in his wits, ever yet hated his own flesh, so as to destroy it, yet multitudes hate it so as to defile it.

Those who indulge the pleasures of their bodies forget the honour of them; and the honour of the body we should be as careful to support and maintain, as to nourish and cherish the life of it. Some people insist more upon honour than upon life itself. This makes seventh-commandment sins their own punishment, and sometimes the punishment of other sins too, that by them sinners dishonour their own bodies, Rom. i. 24. It is as good an argument against adultery as it is against murder, that in the image of God made he man, Gen. ix. 6. Wilt thou deface the image of God, and quite destroy the poor remains of it? Wilt thou pervert the intention of him that made thy body so fearfully and wonderfully, and formed it for himself, to show forth his praise, the doing of which will be indeed thine own praise.

Man, woman, insist upon thy honour, and preserve it by maintaining thy virtue. Argue thus with thyself, shall that noble structure which was erected for a palace be converted into a swine-stye? That curious frame which was designed to be the tabernacle of the human spirit, and the temple of the Divine Spirit, shall that become the habitation of unclean spirits? What a base and sordid thing is it to make these bodies *members of a harlot*, which were designed to be *the members of Christ*, as the apostle argues, (1 Cor. vi. 15.) to make them instruments of unrighteousness to the dishonour of God, which he made to be instruments of righteousness to his praise, Rom. vi. 13. The body is for the Lord, for his service, for his glory, and therefore ought not to be for fornication, 1 Cor. vi. 13.

If you have any sense of honour, surely you will not do so vile a thing, as to prostitute that body to the slavery of a base lust which was framed and fitted for the service of God. If you should escape reproach among men for the sin, yet surely you cannot reflect upon yourselves without shame and blushing; and self-reproaches are of all other the most uneasy. Chastity is called *sanctification and honour*, (1 Thess. iv. 4.) for every thing that is unchaste is a profanation both of your holiness and of your honour. You were made but a little lower than the angels, make not yourselves a great deal lower than the brutes.

(5.) It unfits you for communion with God both here, and hereafter. You were made for him that made you, to serve, glorify, and enjoy him; and this is the greatest happiness you are capable of; but by indulging these filthy lusts, you render yourselves utterly incapable either to do any thing for God, or to have any thing to do with him; you quench all the sparks of love to him, and utterly extinguish that holy fire; you root up all the seeds of grace, and kill them with these weeds.

Whoredom takes away the heart, (Hos. iv. 11.) takes it away from God, who has the right to it, and should have the possession of it, and puts it into the hand of his enemy and ours. It takes the heart away from Christ the Redeemer of souls, and gives it to Satan the destroyer of souls; it alienates the affections from every thing that is heavenly and divine, and causes them to cleave to the earth, and to embrace dunghills. It fills the mind with vile and wicked thoughts in holy duties, which render them an abomination to the Lord; for thus polluted bread is offered on his altars. This we find a convinced adulterer reproaching himself for as sensibly as for any thing, (Prov. v. 14.) *I was almost in all evil in the midst of the congregation and assembly.*

These unclean lusts are the corruption of all the faculties of the soul. They are the blindness of the

understanding, the debauchery of the conscience, the alienation of the soul from its felicity, and the obstruction of all its intercourse with heaven. For what communion has light with darkness, the father of lights with the works of darkness? What fellowship can there be between the holy God and an unclean and filthy heart? 2 Cor. vi. 14.

(6.) It is a sin not only against God and yourselves, but against your neighbour also. The seventh commandment is therefore one of the laws of the second table; and the apostle makes it the first of those commandments which are comprehended in this saying, *Thou shalt love thy neighbour as thyself*, Rom. xiii. 9.

Consider this, sinner; if thou thyself be under the sacred ties and bonds of marriage, every act of uncleanness is downright perjury, it is a violation of the covenant of thy God, and a breach of the marriage vow; it is a great injury to thy yoke-fellow, whose thou art by solemn contract, who ought to be dearer to thee than any other person whatsoever, and to whom thou hast promised to be faithful. Darest thou deal treacherously with her who is thy companion, and the wife of thy covenant? Mal. ii. 14. or with him who is the guide of thy youth, and that ought to be to thee for a covering of the eyes? Prov. ii. 17. and Gen. xx. 16. Is the marriage covenant nothing with thee? Is it nothing to thee, that thou art guilty of the greatest injustice that can be to one whom thou oughtest to be not only just but kind to? and to do a wrong which thou canst never by any restitution make amends for? Though thy injured yoke-fellow may perhaps know nothing of the injury done, yet the righteous God knows it, and will certainly avenge it.

If thou thyself be single, but the person with whom thou committest lewdness is in the married state, thou contractest the same guilt, by being injurious to the yoke-fellow of another; a crime of so heinous a nature, that besides the prohibition of it in the letter of the seventh commandment, the very desire of this forbidden fruit is expressly restrained by the tenth commandment, *Thou shalt not covet thy neighbour's wife.*

Yet this is not all; the greatest injury of all is done to the precious soul of that person who is thy partner in the sin, and whom thou courtest, or consentest to. Know, sinner, that thou perishest not alone in thy iniquity; but, as if it were a light thing for thee to defile and destroy thy own soul, thou art accessary to the pollution and ruin of another soul, a precious soul, more worth than all the world. If thou be the tempter, thy guilt is double, thou art not only a sinner, but a Satan, a child of the devil, (Acts xiii. 10.) an agent and factor for him, who, not content to be himself a wicked one, goes about continually, seeking to make the children of men wicked like himself. Verily, they are of their father the devil, who thus do his lusts, they bear his image, and they are in his interests, John viii. 44. And if thou only consent to the temptation, yet besides thy own guilt, thou sharest in the sin of those to whom thou consentest, strengthening their hands, and hardening their hearts in their wicked way. Hearken to this, ye adulterers and adulteresses, know ye not that the friendship ye pretend to each other is really the greatest enmity that can be? You hurt, you wrong, you ruin one another's souls. O what a stinging reflection will this be hereafter! How many precious souls are you accessary to the murder of? Except a miracle of mercy give you and them repentance, you will die in your iniquity, but their blood will be required at your hands.

God by his grace make these words convincing! Nothing less than almighty grace can make them so, but that can do wondrously.

2. Besides the malignity and guilt that there is in this sin, consider also the mischief and misery that follow after it. If calling it sin will not frighten you from it, we will call it death, and try what that will do; and we do not, either in the one, or in the other, miscall it. It is one of those things for which the wrath of God comes upon the children of disobedience, Col. iii. 5, 6. And woe to those, ten thousand woes to those upon whom the wrath of God alights and lies!

Let us take a distinct view of some of the dismal, and perhaps fatal, consequences of this sin.

(1.) Uncleanness wastes the body. He that commits fornication sins against his own body, not only by putting a dishonour upon it, and prostituting it to a base and scandalous service, but by contributing to the consumption and destruction of it. If you have any regard to your own bodies (the pleasing of the vitious appetites of which is the utmost the tempter can pretend to) you will surely avoid that sin which threatens so much mischief to them. Shall the fundamental law of self-preservation have no command over you, nor influence upon you?

Have you no dread of those pains and loathsome sicknesses which are commonly the products of these abominations? The righteous God, by a disease not known in the world till these latter ages, has stigmatized very many who have given themselves over to uncleanness, and has set them forth as monuments of his justice; in them the Scripture has been fulfilled, that *whoremongers and adulterers God will judge*, if men will not. Multitudes have been made to mourn at the last, (though I doubt very few have been brought to repentance by it,) when their flesh and their body have been consumed, and they have rotted above ground, Prov. v. 11.

The bones of many an old fornicator are full of the sins of his youth, which will *lie down with him in the dust*, as Zophar speaks, Job xx. 11. Yea, and many in the midst of their days become the devil's martyrs, and after they have long been racked and tortured with grievous pains, end a miserable life in a more

miserable death, and fall unpitied sacrifices to their own lusts. The word of God has said it, and all the world cannot unsay it, *He that defiles the temple of God, him shall God destroy*, 1 Cor. iii. 17.

(2.) It wars against the soul, the better, the immortal part of the man. Fleshly lusts, though they appear in the soft and charming guise of courtiers, yet really they are warriors, they are enemies, they are in arms against us; they are rebels, enemies in our own bosoms, and therefore the more dangerous; the apostle tells us, (1 Pet. ii. 11.) they *war against the soul*, they lay siege to it, batter it, and threaten the ruin of it.

How many precious souls have been undone by these enemies! They disturb the peace of the soul, and make it subject to continual frights and alarms, which fill it with secret terrors night and day. They waste the wealth of the soul, as soldiers that make havoc of all that is good for any thing in the countries they ravage and plunder. They obstruct the administration of all government in the soul; reason loses its dominion and conduct; conscience loses all its power and influence, it is not heard, it is not heeded; these base lusts put all into tumult and disorder.

And is thy soul, that precious soul of thine, nothing to thee? Darest thou thus neglect it, thus expose it, thus suffer it to be wasted and overrun by the enemy? Dost thou not know that thou must very shortly give an account of it to him that made it, and made thee the keeper of it? And an uncomfortable account thou wilt give, if thou thus resign it to Satan, and yield it as his easy prey. The serpent could not beguile thee but by thy own fault.

(3.) It is reproachful to the name. An incurable wound and dishonour is got by it, Prov. vi. 33. Though there may be other sins as provoking to God, and as mischievous to the soul, yet there is none so scandalous among men as this is. *It is a shame even to speak of these things*, Eph. v. 12.

And is this nothing to you? Have you no value for a good name, nor any care to preserve an interest in the esteem of wise and sober people? Can you contentedly be looked upon as slaves and willing captives to a sordid lust, and to lie under a stain and brand of perpetual infamy and disgrace? Is it nothing to you what people think or say of you, when they speak evil of you truly, and your own consciences know a great deal more and worse than they say? Is it nothing to you for good people to be ashamed of you, as fit only for the society of those who are altogether such as yourselves? Is it nothing for you to bring such a blot upon your reputation as will stick to it when you are dead and gone?

Or if your own names be of such small account with you, yet have you no regard to the name of Christ, that worthy name by which you are called? If you have made, and still make, a personal profession of relation to Christ, and call yourselves by the name of Jacob, the scandal of your sin goes further than your own names, it is a reproach to God himself, and to the Lord Jesus. The name of God and his doctrine is blasphemed through you. What shall pagans and Mahometans, atheists and deists, make of Christianity, if those who profess that holy religion, act worse than heathens? What will they say of Christ and his gospel, if those who, by their baptism, profess to follow Christ, and believe his gospel, live impure, unholy lives, contrary to the sacred character of both? Surely then the old reproach of our Master will be again renewed, *This Man receiveth sinners, and eateth with them*, and you who have occasioned it will bear this iniquity. The apostle in God's name directs us, *If any man that is called a brother*, called a Christian, *be a fornicator*, with such a one we must *not so much as eat*, that we may testify the utmost abhorrence and detestation of those who thus name the name of Christ, and yet allow themselves in this iniquity, 1 Cor. v. 11.

(4.) It is ruining to the estate. The prodigal son who spent his living on harlots at last was reduced to husks, and became fellow-commoner with the swine. Many a one has been brought to a morsel of bread by means of a whorish woman, in our days, as well as in Solomon's, Prov. vi. 26. Almost every place and every year can produce fresh instances of the wastefulness and expensiveness of these fleshly lusts. Many have so outspent themselves and their patrimony in these lewd and dissolute courses, that they have worn out the latter end of their days in miserable poverty, and, perhaps, ended them at last in a prison. So that if a careless world would take warning, others also might see and fear, and do no more presumptuously.

As there is a direct tendency in the sin itself to the impoverishing of men, for it spends that upon the devil which should be spent upon the man, so it provokes the righteous God to entail a curse upon the house and family, which will undoubtedly sink and ruin it. Holy Job says concerning this sin, and he seems to speak the sense of the patriarchal age, that it was a heinous crime, and an iniquity proper to be punished by the judges, as it was under the law of Moses. But if they, out of a contempt of other people's guilt, or consciousness of their own, should leave the sin unpunished, yet God would take the work into his own hands, and it should be a *fire consuming to destruction, which would eat out all the increase*, Job xxxi. 11, 12.

(5.) It is dreadful to the conscience, if ever it be awake. Know this, (sinner,) that though now thou makest a light matter of this sin, and thy conscience altogether holds its peace concerning it, yet if ever God open thy eyes to see the error of thy ways, and set thy sins in order before thee, thy uncleanness will appear above all the rest exceeding sinful, and

the remembrance of it will bite like a serpent, and sting like an adder. Solomon himself, in the reflection, found it more bitter than death, (Eccl. vii. 26.) and more terrible; and so wilt thou, if God have mercy in store for thee, and set home the conviction of it upon thy soul, making thee to know thy abominations, and to see them in their own colours and consequences.

O the horror and amazement thou wilt then be filled with! Then the sin which thou madest a sport of will sit heavy; though the iniquity was sweet in thy mouth, and rolled under thy tongue as a pleasant morsel, it will then be as the gall of asps, and the reflection upon it will perhaps make thee a terror to thyself, and to all about thee: how canst thou be otherwise, if the terrors of the Almighty set themselves in array against thee? Thou wilt then loathe thyself and abhor thyself, and call thyself fool a thousand times, for venturing upon counterfeit and transient pleasures, which thou seest and feelest attended with real and remaining pains.

Think (sinner) when thou art tempted to this sin, think seriously what will come of it: the best that can come of it is, that thou wilt repent of it, and this thou presumest upon; but dost thou know what it is to repent? That it is to be filled with grief, and shame, and fear, to see thyself under the wrath of God, and the curse of the law, and upon the brink of hell, and to be under all the terrors that may be supposed to arise from hence. And is repentance a thing to be bought so dear? Or, *What fruit will you then have of these things whereof you are now ashamed?*

(6.) It is damning to eternity, if it be not repented of in time. It is a sin which shuts the sinner out of heaven. The Scripture speaks expressly, more than once, that *they which do such things shall not inherit the kingdom of God*, 1 Cor. vi. 9, 10. Gal. v. 21. Nothing that defiles must enter into the New Jerusalem, that holy city. Heaven indeed would be no heaven to these impure polluted souls; nor will the holy God take those to be near him and with him for ever, who chose to set themselves at such a distance from him, and engaged themselves in opposition to him here.

And if thy sin shut thee out of heaven, I need not tell thee where it will shut thee up; but the word of God tells thee, that the abominable, and particularly the whoremongers, shall have their part in the lake that burns eternally with fire and brimstone, which is the second death, Rev. xxi. 8. The filthy Sodomites, who gave themselves over to fornication, suffered the vengeance of eternal fire, and are set forth for an example to all who should afterwards in like manner live ungodly, Jude 7. There is a special reservation of this kind of sinners to the judgment of the great day, because, commonly, they escape punishment from men; for when all sinners are bound over to that judgment, it is added, *Chiefly they that walk after the flesh in the lust of uncleanness*, 2 Pet. ii. 9, 10.

Let no man deceive you with vain words, as if God would not be so severe with sinners as his word says he will. Is he not a God of truth, faithful to his threatenings as well as to his promises? Is he not a righteous Governor, the God to whom vengeance belongs? And canst thou think that he will suffer his law to be violated, and the authority of it ridiculed, his gospel to be slighted, and the grace of it trampled upon, and never reckon for all these indignities done him? No, sinner, thou art mistaken if thou think him altogether such an one as thyself.

Say not then, "I shall have peace though I go on," for that is to contradict God, who has said, *There is no peace to the wicked:* neither say thou, "I will repent of it hereafter, though I go on in it for a while;" for that is to contradict thyself, since the same reason that there is for thy repenting hereafter holds for thy repenting now. Do not then by a daring presumption run thyself upon an endless despair.

Now, consider this ye that forget God, consider it seriously, and be persuaded to break off this wicked course of life you lead.

Consider that an unclean conversation is a certain sign and evidence of a graceless heart; it manifests the prevalence and predominance of the corrupt nature, and that the unclean spirit is upon the throne. And if thou live and die graceless, thou art undone for ever.

Consider also that it is a very dangerous thing to sin against the warnings and checks of conscience. Few go on in this sin without disturbance sometimes from their own consciences, which say, *O do not this abominable thing which the Lord hates.* Take heed of baffling your own consciences, and of rushing as Balaam upon this sword's point, lest you provoke God to sear your consciences, and to give you up to your own hearts' lusts, and so to seal you unto condemnation. When men deal with their consciences as the Sodomites dealt with Lot, press hard upon them, and will not allow them to be reprovers and judges, (Gen. xix. 9.) Sodom's plagues are not far off; *Fire and brimstone, and a horrible tempest.*

Consider also that an outward profession of religion is so far from excusing, that really it aggravates, these abominations; it now aggravates the guilt of the sin, and will shortly aggravate the ruin of the sinner. *Be sure your sin will find you out*, though perhaps your neighbours do not.

II. If you be in some measure convinced of the evil of this sin, I would now put you in a way to break off from it; and God, by his grace, put you into the right way! Perhaps, by this time, some of these sinners, these sinners against their own souls, may be so sick of their disease as to be glad of a physician,

and desirous of a cure. You that are enslaved to these filthy lusts, and under the power of them, that labour in these fires, like Israel in Egypt, do you not sigh, as they did, by reason of the bondage? Are you not weary of serving divers lusts, and pleasures, those unreasonable task-masters, and suffering at the same time the frequent lashes of an accusing conscience, that just avenger under God? Are you never brought to wish that you were disentangled out of the snare you are in, and that you could live a virtuous and a religious life, as you see some do who have the comfort and honour of so doing? Do you never blush to think of the abominable lusts you are under the dominion of? Nor ever tremble to think of the bottomless pit you are upon the brink of?

Know (sinner) that the God of heaven thinks the time long that thou continuest in thine uncleanness. See how he expostulates with filthy sinners, (Jer. xiii. 27.) *Wilt thou not be made clean? When shall it once be?* And dost thou not think it long enough? May not *the time past suffice* that thou hast *walked in lasciviousness?* 1 Pet. iv. 3. Is thy conscience seared? Is thy heart quite hardened? Are darts, God's darts, counted as stubble before thee, and canst thou with the leviathan, laugh at the shaking of this spear? Job xli. 29. Shall no considerations influence thee? Shall neither reason nor religion sway with thee? If they may be calmly and impartially heard, I dare say thou wouldst be prevailed with to break off this vile and wicked course of life, and wouldst thankfully submit to the method of cure, though the operations necessary to the cure may be difficult and displeasing to flesh and blood.

Would you then be cleansed from this leprosy, this noisome and dangerous disease? Observe these directions;

1. Heartily repent of all the uncleanness you have been guilty of, and be deeply humbled for it before the Lord this day. Rest not in a bare disgust and dislike of the sin, as if that would amount to repentance; Amnon hated Tamar, when he had satisfied his brutish lust, and, yet, was far from being a true penitent: no, it is necessary that you experience in your own souls a very great and deep sorrow for the sin, and that you reflect upon it with the highest regret and remorse imaginable.

Think of the affront that you have offered to the holy God, the guilt and stain you have brought upon your own souls; think of the folly and filthiness of it. Think what you have lost and forfeited by it, the favour of God, the grace of Christ, and the joys of heaven; think what you have deserved and exposed yourselves to by it, temporal, spiritual, and eternal judgments. Think of these things till you are pricked to the heart, and in bitterness for the sin, as one that is in bitterness for a first-born; and contract such an habitual indignation against the sin, and yourselves because of it, that you may be pained upon every remembrance of it, and may even loathe yourselves because of it.

They that can easily forgive themselves upon a slight and superficial repentance, and flatter themselves with a conceit that God has thereupon forgiven them, will easily be brought to yield to the next temptation; it is therefore necessary that you take pains with your own hearts, to work upon them the powerful influence of those considerations which are proper to open springs of godly sorrow there, and to keep them ever flowing.

After David had been but once guilty of uncleanness, he went mourning from day to day for it. The sin was ever before him, Ps. li. 3. The remembrance of it broke his bones, (*v.* 8.) and was to him as a heavy burthen, too heavy even for him to bear, Ps. xxxviii. 4—6. Solomon confesses that he had found it more bitter than death, and calls it not a trick of youth, or an excusable slip of human frailty, but the *wickedness of folly, even of foolishness and madness*, Eccl. vii. 25, 26. Imitate these great penitents. Lay a load upon yourselves, and lie in the dust before God in penitential tears. Let the sin be a terror to you in the reflection upon what is past, and then it will not appear such a pleasure to you as formerly, in the next temptation. Thus the quarrel with it must begin with true remorse and godly sorrow for our former folly, and then it is to be hoped the quarrel will be irreconcilable.

Perhaps it will help to melt and break the hard and stony heart, if you humbly confess your guilt, not only to God but to your minister, or to some Christian friend, especially if the offence has been made public, and has proved a scandal: the Scripture prescribes this method of cure, (Jam. v. 16.) *Confess your faults one to another, and pray one for another, that you may be healed.* That you may effectually humble yourselves, it will be of use for you to shame yourselves; you have not been ashamed to sin, be not ashamed to repent, for next to the credit of an innocent is that of a penitent. Do then as the convinced leper under the law, Lev. xiii. 45. Put thyself into his place and posture, and cry with sorrow and self-loathing, *Unclean, unclean.*

2. Take up a full resolution, by the grace of God, now to break off this vitious course of life, and never to return to it again. Faint purposes will not serve for the disentangling of you from the strong cords of this iniquity; they will but deceive you and betray you to the tempter. Wishing is but trifling; it is not enough to say "I hope I shall never be guilty of this sin again, surely I shall never again be such a fool as I have been;" but you must say, "In the strength of God I am firmly resolved I never will." If these fleshly lusts be indeed your enemies, as certainly they are dangerous enemies, you must carry on a war against them with vigour. Feeble efforts

will never repel the strong assaults of this temptation: you must be stedfastly resolved against it. Say not, "If I make a resolution I doubt I shall break it;" that is to yield to Satan: but, "I will make a resolution, and I trust in God I shall never break it;" this is to resist the devil, and if we do this faithfully he will flee from us.

There have been instances of those who, by the assistance of divine grace, have conquered and subdued habits that were extremely vicious, and have been wonderfully changed in the temper of their spirits, and the course of their lives; and the same grace that wrought mightily in them shall be sufficient for you, if you pray for it, improve it, and do not rebel against it. Argue the case with yourselves, reason with your own hearts upon it, and let the result be a settled resolution to cleanse yourselves from all filthiness, both of flesh and spirit, that you may perfect holiness in the fear of God, 2 Cor. vii. 1.

What can hinder but that you should speedily come up to a firm resolution in this matter? Swear this to the Lord, and vow it to the mighty God of Jacob, that you will never, never more have fellowship with these unfruitful works of darkness; that you will never return again to this folly. Bind your souls with a solemn bond to this purpose, bind them fast, for they are apt to fly off. Let every Christian in this sense vow chastity, and call God to witness that you are sincere in it.

3. Let the fear of God rule in your hearts. You believe there is a God, you dare not deny it, you dare not question it; and do you not know that this God sees you, and is acquainted with all your ways; that he will judge you, and call you to an account for all your works? Do you not know that his eye is always upon you, and that all the hidden works of darkness are open before him?

Be persuaded, therefore, to set the Lord always before you; and dare not to do that in his sight and presence, which you would not dare to do in the sight and presence of a worm of the earth like yourselves. When none else sees, take heed, God sees.

A living principle of grace in your hearts will purify and cleanse them, and then the streams will not be thus muddy and polluted. Cast salt, the salt of grace, into these springs, and then the waters will be healed. Make the tree good, and then the fruit will be good. Stand in awe of God's unspotted purity, his tremendous majesty, and his strict and unerring justice; and say, How dare I live such a life as this in a constant contempt of God's authority, and rebellion against his justice? "How dare I provoke a God of almighty power to jealousy? Am I stronger than he?" None cast off modesty till they have cast off the fear of God, and are resolved to live without him. If you have the fear of God before your eyes, you will say as Joseph did, whenever you are insulted by any temptations of this kind, *How can I do this great wickedness and sin against God?*

4. Stand upon your guard against the first appearance of this evil, and all approaches towards it. Take heed of every thing that leads to uncleanness, that looks like it, or looks towards it. If you would be innocent from the great transgression, allow not yourselves in lesser transgressions of this kind. The unwary fly often fools away her life by playing about the candle. Those sports and dalliances which seem harmless may introduce the greatest mischiefs, as the little thief thrust in at the window opens the door to the great ones. *Nemo repente fit turpissimus —Men arrive not at first to the highest pitch of this wickedness*, but gradually, and by indulgences less criminal, come to the vilest enormities. The way of this sin is down hill, a man cannot easily stop himself; one unclean thought, word, or action, draws on another, strengthens the corruptions by gratifying them, weakens the convictions by baffling them, and so the unthinking sinner goes from bad to worse: so like to the letting forth of water is the beginning of this sin; therefore, if you love your souls, meddle not with it.

Dread a snake under the green grass, and take heed where you tread. Fear this enemy, and come not within his borders. Watch that you enter not into this temptation, for it will be no easy matter to make a retreat. Do as holy Job did, make a covenant with your eyes (the common inlets of this sin) that you may not admit, much less entertain, any wanton and unchaste desires, Job xxxi. 1. If you would not be burnt, do not take fire into your bosom, nor go upon hot coals, it is Solomon's comparison, Prov. vi. 27, 28. Crush this cockatrice in the egg, lest the fruit of it be a fiery flying serpent. Pluck up this root of bitterness as soon as it puts forth, lest it spring up and trouble you, and thereby you and many more be defiled, Heb. xii. 15.

5. Be quick and peremptory in your resistance of temptations to this sin. Stand not to parley with them, nor ever listen to terms of surrender. Eve was half betrayed when she entered into discourse with the serpent, and was willing to hear what he had to say.

Arguments enough there are against this sin, and very convincing, cogent ones; your sober thoughts have many a time represented them to you in their evidence and demonstration. Be satisfied then, and look upon the case to be so plain that there needs not a dispute upon it: there are no probabilities, nothing but fallacies, on the side of the temptation. And yet, such is the weakness, deceitfulness, and desperate wickedness of your own hearts, that you may be imposed upon ere you are aware, if you admit of a debate concerning it, and recommit the resolves you have made.

Therefore, whenever you are solicited to this sin, startle at the thought of it, with the utmost abhorrence and detestation imaginable. Say as Peter, (Acts x. 14.) *Not so, for nothing unclean hath come into my mouth.* Say as David in another case, (1 Chron. xi. 19.) *My God, forbid it me, that I should do this thing!* Say as our Saviour has taught us to say, when the tempter assaults us, *Get thee hence, Satan*, Matt. iv. 10. The Lord rebuke this unclean spirit, so that it may not be suffered to speak; the Lord who has chosen Jerusalem rebuke it. Let the very temptation be to you as a thorn in the flesh, a pain and a terror, and not a pleasure. You who have fallen into this sin have found, by sad experience, how dangerous it is to venture too far; therefore, dread the thoughts of reasoning with indifference, concerning that which, being confessedly most unreasonable, must be gainsaid with a severe resolution. As he who will dispute whether there be a God or no, must be hissed at in the schools, and not argued with, so must he who will question whether he should keep the law of God, in so plain a case, or break it.

6. Keep at a distance from the tempter. If there be any particular person that you are in special danger of being insnared by, avoid that person as you would avoid one that you were in danger of being infected by with the plague, though otherwise dear to you.

The wise man's advice, or rather the wise God's command, is, *Remove thy way far from the house*, (Prov. v. 8.) much more far from the man, the woman, who, under the colour of love and friendship, would allure you, with the devil's baits, into the devil's nets. This seems to be in part intended in that command which our Saviour has given us, to cut off the right hand, and pluck out the right eye, which offends us, Matt. v. 29, 30. and again, Matt. xviii. 8, 9. Though the person be dear to us, and could be as ill spared as a right eye, or a right hand, yet resolve upon a separation. This was Joseph's wisdom, that he would not be alone in the house with his mistress, when he perceived her vile designs, Gen. xxxix. 10, 11. When we thrust ourselves into temptation, we put ourselves out of God's protection, for he has promised to keep us in all our ways, and not otherwise. Presume not too near the danger, in the strength of your own resolutions, that hitherto you will go and no further, lest you be found tempting the devil to tempt you, and so become your own betrayers. If you would be kept from harm keep out of harm's way.

This caution must go further than the particular person you are in danger of being insnared by; you must carefully avoid the places of temptation to this sin. As the plays have many of them, in this degenerate age, been plainly designed to teach the arts of debauchery, and not only to palliate this wickedness as a jest, but to recommend it as the accomplishment of a finished gentlemen, so the playhouses have been the rendezvous of these sinners, where the plays have been indeed acted. There those are mustered and disciplined, who having in their baptism renounced "the pomps and vanities of this world, and all the sinful lusts of the flesh," and listed themselves under the banner of the cross, now in effect disclaim their baptism, return to those pomps and vanities, (by which were originally meant the plays,) and embrace these fleshly lusts, and engage themselves to fight manfully against virtue and religion, and all that is sacred, and to continue the devil's faithful servants and soldiers to their lives' end. And are these persons fit for you to associate with? Are these places fit for you to be found in? No, if thou love thy soul, if thou wouldst preserve thy purity, peace, and honour, come not nigh the door of that house; avoid it, pass not by it, turn from it and pass away.

7. Think much of death and hell. Sinners of this kind must be saved with fear, that is, they must be frightened out of their sin, pulled out of the fire with a friendly violence. We must not, we dare not, prophesy smooth things to you; we prophesy deceit if we do. O that these sinners in Sion were afraid! O that fearfulness might surprise them! Let your hearts meditate terror, the terrors of the Lord, which from the word of God we desire to set before you, not to frighten you out of your wits, but to frighten you out of your sins. And it is better to be saved with fear, than that you should be damned yourselves without fear.

Death is the king of terrors; O that it might appear so terrible to you as to cool the courage you take in a sinful way! Sirs, you are dying creatures, your days upon earth are to be but few; and, perhaps, you are shortening the days of this life, and hastening the day of your death, by this lewd and vicious course of life you live. But O what a dismal change will death make when it comes! A dismal change, when the charming eyes (as they now call them) which give the wanton glances, shall sink and fall, and be closed up; when the countenance that is now proud of its skin-deep beauty shall gather blackness, and become ghastly; when the body that is now pampered and indulged, and such provision made for it, shall become a loathsome carcass. O let the thoughts of the pains and agonies of a death-bed, and the darkness and terror of a bed in the grave, be an effectual damp and check to all the forbidden pleasures of the bed of uncleanness! It would be thought unaccountably absurd, and would be imputed to a very high degree of hardness and scaredness, if a malefactor condemned to die, and the warrant signed for his execution to-morrow, should so far forget the dreadful pomp of it, as to spend the night in wanton sport and revelling, in

mirth and laughter. And are you sure that you shall live till to-morrow? *This night*, perhaps, your *soul may be required of you.* And O what a terror will death be if it surprise you while you go on in this sinful way!

But this is not all; after death will be the judgment, a strict and particular judgment, into which God will bring every secret thing; and after judgment, the fire of hell will certainly be the portion of all those who live and die in this sin: if God be true it will. Our Saviour thunders hell and damnation against this sin, and you may assure yourselves he is in earnest: he has told us that if we do not mortify these corrupt dispositions, our *whole body shall be cast into hell*, Matt. v. 29, 30.

Lay your ears by faith to the gates of hell, and hear the doleful shrieks and out-cries of multitudes who lived as securely in this sin as you do, and said they should have peace though they went on, and are now paying dear for all their brutish pleasures, in an eternity of easeless and remediless torments. The prophet speaks of it as a very sad change, which approaching judgments in this world would make with the daughters of Sion, when there should be *instead of a girdle a rent*, and *instead of well set hair, baldness*, Isa. iii. 24.

But much more dreadful and amazing will the change be, when, instead of the cup of fornication, wherewith these besotted sinners are now intoxicated, the righteous God, who has said he will judge whoremongers and adulterers, shall put into their hands a cup of fury, a cup of trembling, a cup of fire and brimstone. Instead of music and songs of mirth, there shall be *weeping, and wailing, and gnashing of teeth.* Instead of a bed of down shall be a bed of flames. Instead of the amorous society of them that wear soft clothing, there shall be the company of devils and damned spirits. Let a holy fear of this be a damp to all carnal mirth, and an effectual check to all forbidden pleasures. *Who among you can dwell with devouring fire, who can inhabit everlasting burnings?*

8. Lift up your hearts in prayer to God for strength and grace to enable you to mortify fleshly lusts, and to resist every temptation to this sin. Prayer is a principal part of that armour of God which we are to put on, that we may be able to stand against the wiles of the devil. It is that which girds on all the rest, and fetches in that Spirit from on high, which alone makes our armour impenetrable, and us invulnerable, Eph vi. 18.

Let it be your daily prayer to Almighty God, that he would lead you out of this temptation which assaults you so frequently, so vigorously; that he would deliver you from this evil, this sin which most easily besets you. Pray against your own iniquity, which has so often, and so long, had dominion over you. O pray earnestly that the power of divine grace may be greatly magnified and glorified in the suppressing and extirpating those vicious habits, which have hitherto seemed inveterate and obstinate to the methods of grace. Go and complain to Christ for thyself, as some did for their relations when he was here on earth, *Have mercy on me, thou Son of David*, my soul is *grievously vexed with an unclean spirit;* Lord, dispossess him, cast him out. *This kind goeth not out but by prayer and fasting;* add fasting therefore to thy prayers, and thou shalt not seek in vain.

Whenever you find yourselves entering into this temptation, *Watch and pray.* Lift up your hearts to God in such an ejaculation as that of Nehemiah in another case, *Now therefore, O God, strengthen my hands;* strengthen them for this conflict, that I may come off a conqueror. Some of the ancients thought that the thorn in the flesh which St. Paul complained of was a violent temptation to uncleanness, *a messenger of Satan* (for so all such temptations are) which buffeted him; and it was so far from pleasing him that it pained him, and was as a sword in his bones. But by prayer, instant and importunate prayer, he prevailed for grace sufficient, 2 Cor. xii. 7—9. And if we come in faith on the same errand, we need not fear but we shall speed as he did.

9. Bring the body into subjection by abstinence and labour. Luxury and idleness are often the unhappy incentives and causes of this sin. Sodom was made a very sink of uncleanness by fulness of bread (not plenty, but the abuse of plenty) and abundance of idleness, Ezek. xvi. 49. What Solomon says of a servant is true of the body: *He that delicately brings it up from a child, shall have it become his son*, nay, his master, his taskmaster, *at the length*, Prov. xxix. 21. They that do not deny themselves in other things, will find it the more difficult to deny themselves in this.

Corporal austerities and mortifications, though merit is not to be placed in them, nor will they of themselves, without the grace of God, gain us a victory; yet they are excellent means to subdue lust, and to bring the body into a good temper, that it may be more manageable by religion and right reason. If you cannot drive out this enemy by storm, try to starve him out, by denying yourselves the use even of those lawful things, which through the infirmity of the flesh may prove a snare to you. Pamper not the body with varieties and dainties, lest it grow wanton, but use yourselves to deny yourselves, so shall it become easy to you.

Live not in sloth; for when you have nothing to do, the devil will quickly find you something to do. Standing waters gather filth, while running streams keep pure. Be always employing yourselves in some good business, and then perhaps you will find it as effectual an answer to a temptation, to say "I have no leisure," as to say "I have no leave." Love not the bed of idleness, lest it turn into the bed of lust.

10. Do not keep the devil's counsel. This treason is in effect quashed when it is discovered, and the devices of it will be brought to nought, if they be but brought to light, for it is an evil that hates the light and seeks the shade as much as any other. Does this sin then most easily beset you? Is it violent and importunate in its assaults? If you have a friend who is fit to make a confidant of, it may do well to open your case to such a friend who will deal faithfully with you, and will help you by prayer and suitable advice, and, it may be, speak some word in season.

It may be of use to shame yourselves out of the danger of being overcome, by confessing your weakness, and obliging yourselves to confess your wickedness, if, in any instance, you should be overcome. You had better shame yourselves to a faithful friend that will pity you and help you, than let the sin get head, and not only shame you in this world before men who will insult over you, but fill your face with everlasting shame and contempt.

If you think these methods of cure too difficult, and call these directions "hard sayings which cannot be borne," you have reason to fear that you are not yet thoroughly convinced of the danger of your disease, nor truly desirous to be made whole. If the prophet had bid thee do some great thing for the cure of a bodily sickness, wouldst thou not have done it? how much more when for thy spiritual cure he only says to thee, *Wash and be clean?*

And now (sinner) must I close this paper and leave thee as I found thee? Will he that is filthy resolve to be filthy still? And will he that is unclean be unclean still? God forbid: shall neither the terrors of the Lord startle thee and awaken thee out of thy security in this sinful way? Nor his goodness win upon thee to lead thee to repentance? Wilt thou make thy condition desperate by adhering to that desperate resolve, *There is no hope, no, for I have loved strangers, and after them I will go*, Jer. ii. 25. Is religion a jest, and reason a sham, and the arguments fetched from the word of God, and the sober sense of all mankind, but rant and banter? Shall all that has been said be turned off with a flout, and converted into sport and ridicule? Yet know that thy unbelief cannot make the wrath and curse of God of none effect. Though thou lovest to slumber, yet thy damnation slumbers not.

If, after all, thou dost indeed prefer the gratification of a base lust before the favour of God, and the pleasures of wisdom's ways; if thou dost indeed choose the puddle water of sensual delights rather than the pure water of life, and the wine of divine consolations; if thou wilt rather expose thyself to all the just reproaches of thy own conscience now, and to all the miseries of the damned for ever, than submit thyself to the restraint and conduct of virtue and religion; know then, that *God also will choose thy delusions*, and they will be thy eternal destruction: *So shall thy doom be, thou thyself hast decided it.*

A SERIOUS ADDRESS

TO THOSE WHO

PROFANE THE LORD'S DAY.

THOSE I reckon guilty of profaning the Lord's day, and to them in the name of God direct this paper, who neglect the appointed work of that day, and who violate the prescribed rest of that day.

1. It is a profanation of the Lord's day, and a breach of the law of it, to neglect and omit the proper duty and business of that day, which is, the immediate service and worship of our God. If we leave undone that which on this day ought to be done, we are transgressors, for omissions are sins, and must come into judgment.

That the eternal God is to be solemnly and religiously adored by the children of men, and that we are all bound, by acts of piety and devotion, to give unto him the glory due unto his name, and pay our homage to him, none will question, who really believe that there is a God, who is a being infinitely perfect and blessed, and the fountain of all being and blessedness, our Creator, Owner, Ruler, and Benefactor, on whom we have a necessary and constant dependence, and to whom we lie under the highest obligations imaginable. Never did reasonable creatures speak more unreasonably, than they did who said, *What is the Almighty that we should serve him?* Job xxi. 15.

Something of this work ought to be done every day; no day must pass without some solemn acts of religious worship, both morning and evening; when we address ourselves to the work of the day, and when we compose ourselves to the rest of the night, we ought actually to acknowledge God, both by our prayers and praises, as our Protector, Guide, and Benefactor. *Six days shalt thou labour and do all thy work;* and is this no part of our work? Is it not the most needful and excellent work we have to do? Those who live without daily worship live without God in the world. As God allows us time for works of necessity and mercy out of his day; so we ought to allow time for works of piety and devotion out of our days, else we are not only undutiful, but very ungrateful.

But besides the morning and evening sacrifice, which the duty of every day requires, the wisdom of God, for the preserving and securing of divine worship in the world, has instituted and appointed a particular time for the special solemnities of it,

which is one day in seven. The body of a seventh day, that is, the working hours of it, are by this institution appointed to be spent in the acts of religion and devotion, as the other days of the week are intended for secular business, and the works of our particular calling.

Now this instrumental part of religion, (give me leave to call it so,) though it be not equally necessary with the essentials of it, the love of God, and faith in Christ, yet it is undoubtedly necessary, both as a duty in obedience to the divine law, which requires us thus to consecrate a seventh day to the services of religion, and as a means of keeping up communion with God in holy ordinances, and preparing ourselves, by his grace, for the vision and fruition of him. It is so necessary, that revealed religion, and with it all religion, would in all probability have been lost and forgotten long ere this, if it had not been kept up by the observation of sabbaths.

Now, forasmuch as it is the work of the Lord's day to worship God, not only in public solemn assemblies, which we ought conscientiously to attend upon both the former and the latter part of the day, but in secret and in our families, morning, evening, and at noon, those do, certainly, profane the day, who do not spend the best part of it, and much more those who scarce spend any part of it, in pious exercises; either not attending on them at all, or with such a constant and allowed carelessness and indifference, as discovers a great contempt of the God they pretend to honour.

Those profane this sacred day, who waste the precious hours of its morning in sleep and sloth, and proud and needless dressing, and the rest of the day in idle chat and perfect sauntering, as if sabbath time hung upon their hands, and they knew not what to do with it, nor how to idle it away, and pass it off fast enough, till they have that which is their heart's desire, *When will the sabbath be gone?*

Such as these, how innocent soever they may think themselves, are to be counted sabbath-breakers, who instead of keeping the sabbath day lose it, and throw it away, and wilfully suffer it to run waste; and instead of sanctifying it, and advancing it above other times, vilify it, and make it the most idle, insignificant, and unprofitable day of the week; for the days that are spent in worldly business serve to some purpose, but this, that should be spent in the business of religion, being trifled away, and the work of it undone, serves to no purpose.

2. It is a profanation of the Lord's day, to violate and break in upon the holy rest of that day, and to do that from which we are bound up and restrained by the law of the day, in order to our more close application to that which is the work of the day. On that day we are to rest both from those worldly employments of our particular callings, which on other days are our duty, and the work of the day, and from those sports and recreations which on other days are lawful, as the entertainment of our spare hours, and the preparatives for our busy ones; from both we are to rest on the Lord's day; for certainly carnal pleasure is as great an enemy to spiritual joy as the sorrow of the world is, and sport is as inconsistent with the sabbath rest as labour is.

Rest from worldly business on the sabbath day was under the Old Testament more primarily required as a duty, and a great stress laid upon it, according to the nature of that dispensation; to all the purposes of this rest we are not now so strictly tied up as the Jews then were: but it is still secondarily requisite as a means, in order to the due performance of the work of the day; and so far it is a duty.

Then, when the more solemn worship of God was appropriated to one place, where the ark was, the place which God chose to put his name there, which the people were appointed generally to attend but thrice a year, the rest of those, who were at a distance, was required and accepted as a tacit joining with the temple service on the sabbath day; by a strict cessation from other work, they testified an implicit concurrence in that work. But now, under the gospel, we are not so confined to one place as they then were; it is God's will that men pray every where, and that in every place the spiritual incense be offered; we have now larger opportunities and better helps for doing the work, and enjoying the comforts, of that day than they then had; and therefore, now the bare rest from worldly labour is not in itself so much a sanctification of the sabbath as it was then. Yet we cannot think ourselves less obliged than they were to rest from worldly employments and recreation, as far as that rest will contribute to our attendance on the work of the day, with more solemnity, and with greater freedom and closeness of application, and without distinction.

Those, therefore, undoubtedly profane the Lord's day, who absent themselves from the public worship of God, either the former or the latter part of the day, that they may underhand follow their callings, settle their accounts, drive bargains, push on journeys, make visits, or the like, unless when the occasion is urgent, and mercy comes to take place of sacrifice.

Yet, not they only are guilty of the breach of the sabbath rest, who spend that part of the day, which we call "church time," in worldly employments and recreations; but they also who spend the time before, between, and after public worship, so as either to intrench upon that full scope of time, that they ought to take on that day, for their secret and family worship, and to abridge themselves of that, or so as to unfit themselves and put themselves out of frame for holy duties, or obstruct their profiting by them, do violate the sabbath rest. Works of ne-

cessity (which yet ought not to be a self-created necessity) we are allowed time for, the body must be fed, and clothed, and rested, that it may be fit to serve the soul in the service of God on this day. But no more of the time than is convenient for these must be alienated from the business of the day; if it be, we break in upon the appointed rest.

Those who go to their shops, and exercise their trades openly or secretly on the Lord's day, thereby show that they mind the world more than God, and that they are more solicitous for the meat that perishes, than for that which endures to eternal life; and those who go to the ale-house, or follow their sports, and divert themselves or others with idle walking and talking, show that they mind the flesh more than God, and that they are wholly taken up with the mere animal life, and wretchedly estranged from the principles, powers, and pleasures of the spiritual and divine life.

If any pretend that they can perform the work of the Lord's day well enough, though they do not observe the rest of the day, they suppose themselves wiser than God, who has instituted the sabbath rest in order to the better and more solemn management of the sabbath work, both public and private.

We find now who are chargeable with the sin of profaning the Lord's day; let the conscience of every one that is guilty herein deal faithfully with him in the reading of this, and say, *Thou art the man;* thou art the man, the woman that makest the day of the Lord either a day of idleness, or a day of worldly business, and dost not spend it in the service of God and communion with him. Either thou dost not diligently attend the public worship in its season, or but one part of the day, or without any just cause stayest at home, or walkest abroad, when thou shouldst be in the holy convocation; or, if thou go to church for fashion sake, thou thinkest when that service is over thou hast no more to do, and dost not spend the remaining part of the day as thou oughtest, in prayer, reading, meditation, and other religious exercises, alone and with thy family. God's time, which is devoted to him, and should be employed for him, thou givest to the world, and thy worldly business, or (which is perhaps more common) to the body, and to the ease and pleasure of it, and to the entertainments of a vain and foolish conversation. Art thou verily guilty in these or any of these things? This paper comes with an humble request to thee, that thou wouldest consider thy ways and amend them.

This is one of those sins which the public attempts for the reformation of manners at this day are levelled against, at least in some instances of it; and justly, for the profanation of God's sabbaths, which he is very jealous for the honour of, is a sin, that brings judgments upon a land, perhaps, as soon as any other. It is a sin that *kindles fires in the gates of Jerusalem*, (Jer. xvii. 27.) a sin that *brings yet more wrath upon Israel*, Neh. xiii. 17, 18. And, therefore, all who wish well to the public peace, and those, especially, who are intrusted with the preservation of it, are concerned in interest, as well as duty, to take care of the due sanctification of the sabbath, as far as it falls within their cognizance, so that whatever guilt of this kind particular persons may contract, it may not become national.

Now in our dealing with this sin, as we have this advantage, that we are not struggling with the violent impetus of a particular lust, appetite, or passion, which is commonly deaf to reason and expostulation; so, on the other hand, we labour under this difficulty, that they who are guilty of this sin, are commonly more ready to insist upon their own justification, than any other sort of sinners. It is a way that seems right, and they who walk in it say, *They have done no wickedness;* and not only so, but they are forward to censure and condemn those who allow not themselves the same latitude, as needlessly and superstitiously precise.

I should transgress the designed limits of this paper, if I should enter into the dispute concerning the perpetual obligation of the fourth commandment, which (as to the substance of it, the keeping of one day in seven holy to God) is I hope no dispute with us, since we are all agreed to pray to God to *have mercy upon us*, and *incline our hearts to keep this law.*

I shall therefore only in a few lines (that I may hasten to what I principally intend) endeavour to make out the divine appointment of the Christian sabbath, as a day of holy rest in order to holy work, by these three steps:

(1.) It appears by the light of nature, that there must be some such day observed. If God is to be worshipped by us solemnly and in comfort, there must be some fixed and stated times for the doing of it, the designation of which is necessary both to preserve the thing itself, and to put a solemnity upon it.

The Gentiles had days set apart to the honour of their gods, which they spent accordingly, in rest from worldly labour, and, by the solemnities of their religion, looking upon those as peculiar days, distinguished from and dignified above other days. Does not even nature teach men thus to own God the Lord of time, and to constitute opportunities for the public solemn worship of him? Now, if all people will thus walk in the name of their god, should not we walk in like manner in the name of the Lord our God? Mic. iv. 5.

(2.) It appears by the Old Testament, that one day in seven should be thus religiously observed. It is plain that a sabbath was instituted from the beginning, it was a positive institution in paradise, as marriage was; the former necessary to the preserving of the church and sacred fellowship, as the

latter to the support of families and human fellowship, Gen. ii. 2, 3. When the Scripture says expressly there, *that God rested on the seventh day*, and that *he blessed and sanctified it because he so rested;* we wrest the Scripture, if we suppose it recorded there as a thing done long after. By this management the plainest evidence of Scripture may be turned off and evaded. To suppose that sabbaths were not kept in the patriarchal age, because no mention is made of them in the history of that age, is absurd; since we have a record of the institution of the sabbath in the beginning, and an account of the religious observation of a sabbath, before the giving of the law upon mount Sinai, viz. when the manna was given, Exod. xvi. 23, 26. As at the first planting of religion in the world, so now at the revival of it out of its ruins in Egypt, one of the first things taken care of is the sabbath, and it is spoken of, not as a new institution, but as an old law, which, when Moses had notified the day to them, (they having lost their reckoning in Egypt,) they are sharply rebuked for the violation of, *v.* 28. *How long refuse ye to keep my commandments and my laws?*

The first word of the fourth commandment, *Remember the sabbath day*, plainly shows that it was the revival of an old commandment, which had been forgotten, viz. That one day in seven should be sanctified to God. It is the solemn declaration of an ancient institution, and is of perpetual obligation, that the seventh day, not the seventh from the creation, which in the revolution of so many ages, we cannot be infallibly certain of, but the seventh day, after six days worldly labour, is the *sabbath of the Lord our God*, and is so to be sanctified. And though God rested the seventh day from the creation, yet in the fourth commandment it is not said he blessed the seventh day, but he blessed the sabbath day, or a sabbath day, (in that proportion of time,) and sanctified it: and this part of the blessing of Abraham's seed comes upon the Gentiles through faith.

Very much stress was laid, in the times of the Old Testament, upon the observation of the sabbath, more than on any institution purely ceremonial: and the Old-Testament prophecies, that point at gospel times, make it part of the description of converted strangers, that they make conscience of keeping the sabbath from polluting it, Isa. lvi. 6.

(3.) It appears by the New Testament, that the first day of the week should be observed and sanctified as a Christian sabbath. It is evident to any who read the New Testament without prejudice,

[1.] That a weekly sabbath is to be religiously observed in the Christian church. We not only find no repeal of the fourth commandment, in the New Testament, nor any reason for the repeal of it; but on the contrary we find it expounded by our Saviour, and vindicated from the corrupt glosses of the Scribes and Pharisees, who, as in other things they were profanely loose, so in this they were superstitiously strict. Several occasions Christ took to show that works of necessity and mercy are no violations of the sabbath rest; as Luke xiii. 14. John v. 18; ix. 14. and especially Matt. xii. 1, &c. Had the law of the fourth commandment been to expire presently, our Saviour would not have been so careful to explain it; but it is plain he designed to settle a point, which would afterwards be of use to his church, and to teach us, that our Christian sabbath, though it is under the direction of the fourth commandment, yet, it is not under the arbitrary injunctions of the Jewish elders.

Our Saviour has likewise told us, that the sabbath was made for men, and not for the Jews only; and that he himself was *Lord of the sabbath day*, that is, that it should be in a special manner his day, and devoted to him. He likewise supposed the continuance of a sabbath, to be so religiously observed by his disciples, at the very time of the destruction of Jerusalem, which put a final period to all the peculiarities of the Jewish economy, that he bids them pray that their then flight might not be in the winter, nor on the sabbath day, Matt. xxiv. 20. And the apostle (Heb. iv. 9.) plainly speaks of a sabbath, or day of rest, which believers have now under the gospel, like that day of rest which God instituted, when he had finished the work of creation.

[2.] It is likewise evident, that the day which the Christian church has in all ages observed, and does still, which is commonly reckoned the first day of the week, is the day which it is the will of Christ we should observe as our Christian sabbath. It is certain that the apostles were authorized and appointed to teach the churches of Christ those things pertaining to the kingdom of God, wherein he had instructed them; the Spirit was poured out upon them to enable them rightly and duly to execute their commission, so as to answer all the great ends of it. Now it is plain that the apostles and first Christians did religiously observe the first day of the week, as the day of their solemn assemblies for divine worship, (Acts xx. 7. 1 Cor. xvi. 1, 2.) and that with a regard to the resurrection of Jesus Christ. This they called, *The Lord's day*, (Rev. i. 10.) as a day that answers all the intentions of a weekly sabbath; as such it has been received and observed by the churches of Christ. *It is the day which the Lord hath made, we will rejoice and be glad in it*, Ps. cxviii. 24.

What there was in the Old-Testament sabbath which was typical, has had and will have its accomplishment in the spiritual and eternal rest of true believers; but that which was the main scope of the fourth commandment, that the seventh day, after six days' labour, should be kept holy to God, remains still in full force. But now, under the New

Testament, a greater stress is laid upon the holy work of the day, than upon the holy rest, and upon the rest, only in order to the work, and worship, and the ends of it. When the church was in its infancy and childhood, it was dealt with accordingly; a bodily rest was then mainly insisted on, as the sanctification of the sabbath, which was so called because it was a day of rest, for so sabbath signifies. But now, under the gospel, the church is grown up to full age, and, therefore, now more notice is taken of the business to which the day is devoted; viz. joy in God, (Ps. cxviii. 24.) communion with Christ, (John xx. 19, 26.) and with the Spirit, (Rev. i. 10.) and with our fellow-Christians, Acts xx. 7. And as to the rest, this general rule is to be observed, that nothing be done to derogate from the solemnity and honour of the day, and to lay it common with other days, nor any thing to divert us from, or distract us in, any part of the work of the day. Yet, still it is not improper to call it the Christian sabbath, because it is a day of rest from the world, and rest in God.

Having thus endeavoured to set this matter in a true and convincing light, I come now to reason the case a little with the consciences of those who make light of the Lord's day. Those I mean who spend it, or any part of it, in idleness, sport, tippling, or secular business, and turn their backs upon the public worship of God in religious assemblies; or, if not that, yet, either wholly neglect, or very carelessly and superficially perform, their secret and family worship. And O that I could offer something now, which by the grace of God might help to convince and awaken such!

I will take it for granted (sirs) that you have not abandoned religion, that you are not desirous to disengage yourselves from its sacred bonds, nor willing to disclaim its joys and hopes; you are not arrived to that desperate resolution of living without God in the world; no, it is not come to that with you. You have not renounced the Christian faith, nor abjured your baptismal covenant, nor by searing your consciences, as with a hot iron, marked them for the devil and hell; what I shall say, will have little influence upon those who are of such a character as this. But *to you, O men, I call, and my voice is to the sons of men*, not to such incarnate devils: I speak to those, who, I hope, have some sense of religion, and of whose consciences God has still some hold.

Give me leave, therefore, to recommend to your serious consideration the two great intentions and designs of the Lord's day, which are (as far as lies in you) defeated and frustrated by your profanation of it, and your constant neglect of the duties of it.

The Lord's day was appointed to be kept holy and religiously observed,

I. For the glory and honour of God;

II. For the good and happiness of man. So that all those who profane the Lord's day, do a great dishonour to God to whom it is dedicated, and no less an injury to themselves, for whose benefit and comfort it was intended.

I. In profaning the Lord's day you sin against heaven, and put a daring affront upon the divine authority and grace. Here let me speak boldly, let me speak warmly, as an advocate for God. I beseech you consider seriously what I have to say, and give me your patient hearing while I reason with you.

You are baptized into the name of the Father, the Son, and the Holy Ghost, and it is your honour and privilege that you are so; you say you adhere to it, and you would not for all the world be unbaptized, nor renounce your Christian name. Suffer me then a little to expostulate with you upon the acknowledged principles of your baptism, which, I think, you are not true to, while you continue to profane the Lord's day as you do.

1. Have you no regard to the Eternal God, even the Father, that made you and all the world? The sabbath was first ordained to be celebrated by the reasonable creatures in this lower world (for in the upper world they keep an everlasting sabbath) to the honour of the great Creator, as a standing memorial of the finishing of the work of creation; that in the observance of it we may give him praise for the wonders we see in all the creatures, and may give him thanks for the favours and comforts we receive by them. This is specified in the fourth commandment, as the ground of that ancient institution, which bore date before the entrance of sin into the world.

The author and spring of all the movements of time justly claims to be the Lord of time, and he has wisely appointed one day in seven to be consecrated to him, as an acknowledgment that he is so, and that our times are both from his hand and in his hand. And dare you sacrilegiously rob him of this tribute, and demand to have even this also, as well as the rest of the days of the week, at your own disposal, to be given away to the world and the flesh?

Consider (sirs) you are God's creatures, and the work of his hands; you are his reasonable creatures, the priests of the visible creation, the collectors of his praises, to gather them in from the inferior creatures, which do all praise him objectively, and to pay them in by actual adorations. For this noble purpose you were endued with noble powers, those of reason; you were taught more than the beasts of the earth, and were made wiser than the fowls of heaven. All the supports and comforts of your lives are likewise the creatures of God's power, and the gifts of his providence; so that you are bound both in duty and gratitude to serve and praise him. And dare you then prostitute that time

to the world and the flesh, which is consecrated to the honour of your great Lord, the author of your beings, the protector of your lives, and the giver of all your comforts? You do thus in effect say to the Almighty, *Depart from us, we desire not the knowledge of thy ways*, like those impudent sinners, Job xxi. 14. And *do ye thus requite the Lord, O foolish creatures and unwise?* O faithless creatures and unjust?

In your idle walks on the Lord's day, and the diversion you take abroad, while you find your own pleasure in them, I wonder how you can look either to the heavens above, or the earth beneath, or the ornaments of either, and not be ashamed to think, that when they observe their time of serving you, and contributing to your comfort, in the proper season of the day, the proper season of the year, according to the law of their Creator, you do not observe your time of serving God, and contributing to his praise, according to the law given you, but are playing abroad when you should be praying at home. The sun does the work of the day in its day, but you do not. The stork in the heavens knows her appointed time, and comes in her season to wait upon you; but you observe not the time God has appointed for your approaches to him. To say, can we not meditate, and praise our Creator, like Isaac, in the fields as well as in our closets, is no good reply to this reproof, unless your own hearts can witness for you, that indeed you do so, which I fear they cannot; for your walks are plainly chosen, to befriend your diversion by society, not to befriend your devotion by solitude.

When you spend any part of the Lord's day in the ale-house or tavern, do not the good creatures of God, which there you abuse, upbraid you with the basest ingratitude, that when you have been receiving the comfort of those gifts of God's bounty, the rest of the days of the week, you grudge to spend the Lord's day in humble and thankful acknowledgments of the goodness of God to the whole creation, and to you in particular. Do all God's works praise him every day, and will you think much this day, to join with his saints in blessing him? Ps. cxlv. 10.

Was it the will of God that his glorious rest from the work of creation, wherein the Eternal Mind took a complacency in the copies of its own wisdom, and the products of its own power, should be thus commemorated here on earth, by a holy rest every seventh day from worldly employments, while it is continually celebrated in heaven, by those blessed spirits there, who rest not day nor night from praising him? And will you in effect tell him to his face, that it does not deserve such a frequent and solemn commemoration? And is the will and law of the eternal God nothing with you? Is his authority and honour of so small account in your eyes? Shall the service of the flesh, to which you are not debtors, be preferred before the service of your God, to whom you are infinitely indebted?

You have your lives from God, your bodies, your souls, all your powers, and all your comforts, and therefore you ought to be his subjects, and to pay him tribute; you are his tenants, and must not withhold his rent: this is his tribute, this is his rent. Sabbath time is demanded as his part of your time; let this then that is his due be justly and faithfully paid him in full: for *will a man rob God?* Your receivings from him are rich and constant; grudge him not these poor returns in their season.

2. Have you no regard to the Lord Jesus who redeemed you, and who gave his life a ransom for many? The New-Testament sabbath, being observed on the first day of the week, is without doubt designed particularly for the honour of Christ, and to be celebrated as an abiding memorial of his resurrection from the dead, by which he was declared to be the Son of God with power, and our accepted surety; for, as by dying he paid our debt, for he was delivered for our offences, so by his resurrection he took our acquittance, for he was raised again for our justification, Rom. iv. 25. The advancement of that despised stone to be the head of the corner, was that which made this day remarkable, (Ps. cxviii. 22, 24.) and they who despise this dignified, distinguished day, do in effect still trample upon that exalted stone. It is for the Redeemer's sake that it is called, *The Lord's day*, an honourable title, and we ought to call it so, that we may show we look upon it as *holy of the Lord and honourable*, and may so honour it. It bears Christ's image, and his superscription; we ought, therefore, to render to him the things that are his.

You are called Christians; you profess relation to the blessed Jesus; you are baptized into his name, and wear his livery, and you say you hope to be saved by him; you are enrolled among his followers, and you have in his house, and within his walls, a place and a name; and can you find in your hearts, so treacherously, and so very disingenuously, to alienate from him any part of that time which he claims a special property in? Shall he to whom you owe your all, be defrauded of that little which he demands from you? You name Christ's name, you do well; but you contradict yourselves, and will be found liars and dissemblers, if you dare to profane his day, and grudge to spend it in his service to his praise.

Let me beg of you seriously to consider how much you are indebted to the Redeemer; from what a bondage, to what a liberty, and at what an expense, you were redeemed; think what were the kind intentions of the Redeemer's love, and what the blessed fruits of his undertaking; and you will see that you owe him even your ownselves, all you are, all you

have, all you can do, all little enough, and too little; and will you then grudge him the whole of his own day, which is instituted in remembrance of that blessed work, for which we are so much indebted, and should be ever studying what we shall render?

As the Old-Testament sabbath was appointed to be a solemn memorial, not so much of the work of creation itself, as of the finishing of it; so the Christian sabbath was appointed, to preserve in remembrance Christ's resurrection, which gave the finishing stroke to his undertaking on earth. Now consider, if he had not finished his undertaking, what had become of us; if he had left it, no other could have taken it up; if he that laid the foundation-stone, as the author of our faith, had not brought forth the top-stone, as the finisher of it, we had been undone, for ever undone. Unworthy therefore, for ever unworthy, art thou of an interest in and benefit by this undertaking, if really thou make so light a matter as thou seemest to do of that weekly solemnity in which the remembrance of it is celebrated, not only for the advancing of the Redeemer's honour, but for the advancing of the Redeemer's designs and interests.

Let me therefore with all earnestness beseech you, in the bowels of Christ, if you have any regard to the sweet and blessed name of JESUS, into which you were baptized; that name which is above every name, and which is as ointment poured forth; that name which is your strong tower, and your best plea for the best blessings; have a conscientious regard to that day which bears his name. As ever you hope to see the face of Christ with comfort, and expect he shall stand your friend, in the day of your extremity, testify your veneration for him now, by a veneration for his day, and dare not to break in upon that sacred rest, which is instituted to his honour, nor trifle away any of those precious hours, which he expects and requires should be employed in his service.

Shall we think one day in seven too much, when eternity itself will be too little, to be spent in the joyful contemplations, and thankful praises, of the height and depth, the length and breadth, of the love of Christ which passeth knowledge? Do the holy angels attend the Redeemer with their constant adorations, and praise him without intermission? and shall we who are more immediately interested in, and benefited by, his undertaking, convert to other purposes any of those few hours of the week which are consecrated to his praise? Is our Lord Jesus continually appearing in heaven for us, always mindful of our concerns there, and shall we make thus light of his glory, and care so little to appear before him, and before the world, for him? Might but the love of Christ command us, and that love constrain us, surely we should love the Lord's day, for his sake whose day it is, would bid it welcome, and call it a delight.

3. Have you no regard to the blessed Spirit of grace, into whose name also you were baptized, and in honour of whom the Christian sabbath is celebrated? The first day of the week was observed by the disciples as a day of solemn meeting, from the very day that Christ rose, for we find them together again that day seven-night, probably by his appointment, John xx. 26. The day of Pentecost that year fell on the first day of the week, and on that day they were together in a solemn meeting, all with one accord in one place, when the Spirit descended upon them, Acts ii. 1, &c.

Now the pouring out of the Spirit was the great promise of the New Testament, as the incarnation of Christ was of the Old Testament, and was a gift to the church no less necessary and valuable than the resurrection of Christ. He rose to carry on the good work in us, without which we could have no benefit by his mediation. The influences and operations of the Spirit are as necessary to our salvation, as the satisfaction and intercession of the Son. When Christ rose he retired to heaven, to receive his kingdom and to prepare ours; but when he sent the Spirit, he did in effect return to his church on earth; for thus the want of his bodily presence was supplied, abundantly to the advantage of his disciples. It was expedient for us that he should go away, that he might send the Comforter, John xvi. 7.

To the descent of the Spirit we owe those gifts of tongues, which spread the gospel to distant nations, and to ours among the rest; and those inspired writings which propagated the gospel to after ages, and will perpetuate it to the end of time. Without this the earth, even within the church's pale, had been still a wilderness and a barren land; for it is only the pouring out of the Spirit upon us from on high, that turns the wilderness into a fruitful field, Isa. xxxii. 15. To the gift of the Holy Ghost is owing the conviction of conscience, the regeneration of the soul, its progress and advances in holiness, and all those consolations of God, which are our songs in the house of our pilgrimage: had not the Spirit been given to apply the redemption, we had never been the better for Christ's purchase of it.

Now it is in remembrance of these gifts given to men, after the Redeemer was ascended on high, that we celebrate the Lord's day; and therefore, to the right sanctification of it, it is necessary that we be in the Spirit, (Rev. i. 10.) that is, that we compose ourselves into a spiritual frame, and submit ourselves to the Spirit's workings. The greatest honour we can do to the Spirit, is to walk after the Spirit. We then give glory to the Holy Ghost, when we diligently attend to that word, which was given by his inspiration, and lay our souls under the commanding power and influence of it; when we pray in the

Holy Ghost, under the conduct of the spirit of adoption, teaching us to cry, Abba, Father; and when we carefully hearken to the checks, and follow the dictates, of a well-informed conscience. Thus the sabbath must be sanctified to the praise of the Blessed Spirit.

And is it nothing to you who profane the Lord's day, that thereby you reflect dishonour upon the Eternal Spirit, who proceedeth from the Father and the Son, and who with the Father and the Son, together is and ought to be worshipped and glorified on the Lord's day? You struggle against him who is given to strive with you for your good; you check your Monitor, you resist your Sanctifier, and grieve your Comforter.

Do you not indeed think it worth your while to spend so many hours every week, as the working part of the Lord's day amounts to, in the joyful, thankful commemoration of so great a blessing bestowed upon the church, which still remains a real benefit to all its ministers, and to all its members, and is the quickening root of all their fruitfulness and flourishing?

It was on the first day of the first week of time, that the Blessed Spirit moved upon the face of the waters to produce a world, a world of beauty and plenty, out of confusion and emptiness; and it was upon the first day of another week, that he descended on the apostles, and inspired them to produce a church; justly, therefore, is the first day of the week consecrated to the honour of that divine person, to whom we owe both our being, and our new-being, in order to our well-being. Profane not then that which is thus sanctified, to the praise of the great Sanctifier. How can you expect the comfort of his sacred influences, if thus you violate and break in upon his sacred interests? Our Saviour speaks of an affront put upon the Holy Ghost as more criminal, more dangerous, and of more fatal consequence to the sinner, than an affront put upon the Lord Jesus himself, Matt. xii. 31, 32. Not as if every sin against the Holy Ghost contracted the indelible stain of an unpardonable sin, God forbid! but it is intimated that there is a peculiar malignity and provocation in those sins, which put a slight upon the Blessed Spirit, as this certainly does, which not only profanes the time which is sacred to his honour, but neglects the opportunity of receiving his promised gifts, in the way of instituted ordinances.

If there be, therefore, any fellowship of the Spirit, value it, improve it, be not strangers to it. As ever you look for any comfort from the Holy Ghost, living or dying, here or hereafter, call it not a task, and a burthen, and a weariness, to separate yourselves from the world one day in a week, to an attendance upon the Spirit, that you may give honour to him, and may receive grace and comfort from him; but rejoice in those stated opportunities, not only of professing, but of improving, your faith in the Holy Ghost.

You see (brethren) how great and honourable, how holy and reverend, these names are by which we plead with you, and beseech you not to profane the Lord's day. I am willing to hope, that in what you do, you intend not an affront to the eternal God, Father, Son, and Holy Ghost; you still honour God with your lips, and call yourselves by his name; but whether you intend it so or no, you see it is with good reason so interpreted. Every contempt of the day of the Lord is, if not designedly, yet constructively, a contempt of him who is the Lord of the day; and so he will resent it, and reckon for it, for in the matters of his worship the Lord whose name is *Jealous is a jealous God.* I beseech you, therefore, (brethren,) for the sake of the blessed God, whose you are, and whom you are bound to serve, and to whom you are accountable, if you have any respect to the honour of his name, and the interests of his kingdom, and desire of his favour and grace, or any dread of his wrath and curse, *Remember the sabbath day to keep it holy, for it is the sabbath of the Lord your God.* Do not alienate to the world and the flesh any of those precious minutes, which he challenges a special property in; but by a double care and diligence for the future, endeavour to make restitution of those which by your neglects hitherto you have embezzled. God fills up your time with mercy, look upon yourselves, therefore, as bound in gratitude to fill up his time with duty; so shall God have the praise, and you the comfort.

II. In profaning the Lord's day, you sin against your own souls, and throw away that good and benefit, which is designed both to others and to yourselves by the institution of it. Our Saviour has told us that *the sabbath was made for man*, and it is reckoned among the favours God showed to his Israel, that he made known unto them his holy sabbath, Neh. ix. 14. And if the Old-Testament sabbath was so great a privilege, much more is our Christian sabbath so, for the New Testament begins with a proclamation of good-will toward men. If the ministration of death was glorious, much more the ministration of the Spirit. We solicit you for your own good, and beg of you to consider for what ends the Lord's day was appointed in your favours, and if you will but consult yourselves, and the comfort of your own souls, you will study to comply with the intentions of it; if thou be wise herein, thou shalt be wise for thyself.

1. The Lord's day was appointed for the benefit of the church and Christian societies. It was wisely designed, that by the religious observance of that day, and a visible difference made between it and other days, a face of religion and godliness might be kept up, and a profession of Christianity maintained, published, and propagated. This is the show

of that substance; and though the show without the substance, the form of godliness without the power of it, will not avail particular persons that rest in it; yet, it is for the advantage of the church in general, and helps to support it in the world.

It would have been hard for all Christian churches, by a common consent among themselves only, to have agreed upon such a badge and token of the communion of saints, as the solemnizing of the Lord's day is; and therefore the wisdom of the church's head and lawgiver has appointed it. Thus still the sabbath is a sign, a distinguishing sign, as it was to Israel of old, Exod. xxxi. 13. In the primitive times, when a Christian was examined by the heathen judges, *Hast thou kept the Lord's day?* His answer was, *I am a Christian;* intimating, that being a Christian he durst not do otherwise. By this might all men know who were Christ's disciples; it was one of the badges of their profession; so that in sanctifying the Lord's day, we testify our relation to, and concurrence with, all that in every place call on the name of Jesus Christ our Lord, both theirs and ours. Since all Christians cannot possibly meet in one and the same place, by meeting thus on one and the same day, and that the Lord's day, they testify their communion with each other in faith, hope, and love, and that though they are many, yet they are one. Those, therefore, who violate and profane the Lord's day, do as much as lies in them to thwart and defeat this intention.

I beseech you consider it seriously, you are baptized into the great body, and by virtue of that you are called Christians, and it is your honour; but unworthy, for ever unworthy, are you of that honour, while you manifestly do disservice to the Christian name and cause, stain the beauty of its profession, stop the progress of its interest, and endanger the cutting off of the entail of it, by putting the Lord's day upon a level with other days, and in effect, trampling upon it as a common thing: hereby you pluck up some of the best ranges of the church's pale, and lay all in common. Take away the conscience of sabbath sanctification, and you open a gap, at which all religion quickly runs out, and an inundation of wickedness breaks in of course; they who make no difference between God's day and other days, will not long make any difference between God's name and other names, and between God's book and other books. If sabbaths be generally neglected, Bibles, and ministers, and other institutions, will not be duly prized; and if these hedges of religion be broken down, religion itself will soon become an easy prey to the boar of the wood, and the wild beast of the forest.

And is it nothing to you whether the Lord Jesus has a church in the world or no? and whether his religion has a place and an interest among men or no? Are you indeed in confederacy with those who have said, "Come and let us cut off the Christian religion, that the name of it may be no more in remembrance," Ps. lxxxiii. 3, 4. Certainly, if all should make as light of the Lord's day as you do, it would come to this in a little time; the light of the gospel would be put out, its coal would be quenched, and there would remain to it neither root nor branch. If these outworks be betrayed to the enemy, the main forts cannot long be maintained; but the gates of hell will prevail against the church.

Let me, therefore, beg of you for the church's sake, as you value its being and welfare, its continuance and prosperity in the world, if you have any regard to its bleeding cause, to its dying interests, and would help to revive it, do what you can to support the honour of the Lord's day. Let not Sion's friends deal treacherously with her, nor betray her to those who seek her ruin; let them not join with her enemies in mocking at her sabbaths; for if those fall into contempt, and the sanctification of them be disused, she soon sits solitary, becomes as a widow, and all her beauty is departed from her. I refer to those complaints, Lam. i. 1, 2, 6, 7. You would willingly see the good of Jerusalem, and religion in a flourishing state; help then to maintain the honour of God's sabbaths, and thereby show before the churches your professed subjection to the gospel of Christ.

2. The Lord's day was appointed for the weaning of us from this present world, and the taking off of our affections from the things of it, by giving a stop and pause once a week to our secular pursuits; and we lose this benefit of it if we neglect it, and violate the appointed rest of that day. It is certain that much of the power of godliness lies in our living above the world, and being dead to it; those are Christians indeed who look upon the things that are seen with a holy indifference and contempt, as those who know their felicity and portion lie in the things that are not seen.

But it would be very hard, and even impossible, to attain to this heavenly mind, if we were to be constantly in the crowd and hurry of worldly employments and recreations, and in an uninterrupted converse with the things of sense and time: if every day were to be entirely for the world, without any intermission, every thought and intent of the heart will be for it too, and the whole soul will be plunged and lost in it.

And, therefore, he who knows our frame, and that we are, in mind as well as body, dust, apt to move toward the dust of this earth, and to mingle with it; he who knows where we dwell, even where Satan's seat is, the prince of this world, (Rev. ii. 13.) has wisely and graciously appointed us some rest from our worldly pursuits. His providence has appointed us the natural rest of every evening, which calls us in from our work and labour, and gives us some ad-

vantageous minutes (if we have but wisdom to improve them) for retirement into ourselves; and reflection upon ourselves, for communing with our own hearts, and meditating on God and his word. But this is not all; his grace has also provided for us the instituted rest of every sabbath, which gives us a longer breathing time; that while our hands rest from the business of the world, our minds may rest from the cares of it, and so we may be saved from the inordinate love of it.

Six days thou shalt labour and do all thy work, all that work that must be done for the body thou carriest about with thee, that that may be supported, and for the world thou livest in, that thou mayst pass comfortably through it; but thou must shortly put off this body, and bid adieu to this world; and therefore, one day in seven thou shalt rest from this work and labour, and lay it aside, that thou mayst recall thy thoughts and affections from the world and the body; and so learn to sit loose to them, and by these frequent acts confirm the habit of heavenly-mindedness. By our weekly retirements from the world, it will be made the more easy to us always to live above the world, as those who are strangers and sojourners in it.

And do you not find (sirs) that there is need of such pauses, such parentheses, as these? Do you not find the world encroaching upon you, and gaining ground in your hearts? Do you not experience the insinuating nature of these present things, even of care and toil about them, which are strangely bewitching; and that by constant converse with the things of the earth, we grow in love with them and become earthly? And will you not then take the advantage which this institution gives you, to recover the ground you lose all the week, by a total cessation of worldly business on the Lord's day? By a close application of yourselves to the proper business and pleasure of the Lord's day, you will find yourselves so well employed, and so well entertained by your religion, that you will look with a holy contempt upon the employments and entertainments of the world.

Let me add under this head, that your accustoming of yourselves to a strict retirement from the world on the Lord's day, will make your final removal out of it at death more easy and less formidable. Brethren, you are dying, your souls are continually in your hands; death will shortly seal up your hands, it will cut off all your purposes, and put a full stop to all your pursuits; yet a little while, and the place that knows you will know you no more; yet a little while, and you must bid an eternal farewell to your houses and lands, your farms and merchandise, and this will be a hard task, if you never knew what it was to intermit these cares and pleasures. If you will not think it worth your while to leave them at the bottom of the hill, while you go up to worship, with a purpose to return to them again, as Abraham, (Gen. xxii. 5.) what a difficulty will it be to you to leave them, not to return to them again! You cannot find in your hearts to keep from your shops or sports, to lay aside your worldly business and diversions, one day in seven; how then will you persuade yourselves willingly to quit all at death? which yet you must do, whether you will or no. We must forsake these things shortly; to prepare us for which, it is good for us, at least as often as God hath appointed us, to forget them now, and lay aside the thoughts of them. If we would make a virtue of the necessity we shall be under of leaving the world when we die, let us make a necessity of the virtue of retiring from the world, and putting off the care and business of it, every Lord's day.

3. The Lord's day was appointed for our communion and fellowship with God, with the Father, and with his Son Jesus Christ, by the Spirit, and we are enemies to ourselves, if we neglect to improve it for this purpose; we are on that day not only called off from the world, but called up into the *holiest*, into which, by the blood of Jesus, we have access with humble boldness. We are invited from on high, *Come up hither*, to the highest degrees of comfort and honour that man on earth is capable of, and will you choose to tarry below, to converse with earthly things, when you are invited to a conversation with things heavenly and divine? How much soever this may seem a paradox to those who are strangers to the life of God, and to the power of godliness, all who are serious and devout know what it is.

This is a day in which we are with all humility to make visits to God, and with all reverence and observance to receive visits from him; to hear what he speaks to us out of his word, and to speak to him by prayer. This is the proper conversation of that day, for this it was instituted and intended; and, therefore, to spend it in idle visits, and in impertinent talk, either foolish in itself, and which would be culpable any day, or, at least, in that which is foreign to the business of this day, is to put a great slight upon God Almighty, and upon the provision he has made for our communion with him. It is as if a prince, or some great or wise man, should invite you into his company, offer to entertain you with the most pleasant and edifying discourse, and appoint a time and place for the interview, and you should leave him, and turn your back upon him, to go and talk with some idle beggar or buffoon at the door. Would not this justly be construed an intolerable affront? Would you not blush to think that you should ever be guilty of such a piece of rudeness? Would you not expect to be forbidden the house and presence of the person you had thus slighted? Yet you do ten thousand times worse than this, when you trifle away that day in common conversation and business, which God has appointed you to spend in

communion with himself, according as your opportunities are.

The whole life of a Christian ought to be a life of communion with God; our eyes must be ever toward the Lord, we must walk with him, and set him always before us, and in all our ways we must acknowledge him. Now, in order to the keeping up of this habitual regard to God, wherein consists so much of the power of godliness, it is requisite that we be frequent and constant at stated times in the solemn acts of devotion. We contract an acquaintance with our friends, and an affection for them, by being often in their company, interchanging knowledge and love: thus our acquaintance with God is cultivated by religious worship, and without that it withers and dies, and comes to nothing. The divine life is supported and maintained by the receiving and digesting of the bread of life, and no otherwise.

Communion with God is in short this: it is to admit into our minds the discoveries God has been pleased to make of himself, and of his will and grace, and to dwell upon them in our thoughts, and to make returns of agreeable affections and motions of soul suited to those discoveries. It is to delight ourselves in the pleasing contemplation of the beauty, bounty, and benignity of our God, and to employ ourselves in the pious exercises of faith, love, and resignation to him, and in the joyful praises of his name.

And is one day in seven too much to be spent in such work as this? Or shall we break in upon the bounds which the divine law has set about that mountain, on which God has promised to come down, —and lay it in common with the wilderness? Should we not rather wish that every day were a sabbath day, and that we might always dwell in God's house, with them who are there still praising him?

If we did indeed love God, as we ought, with all our heart and soul, we would not say, when we have been attending upon him two or three hours in public worship, now we have sure done enough for this day, when we are invited, encouraged, and appointed still to continue our communion with him, still to feast upon his holy word, and repeat our addresses at the throne of his grace in our closets and families. Would we be so soon weary of an intimate conversation with a friend we love and take pleasure in? No, with such a friend we contrive how to prolong the time of conversation, and when the hours of sitting together are expired, we stand together, and, as those who are loth to part, bid often farewell, and we add to this a walk together for further discourses. *Is this thy kindness to thy friend*, and wilt thou say of communion with thy God, *Behold what a weariness is it?* and contrive excuses to contract it, to break it off, or cut it short?

Reading the Holy Bible and other good books, repetition, catechising, singing psalms, praying, praising, profitable discourse; these are the exercises which, if they meet with a heart piously and devoutly affected toward God, will furnish us with such a pleasing variety of good works, to fill up those hours of the Lord's day which are not spent in public worship, or in works of necessity and mercy, and will turn so much to our advantage, that we shall complain of nothing so much as the speedy returns of the sabbath evening, and the shadows thereof. Did we call the sabbath a delight, as we ought, and the work of it a pleasure; we would be ready to say, *Sun, stand thou still upon this Gibeon;* let the day be prolonged, and the minutes of it doubled, for *it is good to be here*, here let us *make tabernacles:* or rather let us endeavour, by the grace of God, to do a double work in a single day, and long to be there where we shall spend an everlasting sabbath in communion with God, a sabbath that will have no night at the end of it, nor any week-day to come after it.

You who trifle away sabbath time, I beseech you consider this seriously; *Seemeth it a small thing to you, that the God of Israel* has *separated you to bring you near to himself?* That he has not only admitted you into covenant, but invited you into communion with himself? And is this a favour that must go a begging with you, and that after all the court it makes to you, you will not be persuaded to accept of? And shall the conversation of a vain companion in an ale-house or tavern, the entertainments of a coffee-house, or an idle walk into the fields, be preferred before the honour and pleasure of communion with God in Christ? And will you indeed choose these broken cisterns rather than the fountain of living waters; these lying vanities rather than your own mercies? God in mercy open your eyes and show you your folly! Would David rather be a door-keeper in the house of God, than dwell in the tents of wickedness? and will you rather be door-keepers, slaves, and drudges, in the tents of wickedness, than dwell in liberty, ease, and honour in the house of your God?

O that I could now prevail with you to look upon it as your main business on the Lord's day, from the beginning to the end of the day, to converse with God, and to mind it accordingly. If God will condescend to meet with you in your secret, as well as public, addresses to him, and has appointed you a set time for them, be not you so rude to him, and so unjust to yourselves, as to neglect them, or make but a short and slighting business of them.

4. The Lord's day was appointed for our furtherance and increase in holiness, and the carrying on of the work of sanctification in us; in the due performance of the work of the Lord's day, and the due observance of its rest. In order thereunto there is not only the pleasure of maintaining communion

with God, but the real benefit of increasing our conformity to him. This profit we shall have, if we pray to him, and keep his ordinances; while thus we behold the glory of the Lord, we are through grace changed into the same image. By worshipping the Lord in the beauty of holiness, we come to be partakers of his holiness, and so the beauty of the Lord our God is upon us. And is it not worth while to oblige ourselves to the strictest and most careful observance of the Lord's day, in prospect of those advantages by it?

The sabbath day is a market day, a harvest day for the soul; it is an opportunity,—it is time fitted for the doing of that which cannot be done at all, or not so well done, at another time: now, if this day be suffered to run waste, and other business minded than that which is the proper work of the day, our souls cannot but be miserably impoverished and neglected, and the vineyards, we are made keepers of, cannot but be like the field of the slothful, and the vineyard of the man void of understanding. While you make no conscience of keeping the sabbath day, and improving the precious minutes of it, no wonder that you are ignorant in the things of God, fools, or at least but babes in knowledge, for that is the time of getting understanding; no wonder that your lusts and corruptions are so strong as they are, and you so unable to resist Satan's temptations, your graces so weak, and you so unready to every good word and work; for when you should be furnishing yourselves with what is needful for the support of your spiritual life, and the carrying on of your spiritual warfare, you are doing something else, that is not only foreign and impertinent, but prejudicial and inconsistent.

Solomon has long since pronounced it, not only as the sentence of a wise king, but of a righteous God, that he who sleeps or plays in harvest, is a *son that causeth shame*, and when he *begs in winter, he shall have nothing*. This is your character, and this, if you do not repent and amend your doings, will be your case. If at last you perish eternally, under the power of a vain and carnal mind, and go down to hell in impenitence and unbelief, your contempt and profanation of the Lord's day will greatly aggravate your condemnation; because your due improvement of that sacred day would have been a means to prevent your coming to that place of torment, without a messenger sent to you from the dead.

Sirs, it is better to think of this now, when lost sabbaths may be redeemed by an after care and diligence, than remember it in the bottomless pit, when the reflection upon it will but pour oil into the flames, and it will be too late to retrieve the precious hours that you are now so prodigal of. O what a cutting, what a killing, remembrance will it be hereafter, to think, if I had spent that time on the Lord's day in reading and meditation, in prayer and praise, and the study of the Scriptures, and other religious exercises, public, private, and secret, which I spent in tippling, or sporting, or working at my calling, or in idle or unprofitable conversation, I might have got that knowledge and grace, and kept up that communion with God, which would not only have prevented my misery in this land of darkness, but would have prepared me for the inheritance of the saints in light! If I had been as eager to get wisdom, as I was to get wealth, and as solicitous and industrious to please God, as I was to gratify my own sensual appetite, and to recommend myself to a vain world, I might have been eternally happy, and equal to the angels of light, who am now likely to be for ever miserable, a companion with devils, and a sharer with them in their endless pains and horrors.

Then, O then, thou wouldst give a thousand worlds, if thou hadst them, for one of those days of the Son of man thou art now so prodigal of. But the impassable gulph between thee and that grace which is now offered thee, will then be immovably fixed, the bridge of mercy will then be drawn, and the door of hope will be shut for ever. Sabbaths cannot then be recalled, nor will the offers of life be made thee any more; now God calls and thou wilt not hear, then thou shalt call and he will not hear. Thou art now called once a week to rest; to rest from the world, and rest in God; but thou callest even this rest a weariness, and snuffest at it; justly, therefore, will he swear in his wrath, that thou shalt never enter into that rest of which this is a type, and if thou be shut out from it, thy condition will be for ever restless. Surely thy heart is desperately hardened, if this consideration make no impression on thee.

5. The Lord's day was appointed to be an earnest and sign of our everlasting rest; the rest that remains for the people of God. It is intended to remind us of heaven, to fit us for heaven, and to give some comfortable pledges and foretastes of the joys and glories of that blessed state, to all those who have their conversation in heaven, and their affections set upon things above. These are the days of heaven, and if heaven be an everlasting sabbath, surely sabbaths are a heaven upon earth, in them the *tabernacle of God is with men*.

And have you no value for eternal life, (sirs,) no concern about it? Is heaven nothing to you, or not worth the thinking of? Do you indeed despise the pleasant land, and prefer Egypt's garlic and onions before Canaan's milk and honey, and a mess of pottage before such a birthright and the privileges of it? Your profanation and contempt of the Lord's day plainly says that you do so, and according to your choice you shall have your lot, *so shall your doom be*.

You say you hope to be saved; but what ground have you for those hopes, while you plainly show that you neglect this great salvation, by your neglect to commemorate Christ's resurrection, by which it was wrought out, and your neglect to improve the means of grace, by which you are prepared for it? If you had indeed any good hope of eternal life, you would not think much to spend one day in seven, in the joyful contemplation of it, and in getting yourselves ready for it.

You say you hope to go to heaven; but what pleasure can you take in the expectations of an everlasting sabbath, and of the employments and enjoyments of that world, when you are so soon weary of these short sabbaths, which are types of that, and are ready to say, *When will they be gone?* What pleasure can it be to you to be for ever with the Lord, to whom it is a pain and a penance to be an hour or two with him now? What happiness will it be to you to dwell in his house, and to be still praising him in heaven, who, by your good-will, would be never praising him on earth, but grudge the few minutes that are so employed? Heaven will not be heaven to a sabbath-breaker, for there is no idle company, no vain sports, no foolish mirth or unprofitable chat, there; and these are his delights now, which he prefers before that communion with God, which is both the work and bliss of that world. All who shall go to heaven hereafter, begin their heaven now; as in other things, so, particularly, in their cheerful conscientious observance of the Lord's day.

And now lay all this together, and then tell me if there be not a great deal of reason why you should keep holy the sabbath day, *call it a delight, holy of the Lord*, and therefore truly honourable, and why you should therefore honour and sanctify him on that day; not doing your own ways but his; not finding your own pleasure, but aiming to please God; not speaking your own words as on other days, but speaking of the things pertaining to the kingdom of God, Isa. lviii. 13.

Can the entanglements of custom, company, carnal pleasure, or worldly profit, be more powerful with you than all those sacred cords and bonds? Can the pleasing of a customer, the obliging of a friend, much less the gratifying of a base lust, balance the displeasing of God, the dishonouring of Christ, and the wronging of your own souls? I beseech you to consider it seriously, and be wise for yourselves.

After these considerations which I have urged, surely I need not insist upon any other. I am confident, the reigning love of God in your hearts, and a deep and serious concern about your precious souls and their eternal welfare, will furnish you with considerations sufficient to oblige you to as much strictness and care in the sanctification of the Lord's day, as the word of God requires, and as is necessary to answer the intentions of the institution: and more than this we do not insist on. Think much of that of the Pharisees, which though blasphemously misapplied to the Saviour, was grounded upon a great truth; *This man is not of God, because he keepeth not the sabbath day*, John ix. 16.

Will it be to any purpose to suggest this further consideration to you; That the way to prosper in your affairs all the week, and to have the blessing of God upon you in them, is to make conscience of the Lord's day? That truly great and good man, the Lord Chief Justice Hale, writes very solemnly to his children; "I have found by a strict and diligent observation, that a due observance of the duties of the Lord's day hath ever had joined to it a blessing upon the rest of my time, and the week that hath been so begun hath been blessed and prosperous to me; and on the other side, when I have been negligent of the duties of this day, the rest of the week hath been unsuccessful and unhappy to my own secular employments the week following. This I write, (saith he,) not lightly or inconsiderately, but upon long and sound observation and experience."*

Shall I remind you how much it will be for your credit with all wise and good people? Those who honour God he will honour. Shall I tell you with what comfort you may lie down at night in the close of a sabbath, after you have carefully done the work of the day in its day? Yea, thou *shalt lie down, and thy sleep shall be sweet*. Especially, think how sweet and easy your reflections upon well spent sabbaths will be when you come to die, and with what pleasure you will then look forward upon the everlasting sabbath you hope to keep within the veil.

Wonder not that I am thus earnest with you in this matter; I see how much depends upon it, and I persuade as one who desires and hopes to prevail with you; let me not be disappointed, as you value the glory of your Creator, the honour of your Redeemer, and your own comfort and happiness in both worlds. I beseech you, *Remember the sabbath day*, the Christian sabbath, *to keep it holy*. Most certainly true that saying is, which I have somewhere met with; *That the stream of all religion runs either deep or shallow, according as the banks of the sabbath are kept up or neglected.*

* Lord Hale's Contemplations, vol. I. p 323.

A CHECK

TO AN

UNGOVERNED TONGUE.

THE criminal we are now dealing with, is pronounced by an inspired writer, *An unruly evil, full of deadly poison*, (James iii. 8.) and, which is a very great discouragement to any attempt for the reformation of it, it is there said, *That the tongue can no man tame:* not that it is impossible for men to govern their own tongues, but it is extremely difficult, and next to impossible, to reclaim and reform the extravagances of other people's tongues. And yet, though no man can tame this unruly evil, doubtless, the almighty grace of God can. With *men this is impossible, but with God all things are possible;* even this. And that grace, though not tied to any methods in its operations, yet, ordinarily, makes use of the endeavours of men, as means to accomplish and effect its purposes.

Against this Goliah, therefore, we go forth to battle, though armed only with a sling and a stone, in the name of the Lord of hosts, the God of the armies of Israel, whom it hath defied; leaving the success of the attempt to him who made man's mouth, and is alone able to new-make it, as he certainly does, wherever he gives a new heart.

And we will first mention particularly the most common and daring extravagances of an ungoverned tongue, and severally show the evil of them; designing and endeavouring thereby to confirm the innocent, and, especially, to reform the guilty: and then we will, in some general directions, offer something toward the cure of these epidemical diseases. And God grant that this labour may not be altogether in vain!

I. Profane swearing is one of the common transgressions, or rebellions rather, of an ungoverned, ill-governed tongue. A sin so common, that in most places it is become the vulgar dialect of all sorts of persons, with whose poisonous breath the air itself seems to be infected; and yet a sin so exceeding sinful, that the tongue is therein set against the heavens, (Ps. lxxiii. 9.) insults over and tramples upon that which is most sacred and honourable.

The malignity of this sin lies especially in the prostituting of that solemn appeal, which by an oath is made, to God's knowledge and justice, to the most impertinent and trivial purposes. Devout and religious swearing, when we are duly called to be sworn, is an ordinance of God, whereby we give unto him the glory due unto his name, as an omniscient, true, and righteous God. Profane swearing is a scornful and insolent contempt of that ordinance, treading it under foot, as a common thing, and thereby doing despite to him, for whose honour it is intended. It is a sacrilegious alienating of those forms of speech which are consecrated to the glory of God, and turning them to a profane and wicked use; like Belshazzar's polluting the vessels of the temple, by gracing his drunken revels with them, which filled the measure of his iniquity. It is trifling and jesting with that, which in its own nature is awful and reverend, and which ought at all times to be treated and attended to with the greatest seriousness.

Some accustom themselves wholly to this language of hell; all their discourse is corrupted by it. They cannot talk with you about business, nor tell you a story, nor give you an answer to the most common question, but almost every other word must be an oath. It is so familiar to them, that it passes altogether unregarded; charge them with it, and they will tell you in the next breath, they do not know that they swore.

Others, with whom it is not altogether so common, yet think it no harm now and then, when they are in a passion, or speak earnestly, or when they are in company with those to whom they know it is agreeable, to "rap out an oath," (as they call it,) and perhaps, to multiply oaths; and by these frequent acts, at length they contract a habit, and become as bad as the worst. It may be, some swear under pretence of gaining credit, nobody will believe them unless they swear what they say; and I know no wise man will believe them the sooner for it; for he that can dispense with the sin of profane swearing, which he gets nothing by, I fear will not boggle much at the sin of wilful lying; especially, when any thing is to be got by it. Others swear under pretence of striking an awe upon their inferiors, nobody will fear them unless they swear at them; that is, they would rather be dreaded and shunned, as roaring lions and ranging bears, than respected and honoured as wise, sober, and religious men, who make conscience of what they say and do, even when they are ever so much provoked.

And there are many who are such hearty well-wishers to this sin, that though they have not yet learned to swear distinctly, and in plain English, for fear of the censure, either of the law, or of their friends, or of their own consciences, yet they venture to lisp this language, and have the Sibboleth of an oath, upon every occasion, at their tongue's end. Though it be not swearing at large, and in express terms, it is the abridgment of it; it is swearing in short-hand. They have learnt to contract wicked words, and to disguise them by half words, which, as they have the resemblance of profane swearing, take rise from it, and border upon it; are bad words, and at the best, are idle words, for which they must give account in the judgment; and being more than yea, yea, and nay, nay, more than bare affirmations

and negations, they come of evil, Mat. v. 37. No wise man will say he knows not what, or that which has no sense at all; and no good man will say that which he knows has the appearance of evil, and borders upon a bad sense.

And now, O that this paper might seasonably fall into the hands of the swearer, the common swearer, and the more cautious one, and might (by the blessing of God) be an effectual and happy means to convince and reform both the one and the other, before the flying roll which carries the curse (which we read of as the swearer's doom, Zech. v. 3, 4.) come into their houses, or, which is worse, into their souls, to consume them: that is a roll which cannot be slighted and thrown by, as I suppose this paper will.

You ask sometimes what evil there is in swearing? Why so much ado should be made about a common form of speech, and a man made an offender for a word? You plead, that it hurts nobody, words are but wind.

But you will not say so, if you can but be persuaded seriously to weigh the following considerations, and to fix them in your minds:

1. Consider what an enmity there is, in profane swearing, to the Blessed God, and what an indignity is done by it to his glorious and fearful name. Would it not be justly interpreted a very high affront to a magistrate, though a man like yourselves, if you should send for him in all haste, to keep the peace, to decide a controversy, to seize a criminal, or to do any act of his office; and when he comes, it is all ludicrous, and a jest, and you intend nothing but to make a fool of him, and to expose him and his authority to contempt and ridicule? How would such an intolerable abuse be resented among men, especially if it were often repeated! Yet just such an affront, a daring affront, does the insolent swearer put upon God Almighty; making his truth, justice, and omniscience to attend all the extravagances of an ungoverned passion and an unbridled tongue. And the affront is so much the worse, because it reflects upon his government, profanes his crown, disgraces the throne of his glory, vilifies his judgment-seat, and attempts to make it mean and contemptible, and thereby to render it questionable.

And is there no harm in this? Whence can this proceed but from that carnal mind which is enmity against God, and from a rooted antipathy to him, and to his dominion? To this poisonous fountain the Psalmist traces all these bitter streams, (Ps. cxxxix. 20.) *Thine enemies take thy name in vain.* It cannot be imputed either to the lusts of the flesh, or the lusts of the eye, or the pride of life; this is a forbidden fruit that neither is good for food nor pleasant to the eye, nor at all to be desired to make one wise, or bespeak one so; the sinner is not led to it by the love of pleasure, or the hope of any gain or reward; it can, therefore, proceed from nothing else but a spirit of contradiction to God Almighty, a contempt of his honour, and a hatred of his government. This sin, as much as any other, seems to have taken occasion from the commandment, and to have put forth itself purposely in defiance of the divine law; so that it may be questioned whether there would have been such a sin as profane swearing, if it had not been prohibited by the third commandment. Now this renders the sin exceeding sinful, and adds rebellion to it; and the swearer being a transgressor without cause, (as the Psalmist speaks, Ps. xxv. 3.) is a sinner without excuse, and sins purely for sinning sake.

This is excellently expressed by our divine poet, Mr. Herbert:

Take not his name, who made thy mouth, in vain,
It gets thee nothing, and hath no excuse:
Lust and wine plead a pleasure, avarice gain,
But the cheap swearer, through his open sluice
Lets his soul run for nought, as little fearing:
Were I an epicure, I could hate swearing.

And thinkest thou this, O man, whoever thou art that thus affrontest the majesty, ridiculest the government, and defiest the judgment, of the eternal God, that thou shalt go unpunished? *Be not deceived, God is not mocked.* He is jealous for the honour of his own name, and will not see it trampled upon and made a by-word, as it is by every profane swearer. You would resent it, if your names should thus be turned into a proverb, and jested with by every idle fellow; and what then will God do for his great name, which is thus abused? Shall he not visit for these things? Shall not his soul be avenged on such sinners as these? Yes, no doubt, when the day of recompence comes; for, he has said, *Vengeance is mine, I will repay. Nemo me impune lacessit —No one provokes me with impunity.*

2. Consider what an evidence it is against yourselves, that you have no fear of God before your eyes. Though you should indeed neither fear God nor regard man, yet why should you hang out a sign to give notice of this to every one who passes by? What need you declare your sin as Sodom, and thus publicly proclaim the devil king in your souls? Is it not enough, that you harbour in your hearts a secret enmity to God and godliness, but dare you thus avow the quarrel, and openly wage war with heaven? Dare you thus bid defiance to all that is sacred, and wear the livery of Satan's family? Is it not enough that your hearts are graceless, and you yourselves in the interest of the kingdom of darkness, but you must be industrious to let the world know this? Thy wisdom fails thee, indeed, if (like the fool Solomon describes) when thou walkest by the way, thou thus *sayest to every one that thou art a fool*, Eccl. x. 3.

Shall I beg of you to consider this a little: You are called Christians; your baptism, which I take it for granted you have not renounced, entitles you to that worthy name; you live in an age and place wherein it is your honour to be called by that name; it will do you neither credit nor kindness to have your Christianity disproved; nay, you would take it as an affront to have it questioned; this you would have looked upon as a thing so certain, that "As I am a Christian" must pass for an oath with you, or vehement assertion; which gives just cause to suspect that you have little value for your Christianity, since you are so willing to pawn it, as you do other sacred things, upon every trifling occasion. But while thus you boast of your Christianity, you do with your own tongues disprove it by your common swearing, and plainly give yourselves and your profession the lie. *Out of the abundance of the heart, the mouth speaks.* I see not how it is possible that such a daring contempt of God's sovereign authority, and sacred name, as profane swearing (especially where it is commonly used) most certainly is, can consist with the reigning fear and love of God in the heart, and that sincere regard to the glory and honour of God, which are necessary to denominate a man a true Christian.

When Peter was charged with it as a crime, that he was a disciple of Christ, he took this method to make it appear that he was not, he began to curse and to swear, Matt. xxvi. 74. His speech indeed bewrayed him to be a Galilean; but this manner of speech bewrayed him to be none of the followers of Christ, for none of them used to curse and swear; all that knew any thing of their Master, and his life and doctrine, would certainly conclude so. When Peter therefore cursed and swore, he did as effectually deny his Master, as when he said, *I know not the man:* these are none of the spots of God's children. It was but once that Peter was thus guilty, and many a bitter tear it cost him; let none, therefore, make Peter's example an excuse for their swearing, unless they intend, as he did, to signify thereby that they disown Christ, and their Christianity; and since they are resolved not to be ruled by their religion, they disclaim all hopes of benefit by it. I have that charity for you, as to believe that you will not do this professedly, and, therefore, you should be so just to yourselves, as not to do that which amounts to it, and which is capable of such a construction, and which, the apostle tells us, endangers our falling into condemnation, Jam. v. 12. While there is a possibility of your being heirs of heaven, and of the inheritance of the saints in light, prove not yourselves the children of hell, by your speaking the language of that kingdom of darkness.

3. Consider what an injury it is to those with whom you converse. You think it does no harm to others, because it does not hurt them in their bodies, goods, or good name; but is harm done to the souls of others no harm? Nay, is it not the worst harm you can do them? If those who hear you swear be wicked, their hearts are hardened by it, and their hands strengthened, that they may not turn from their evil way; from your poisonous breath they take their infection, and add this to all their other sins. And is it no harm to propagate sin, and to support the devil's interest, as his agents, and factors for hell? Yes, it is harm to them who are thus, by your means, instructed and confirmed in wickedness; and you will find it harm to you too, when you shall bear the iniquity of those who by your example are taught and encouraged to swear. To what a height will your account rise, when you shall be to answer for all the sins you have thus been accessary to! Which, though it aggravate your sin, yet will not excuse those who have learnt this evil from you, nor lessen their account; for they also shall die in their iniquity.

If they who hear you swear have the fear of God in their hearts, and any concern for his glory, their hearts are grieved, and their hands weakened. It may be, that they have not courage to reprove you for it, but it troubles them, and saddens their spirits, to hear God's name dishonoured, and his sovereignty thus insulted, and to see you thus sell your souls, and all your valuable birthrights, for less than a morsel of meat. It spoils the pleasure of their conversation with you, makes them shy of your company, and, perhaps, dull and uneasy in it; such an affliction it is to them to hear you swear. When David had mentioned those who take God's name in vain, he immediately adds, *Do I not hate them, am not I grieved because of them?* Ps. cxxxix. 21. Though now perhaps you make a light matter of this, and rather take a pride and pleasure in thus creating vexation to a good man; yet, shortly, you will find it had been *better that a mill-stone were hanged about your neck, and you cast into the sea,* than that you should wilfully *offend one of Christ's little ones.* They are the words of our Lord Jesus, and we are sure no word of his shall fall to the ground.

Besides this, is it no harm to bring the curse of God into your house, which shall consume it? Is it no harm to add to the measure of the nation's guilt, and to increase God's controversy with it? *Because of swearing, the land mourns,* (Jer. xxiii. 10.) the land of your nativity, and is it nothing to you that you contribute to its grief, and to the reproach which this, as other sins, puts upon any people? Prov. xiv. 34.

4. Consider, how very frivolous all your pleas in defence of this sin are, and how unbecoming one who pretends reason. When your own consciences sometimes rebuke you for it, and admonish you to reform, you shift off these convictions with such

trifling excuses as you would be ashamed to offer in any other case.

I cannot think of more than two things that you can allege in your own defence, and they have neither of them so much as the colour of an excuse; while there is all that intrinsic malignity in the sin which we have already showed you, and God has declared he will not hold you guiltless.

(1.) You urge, that it is what you have been long accustomed to, and you cannot leave it off. But this cannot make it lawful, no, not though the custom were of so early a date, that you were taught to swear, as soon as you were taught to speak; for though we brought sin into the world with us, that does not make it the less sinful; though it be bred in the bone it must be forsaken, or it will be our ruin. If it be absurd to allege a prescription against a record, in human courts, much more to allege it against a divine law. If a thief has been accustomed to stealing, or an assassin to blood and murder, that will be so far from justifying their villanies, that it will justly be accounted the highest aggravation of them.

Nor does it follow, that because thou hast long used thyself to this profane and blasphemous dialect, that it will therefore be impossible to leave it off; if thou wert sure that the next time thou swearest thou shouldst certainly have thy tongue cut out, or thy head struck off, I am confident thou wouldst break off the custom: and is not the wrath of God, and the damnation of hell, infinitely more formidable than any punishment man can inflict? It is indeed difficult for a man to change his language, and requires some care and pains, but by the grace of God duly and diligently improved, even this Ethiopian may be made to change his skin, and this leopard his spots. And if now thou wilt not believe it, thou wilt be convinced of it when it is too late, that it is better a thousand times, to break through the difficulties of a reformation, than to perish eternally in the sin.

Despair not of a cure though the disease be chronical, but apply thyself with resolution to the use of proper means: thou wouldst do so in case of bodily sickness; be as wise for thy soul then. If a diseased appetite has long used itself to trash and dirt, does it therefore follow that it must never be healed? If the prodigal have been long upon the ramble, must he never return to his father's house? Better late than never.

The longer thou hast been accustomed to the sin, the more need thou hast to repent and reform, and that quickly, lest thy heart be hardened, and thy conscience seared; and lest by a judicial sentence of divine wrath, thou be at length given up to thy own heart's lusts, abandoned by the divine grace, and repentance ever hid from thy eyes. God's Spirit is, it may be, now striving with thee, but if thou resist him, he will not always strive.

Let me add this further, to shame you out of this plea, that by persisting in this sin, after you have been plainly told the evil of it, you not only in effect disclaim your religion, but you likewise cast a reproach upon your reason. Nothing can be more absurd, than for a man that pretends to any degree of wisdom, to confess himself so weak, and so incapable of governing himself, as not to be able to forbear a bad word, which he knows can do him no service, but will certainly turn to his prejudice. *Remember this, and show yourselves men*, men of reason, *O ye transgressors*, and allow not yourselves in that which your own sober thoughts cannot but condemn.

(2.) You urge, that it is the fashionable language of the place you live in, and the company you converse with, and therefore you are not willing to leave it off. And if it were so, it is too great a compliment to be willing to go to hell for company. What will you get by herding yourselves with those who shall be bundled for the fire, and by doing as they do who are *treasuring up to themselves wrath, against the day of wrath*? That is an expensive fashion indeed, which we cannot conform to without losing the favour of God and ruining our souls for ever. If that which is fashionable were manifestly prejudicial to your health, and threatening to your life, you would rather be singular than sick; and would you not rather be singular than damned?

But the matter is not so; we will not grant that swearing is the fashionable language of our country, it is only the common language of the fools in Israel, who are the shame and scandal of their country. That which is in its own nature ugly and indecent, and a reproach to mankind, though it may in some places become common, yet cannot be made fashionable. There are those, (thanks be to God,) there are many, who have a deep and sincere reverence for the blessed name of God, who fear an oath, and dare not profane it; there are enough such to save you from the imputation of singularity, and to keep you in countenance, though you distinguish yourselves from the vile herd of common swearers, and take not that imperious liberty of speech which they do, who say, *Our tongues are our own; who is lord over us?*

Is that to be called fashionable, which not only all the godly divines in the nation, of every persuasion, both in their preaching and conversation, witness against, as directly contrary to the law of God; but which has the laws of the land against it too, as an iniquity to be punished by the judge, and those laws enforced and strictly ordered to be put in execution, by her Majesty's most pious proclamations, and these publicly read, both in our churches, and in our courts of justice? Is that to be called fashionable, which is branded with so many marks of public infamy, and which is so frequently and so-

lemnly proclaimed to be a discredit to the kingdom, and a reproach to our holy religion? Shall it be in the power of a few inconsiderate, inconsiderable sots to keep up the reputation of that which all wise, sober, and good men are agreed to run down? Shall that be called fashionable among persons of distinction, which is become most customary with those of the meanest rank and employment, and is the vulgar language of the rakes, and such as are the refuse of the people?

Be persuaded, therefore, to break off all intimate society and conversation with those, who not only do such things, but have pleasure in them that do them; and with David, (Ps. cxix. 63.) be companions with those that fear God and keep his precepts, and then you will find it no hard matter (by the grace of God) to break off this wicked practice, how much soever you have been accustomed to it; and to forbear that language which you know is so provoking to God, so displeasing to all good men, and so destructive to the peace and welfare of your own souls.

Set a double watch before the door of your lips, that you thus offend not. Abstain from all appearances of this sin; avoid temptations to it. If gaming have insnared you in it, either never play at all, or fix it as a principle, that as there is no gain, so there is no game, worth a profane oath. Keep up a dread of the sin, which certainly you will do if you truly repent of it. Tremble to hear others swear. Learn to pray, and then you will not be so apt to swear.

II. Cursing is near akin to profane swearing, is the common companion of it, and is another of the exorbitances of an ungoverned tongue. Cursing is wishing evil to ourselves or others, absolutely or conditionally; a sin exceeding sinful; as great an instance of the corruption and degeneracy of the human nature, and as sure an evidence of the reigning power of Satan in the soul, as any other whatsoever. Nothing is more naturally the language of hell than this; nay, the devil himself seems to have smothered the curse implied, when he said, (Job i. 11. according to the original,) *If he curse thee not to thy face;* but that which he stifled, his children speak out, wishing themselves confounded and damned, and what not, if such a thing be not so.

To show you the evil of it, I will only recommend two things to your thoughts:

1. Consider, what a brutish piece of madness it is to curse yourselves. If you do it absolutely, it is of the same nature with self-murder; wishing harm to yourselves is in effect doing it; and is a breach of one of the first and great laws of nature, that of self-preservation. If you do it conditionally, it is of the same nature with profane swearing, and incurs the same guilt, with this additional stain, that it is not only a mocking of God's government, by a ludicrous appeal to him, but a defying of his judgment, a challenge to the Almighty to do his worst.

O the daring presumption of these sinners, sinners against their own heads, their own souls! The devils begged of our Saviour, whose power they were not ignorant of, not to torment them before the time; but these presumptuous wretches, as if they thought their judgment lingered, and their damnation slumbered too long, pull vengeance down upon their own heads, and pray to God to damn them; and they need not fear but they shall be heard, for so shall their doom be, themselves have decided it. They challenge the devil to take them, and he is ready enough to seize his prey. But, shall I ask you, are the arrests of devils, and the flames of hell, such delectable things that you should court them? Or are they only the creatures of fancy and imagination, that you should make so light of them? Be not deceived, God's judgment is not a jest, nor hell a sham; if you persist in this impious contempt of divine revelation, you will feel too late what you would not believe in time.

If you have no regard to God, nor any concern for his honour, yet have you no good-will to yourselves, nor any love to your own souls? Is it not enough that you are doing that every day which deserves damnation, but will you be solicitous to demand sentence against yourselves? It is but a moderate curse with you to wish yourselves hanged, yet, I have read of a person of quality in our own nation, who, coming to die upon the gallows for murder, publicly reflected upon it with bitter regret, that he had accustomed himself to that wicked imprecation, "and now" (says he) "I see the Lord is righteous."

But as if this were a small matter, you challenge God to damn you, and the devil to take you: and what if God should say "Amen" to the next curse, and immediately order death to fetch you, and hell to receive you? What if the devils should be ready at the next call, and take you presently? And *can thine heart endure, or thy hands be strong, when God shall deal with thee?* Art thou able to dwell with devouring fire, and to inhabit everlasting burnings? Knowest thou the power of God's anger? Is thy eternal salvation of such small account with thee, that thou art willing to pawn it upon every trifling occasion, and to imprecate the loss of it, if such or such a thing be not so, which it is very possible may prove otherwise? How darest thou thus *provoke the Lord to jealousy*, whilst thou canst not pretend to be *stronger than he?* 1 Cor. x. 22. *Woe unto you that* thus *desire the day of the Lord!* you know not what you do, for *the day of the Lord*, whatever it is to others, *will be* to you *darkness, and not light*, Amos v. 18.

2. Consider what diabolical malice it is to curse others. It is the highest degree of hatred, nor can any thing be more contrary than this to the royal

law of love and charity. He who prays to God to damn his neighbour, plainly intimates that he would do it himself if he could; and if he who hates his brother is a murderer, surely he who thus curses him is the worst of murderers, he is *Abaddon—a destroyer*. That tongue is doubtless set on fire of hell, which is for sending every body thither at a word, and which, by cursing men who are made after the similitude of God, would set on fire the whole course of nature, and is an advocate for the devil, that roaring lion which seeks to devour precious souls, Jam. iii. 6, 9. Must the righteous God be summoned to execute thy angry resentments, and called upon to destroy those whom he sent his own Son into the world to save, and to whom he is waiting to be gracious? Because thou art out of humour, must all about thee be sunk and ruined presently? As a madman in his frenzy throws about him firebrands, arrows, and death, so is he who curses his neighbour; nay, perhaps his wife, his child, his friend; and says, "Am not I in passion?" or, "Am not I in sport?" Hast thou no other way of signifying thy displeasure (if it be just) but by the imprecation of evil, the worst of evils, which bear no proportion at all to the offence given?

Put this case close to thy own heart. When thou wishest thy child, or servant, or neighbour hanged, confounded or damned, or sent to the devil, either thou meanest as thou sayest, or not. If thou dost not wish it, (as I charitably hope thou dost not,) thou art guilty of a manifest falsehood, and must own thyself a liar: if thou dost really wish it, (and what wickedness is it that will not enter into the heart of a furious man?) thou canst not but acknowledge thyself guilty of the most barbarous and inhuman malice imaginable. So that every curse proves thee a wilful transgressor, either of the law of truth, or of the law of love, two as sacred laws, and which have as much of the image of the law-maker, as any mankind is bound by.

Consider further, that the curses thou art so liberal of will not hurt those against whom they are levelled; thou dost but show thy ill-will; for *as the bird by wandering, and the swallow by flying, so the curse causeless shall not come*, Prov. xxvi. 2. But they will certainly return upon thy own head, to thy confusion, *As he loved cursing so let it come unto him: —into his bowels like water, and like oil into his bones*, Ps. cix. 17, 18. They who are called to inherit the blessing, are commanded to *Bless and not to curse*, Rom. xii. 14. Believe it, sirs, curses are edge-tools, which *it is dangerous playing with*.

In your furious and outrageous cursing of the brute creatures, or that which is inanimate and incapable of the harm you wish it, what is wanting in malice is made up in folly and absurdity; like that which the apostle calls the *madness of Balaam*, when he wished he had his sword to kill his own ass with. By such silly nonsensical curses as you sometimes throw about in your passion, you make it to appear, that with your religion you put off common sense. You are men, you are rational creatures; speak with reason then, and act with reason, and *be ye not as the horse and the mule, that have no understanding; as natural brute beasts made to be taken and destroyed*.

III. Lying is another of the exorbitances of an ungoverned tongue, and a very pernicious one.

It has been said of some, that though they do not swear yet they will lie; it is to be feared there are those, of whom it is too true; and let them bear their own burthen; but let not those, who would not for a world do either, suffer for the same; nor let swearers think it will in the least excuse their sin, that there are liars who are no swearers. It is certain they are both damning sins, and either of them persisted in will undoubtedly be the ruin of the sinner. But if we may guess at one sin by another, it is more probable, (as I hinted before,) that they who make no conscience of swearing will not stick at lying; and we may charitably hope, unless we know the contrary, that they who dread a profane oath, will be as much afraid of telling a wilful lie.

Let me, therefore, in God's name, seriously apply myself to those who (as the prophet speaks) have *taught their tongue to speak lies*, Jer. ix. 5. For there is an art in it, whether they be such lies as seem to do good, or such as are directly intended to do hurt, or such as are idle, and intended neither for good nor hurt. If they are lies, they are sins against God, and all liars shall have their portion in the bottomless pit, if they repent not; and the nice distinctions with which they think to justify, or at least excuse, themselves, will prove, in the great day, but a refuge of lies, which the hail will sweep away, Isa. xxviii. 17.

1. A few words, one would think, may serve for the conviction and discovery of these sinners. Sure you need not be told what lying is; your own consciences will tell you, if they be not seared, or bribed, or forbidden to deal plainly with you.

In your bargains and contracts if you say that, either for selling the dearer, or buying the cheaper, which you know to be false, it is a lie. Yet how common is it, in the multitude of those words, for the seller to call the commodity good and cheap, and to aver that he gave so much for it, when he knows that it is neither so nor so! And the buyer in his bidding will call that worthless and dear which he has no reason to call so, and will say he can buy it cheaper elsewhere, when he does not know that he can. *It is naught, it is naught, saith the buyer; but when he is gone away, then he boasteth* of a good bargain, not considering that he was helped to it by a lie, Prov. xx. 14.

In your excuses which you make, either to superiors or equals, if you deny, extenuate, or conceal a fault, by representing a thing otherwise than it was.

though you may gain your point, and not be so much as suspected of falschood, yet the guilt is never the less. When you are charged with any neglect or injury, you are ready to say you did not know, or did not remember, that which you are conscious to yourselves you did know, and did remember; you plead that you thought or intended so and so, when really you did not think or intend any such thing. These are the common refuges of those who are culpable, because the profession of a man's thoughts and purposes is not easily disproved. But though men cannot convict us of falschood in those professions, he that searches the heart can. Men may be shammed with a frivolous excuse, but God is not mocked.

In your commendations of yourselves or others, if you give a better character than you know there is cause or ground for; if you boast of a false gift, and represent your abilities, possessions, and performances, to greater advantage than they deserve, and than the truth will bear, though these may pass for innocent hyperboles with those who take the same liberty themselves, yet your own consciences will tell you, if they be faithful, that hereby you add the sin of lying to the sin of pride, than which there are not two sins that God hates more.

In your censures, if you put false constructions upon the words and actions of your neighbours, making a great crime of that which was nothing, or next to nothing, unjustly aggravating faults, and making them worse than really they are, or representing that as certain, which is but suspected and doubtful, much more, if it should prove that you lay to men's charge things that they know not, hereby you involve yourselves in a double guilt, falsehood and uncharitableness.

In your promises, if you engage that you will do so or so, pay such a debt, or finish such a piece of work within such a time, or do such a kindness for your friend, when either you do not at all intend it, or foresee you cannot perform it, or afterward take no care either to fulfil the promise when it is in the power of your hand, or if disabled to do that, in due time to recall it, hereby there is guilt contracted. Either the promise should not have been made, or it should have been kept.

In your common reports, and the stories you tell for discourse sake, and the keeping up of conversation, if you report that as true and certain which you know to be otherwise, and do not make conscience of representing every thing as near as possible to the truth, and to your own sober thoughts, you become transgressors.

2. Sure there need not many words to persuade you to repent of this sin, and carefully to watch against it for the future, and all appearances of it. Consider how contrary it is to God; it is a breach of his law, it is a defacing of his image, for he is the God of truth; and it exposes us to his wrath, for lying lips are an abomination to the Lord. Consider how conformable it is to the devil, and how much it makes you to resemble him, for he is a liar, and the father of it. It is an injury to your brother, not only to the particular person, who, perhaps, is wronged by it, but to human society in general. And it will be the ruin of your own precious souls, if you persist in it. They who thus do the works of the devil, shall have their portion with the devil and his angels. A lie is soon told, and perhaps as soon forgotten, and a light matter made of it; but the punishment of it will be everlasting, in the lake that burns with fire and brimstone, out of which there is no redemption.

IV. The common, careless using of the blessed name of God, without due application, is another instance of the ill government of the tongue, which needs a check.

Many who never curse or swear, yet allow themselves in the taking of God's name in vain, and either know not, or consider not, the evil of it, and the dishonour done (though not intended) to God by it. When you use those forms of speech, which are properly expressive of a pious ejaculation, in a light and careless manner, and to any other purpose than their genuine and original signification, which appears by your way of speaking not to be intended, but something else, you profane that which is sacred, and alienate to a common use that which appears to have been dedicated to God, and has holiness to the Lord written on it. To say, "O Lord," when you mean no more but "I am hurt;" and "God knows," when you mean no more but "I do not know;" and "God bless me," when you mean no more but "I am surprised;" and "God help you," when you mean no more but "I pity you," or any the like, is certainly taking the name of the Lord your God in vain, and to no purpose, that is, to no good purpose.

Now will you who accustom yourselves to this language consider a little,

1. That it is a great affront to the God of heaven. You hereby make his blessed name a by-word, and put that slight upon it which you would not bear to be put upon your own names. That is a great example which the bishop of Sarum tells us was observed of the honourable Mr. Boyle, that he never mentioned the name of God but with a discernible stop or pause in his discourse, in token of a reverence for that glorious and fearful name, and to leave room for a devout thought. Great and serious things ought to be spoken of with great seriousness, and they are abused if they are prostituted to a common use.

2. That it is certainly a breach of the law of the third commandment, which is very express, *Thou shalt not take the name of the Lord thy God in vain,*

and it is backed with a threatening that *the Lord will not hold them guiltless* that do so, in which certainly more is implied than is expressed; it is supposed that many such will hold themselves guiltless, and think they do no harm, and others will hold them guiltless, but God will severely reckon with them, for he is a jealous God.

3. That it is a great profanation of the holy ordinance of prayer. The better any thing is, the worse it is when it is corrupted. There is nothing better than the devout and serious mention of the name of our God as there is occasion, nothing better than pious addresses to God when the heart goes along with them; but if this degenerate into a mockery, if the dead carcass hereof only is retained, and there is no spirit or life in it, if there be not so much as an outward solemnity and decorum observed, but the manner of using those good words plainly shows and avows it, that there is nothing pious and devout intended by them, it is in effect a banter upon prayer, turns it into burlesque and ridicule, and is exceeding offensive to God and good men.

It will be hard to use those words seriously, when they should be used so, which you have so often used vainly when you should not; and what comfort can you expect in prayer, when you are serious and need the comfort of it, if at other times you use the words of prayer thus lightly and profanely?

And now, shall I prevail with you never to mention the name of God but with seriousness, and in a holy and reverent manner? Say not you have so used yourselves to these expressions that you cannot leave them; resolution, by the grace of God, will change the dialect. Will those ever lose their lives for Christ who will not leave a sinful, inconsiderate word for him? One would think this a small piece of self-denial. Let the fear of God rule in your hearts, and always maintain a holy awe and reverence of him, and then out of the abundance of that the mouth will speak of him with reverence, and will not dare to speak otherwise. The description which the Scripture gives of hypocrites, (Isa. xlviii. 1.) is, that *they make mention of the God of Israel, but not in truth;* but the description of true saints is, that *they think on God's name,* Mal. iii. 16. Act with reason, and either think of what you say, or do not say what you do not think of.

V. Scoffing at religion and godliness, and jesting with sacred things, is another of the exorbitances of an ungoverned tongue.

By the commonness of this sin, in this loose and degenerate age of ours, it appears that we live in the dregs of time; for the Scripture speaks expressly that in the last days, those corrupt and perilous times, there should arise *scoffers, walking after their own lusts,* 2 Pet. iii. 3. Profane people, when they set up for wits, think they cannot better show their wit than in endeavouring to justify their profaneness.

To show you the evil of it, consider,

1. The malignant principles whence it flows. When there is in the heart an habitual contempt of divine things, and an antipathy to them, and a reigning enmity to the power of godliness, thus it vents itself, and what is wanting in reason on its side, is made up in jest and banter. When men are resolved not to make themselves serious with the things of God, they will make themselves merry with them, and think they gain their point if they can but turn them off with a jest; as if that, which they are pleased to make the subject of their laughter, were therefore to be looked upon as a just object of contempt. They endeavour to represent the Word of God as a sham, heaven as a fool's paradise, and hell as merely the creature of a disordered imagination, by playing upon them, and turning them into burlesque; thus sporting themselves with their own deceivings; but it will prove like the Philistines' making sport with Samson, what they sport with will prove too strong for them, and their profane mirth will be a prologue to their ruin. *Be ye not mockers lest your bands be made strong,* Isa. xxviii. 22.

2. The mischievous consequences that flow from it. You who thus make a jest of holy things, though you make a light matter of it, ought to consider what you do, and what will be in the end hereof. Think what an affront you hereby put upon the blessed God, imputing folly to infinite wisdom, and vilifying him who is the fountain of honour. Think what an injury you hereby do to religion, and how much you serve the interest of the devil and his kingdom, as those who are retained of counsel in his cause. Seems it a light thing to you, that you are wicked yourselves, but will you do what you can to make others wicked too, that you may, besides your own torments hereafter, share in the torments of all the souls you help to ruin? Think how you will answer it at the great day, and what bitter reflections you will then make upon your daring impieties of this kind, when the Lord Jesus shall be revealed from heaven to execute judgment upon all, for all their hard speeches spoken against him. It is better to reflect, and repent, and reform now, while there is a possibility of your reconciliation to the God you have provoked, than to be forced to remember it in hell to your utter confusion, in a state of endless and hopeless separation from God.

VI. Scurrilous and reproachful language given to those you have dealings with, or power over, is another exorbitance of an ungoverned tongue.

This is that which our Saviour has told us is a breach of the sixth commandment, *Thou shalt not kill;* it is tongue-murder, a sin exceeding sinful, and certainly damning to the sinner if it be not repented of and forsaken; so he has forewarned us, who is to be our Judge. We are sure that his judgment will be according to the truth of his word;

and he has said, (Matt. v. 22.) *Whosoever shall*, in wrath and passion, *say to his brother, Raca*, Thou base, empty fellow, rogue, and rascal, (for *Raca* was used then as those opprobrious names are now,) he that does so *shall be in danger of the council*, that is, shall be exposed to the wrath and curse of the eternal God; and not only so, but if he had his desert should be called to an account for it by the civil magistrate, for it is an iniquity to be punished by the judge. And whosoever shall in like manner say, *Thou fool;* thou reprobate, thou wicked wretch, thou damned confounded fellow, *shall* himself *be in danger of* that *hell fire*, to which he so rashly condemns his brother.

Calling foul names, and giving foul language, especially to servants and inferiors, is grown so very common among us, that with those who live at large, and not only *set their mouth against the heavens*, but let their *tongue walk* at liberty *through the earth*, (Ps. lxxiii. 9.) it is looked upon as part of the accomplishment of a gentleman to be able to do it blusteringly, and with fluency and variety; and yet, perhaps, there are those of the meanest rank who may vie with them, and can do it with as good a grace.

But how common soever it is, and how much soever countenanced by the practice of some who make a figure, you see it is a sin expressly against the law of Christ, and is certainly included, and perhaps principally intended, in that bitterness and wrath, that clamour and evil speaking, which ought to be put far from us, lest we grieve the Holy Spirit of God, Eph. iv. 30, 31.

You who allow yourselves this liberty of abusing all about you, and of dealing nick-names, and names of reproach, at your pleasure among those you converse with, or have power over; shall I propound two or three things to your serious thoughts?

1. Consider who they are that you thus abuse and trample upon, thus taunt and hector over. Are they not your fellow-creatures, of the same rank of beings with yourselves? Were not you made of the same clay that they were, and as mean as they in your original? Were not they made by the same great and mighty hand that you were, and as honourable as you in their relation to the Father of spirits? This consideration swayed with holy Job to carry it with all possible tenderness and respect, even to his own servant, when he contended with him, (Job xxxi. 15.) *Did not he that made me in the womb make him?* And the same argument is urged in a case not much unlike, (Mal. ii. 10.) *Have we not all one Father? why then do we deal treacherously every man against his brother?*

Perhaps those whom you so readily, and with so great an assurance, call "fools" and "knaves," have as much ingenuity and integrity as yourselves; nay it may be they are every way wiser and better. However, as the apostle argues, (Jam. iii. 9.) they are *made after the similitude of God*, they are of that species of creatures which was at first so made; and therefore God is reflected on by the ignominious treatment you give them. If they have natural defects and infirmities of body or mind, which they cannot help, those ought not to be turned to their reproach, for they are as God made them, and he might have made you so. If their condition in the world be mean and despicable, and the distance that Providence has put between you and them seems great, it does not therefore follow that you may give them what language and what usage you please. Though God be high, yet has he respect unto the lowly; much more should you. *He that mocketh the poor, reproacheth his Maker*, (Prov. xvii. 5.) not only him that made him, but him that made him poor.

The crime is much aggravated if those you thus abuse are pious and good, such as by grace are renewed after the image of God, and made partakers of his holiness, which possibly they may be, and yet not be numbered among either the witty or the wealthy part of mankind. Whatever you may think of yourselves, in comparison with those you thus insult over, a wiser than you, even infinite wisdom itself, has said it once, yea twice, (Prov. xix. 1. and *ch.* xxviii. 6.) *Better is the poor that walketh in his integrity than he that is perverse in his lips, though he be rich.* Will you then despise those whom God has honoured, and lay those under your feet whom God has laid in his bosom? Dare you put those among the dogs of your flock, whom Christ has put among the lambs of his flock?

2. Consider, that there is no good done by this sort of language, but a great deal of hurt. What desirable end can you propose to yourselves in it? You would be obeyed, you would be feared, and will not the meekness of wisdom command respect a thousand times better than the outrages of folly? It is certain there is nothing you say, which is introduced and accented with this rude and boisterous language, but the same thing might be better said, and to much better purpose, if it were not so prefaced. Solomon's observation holds true, that *the words of wise men are heard in quiet, more than the cry of him that rules among fools*, Eccl. ix. 17.

Nay, you do a great deal of hurt by using yourselves to such language.

(1.) You disturb and provoke others by it. These grievous words stir up anger; and who knows how long that anger may last, what it may produce, and where it may end? nor how great a matter a little fire of this kind may kindle? Put your souls into their souls' stead whom you thus abuse, and consider if you were in poverty and meanness, and in an inferior relation, how you would like it, and how you could bear it, to be rated and trampled on, and called by so many ill names: and do not

that to others which you would not should be done to you.

(2.) You disgrace and disparage yourselves by it. While you think hereby to keep up your authority, and make yourselves great and formidable, you really prostitute your authority, and render yourselves mean and contemptible, and give just occasion to those you abuse to think as ill of you as you say of them, though they dare not speak it out. You declare plainly, [1.] That you are slaves to your own passions, which is as toilsome and dishonourable a slavery as a man can be in: you say that in the heat of passion, which you yourselves could scarce turn your tongues to if you were sober and calm, and thereby proclaim passion king over you, that great leviathan who is *king over all the children of pride*, Job xli. 34. [2.] That you are not masters of your own reason; your anger is a fit of madness, and for the time your wisdom is departed from you. When in wrath you call others fools, the reproach returns upon your own heads. Some of this foul ill-favoured language you use to give, carries along with it its own conviction of absurdity. You will call him a "dog," whom you see to be a man, and a "bastard," whom you really take to be legitimate: and what sense is there in this? Does this become one who pretends to reason? Blush at it for shame, and resolve never again to make such a fool of thyself.

3. Consider how obnoxious you yourselves are to the righteous judgment of God. If you seriously retire into your own hearts, and impartially reflect upon your own ways, you will find that you have much more reason to reproach yourselves for your provocations against God, than to fall foul upon your servants or others for their defects in their duty to you. We ought to forbear threatening, and to moderate it, (Eph. vi. 9.) for what would become of us if God should enter into judgment with us? When we taunt others for their dullness and folly, their carelessness and forgetfulness, we ought to remember the same things against ourselves, and then we shall only give just and gentle reproofs, and not senseless and furious reproaches. Holy Job restrained himself from the heats of passion, with this consideration, (*ch.* xxxi. 14.) *What then shall I do when God riseth up? And when he visiteth, what shall I answer him?* Think not that the strength of your passion will be a sufficient excuse for the indecencies of your language. The sin of the heart will never justify the sin of the tongue; but on the contrary, the sin of the tongue will aggravate the sin of the heart. Resolve therefore for the future, whenever your heart is hot within you, that you will keep your mouth as with a bridle.

VII. Lewd, obscene, and filthy talk, is another of the vile exorbitances of an unsanctified, ungoverned tongue.

It is a thing to be greatly lamented, that this impudent sin, which bids open defiance to virtue and honour, and wages war with them, like a spreading leprosy, stains the beauty of our land, turns a Canaan into a Sodom, and is become an epidemical disease. For the relief of those who are infected with it, and are not incurably unclean, I would in a few words show you the evil of it.

1. Consider what an offence it is to the pure and holy God, who takes notice of, and is much displeased with, the uncleanness of your lips, as well as of your hearts and lives. It is a violation even of the law of nature, which prescribes modesty, and teaches us to blush at every thing that is immodest. The law of Moses provided for the keeping up of this hedge of chastity, and in many instances punished that which broke through this hedge. It was one of the laws of Romulus, (some of the most ancient human laws that are extant,) *Nequis obscœna verba facit—None should dare to speak an obscene word.* But (which to us is above all) the law of Christ is very express against all filthiness and foolish talking and jesting, and appoints, that *fornication and all uncleanness* should *not be once named* among Christians without the greatest abhorrence, Eph. v. 3, 4. And is the law of Christ nothing with you? Can you go so directly contrary to it, and yet hope to prosper? God has told you plainly there, (*v.* 5.) that such unclean persons have *no inheritance in the kingdom of Christ and of God*, and (*v.* 6.) that *because of these things cometh the wrath of God upon the children of disobedience.* And you cannot suppose that the fixed laws of heaven should be dispensed with to gratify your base lusts. The law of Christ shall either rule you or judge you.

2. Consider what an evidence it is against yourselves, that you are possessed by the unclean spirit, and are under his power. Out of the abundance of the filthiness that is in the heart the tongue speaks thus filthily, and from that root of bitterness arises this gall and wormwood. The abominable lewdness that is in the heart, and is harboured and indulged there, boils up in this noisome dross. Stinking breath is a sign of putrid lungs. While you please yourselves and your companions with this dirty language, you do but foam out your own shame, and sport yourselves with your own deceivings. You think you show your wit by it, but indeed you show your wickedness, and declare your sin as Sodom, as those who are not ashamed, and cannot blush. Chastity and modesty have been virtues, are so, and will be so, how much soever they are despised and disdained by the first-rate sinners of the age; and that which is a virtue, is a praise, is an honour; which if you want, yet you need not proclaim that you do so, nor be proud of your shame.

Unclean thoughts may, through the infirmity of the flesh, and for want of watchfulness, come into the minds of those who disallow them, lament them,

and strive against them, knowing that even these thoughts of foolishness are sin: but unclean discourse is much worse, and more exceeding sinful, for thereby you signify your approbation and allowance of those unclean thoughts; you put an "Imprimatur" to them, and consent to the publication of them for the common service of the devil's kingdom.

3. Consider what a great deal of hurt it is likely to do to others. Though this sin does not so immediately reflect upon the blessed name of God as swearing does, and, therefore, has not so much malignity in its nature, yet it does more toward the corrupting of the minds of others, and the propagating of vice and wickedness, than perhaps any other tongue-sin whatsoever, and so is more mischievous in its consequences. Such tinder is the corrupt heart of man to these sparks, that one unclean word to an unguarded soul may be the unhappy occasion of a thousand unclean thoughts, which may produce a world of iniquity. If this root of bitterness thus spring up and sprout forth, thereby many are defiled, (Heb. xii. 15.) more than perhaps you are aware of: and your account in the great day will rise high, if you must be answerable for all that uncleanness which has been spawned in the minds of others by your lewd talk.

Filthy stories, and songs, and jests, are the pestilential breath of hell, which propagates the infection of sin; old Satan's wiles, by which he betrays unwary souls into their own ruin. And those unclean lips which help to lay those snares, are factors for the unclean spirit, and by debauching the minds of others with their vile discourses, perhaps serve the devil's kingdom, and the interests of it, as effectually as those who debauch the bodies of others with their vile adulteries. *Evil communications corrupt good manners.*

If those who hear your lewd talk be not so bad as to be infected by it, certainly they are so good as to be offended at it. He is unfit for civil company, and breaks the law of good manners, who takes a pleasure in saying that which a wise and good man must frown upon, and hear with shame, or with an angry countenance. What Mr. Cowley says of lewd poems, is, with a little alteration, applicable to lewd discourse.

———'Tis just,
The speaker blush there where the hearer must.

That discourse is but bad entertainment which occasions either guilt or grief to all that hear it.

Therefore, let all who have accustomed themselves to this language, be persuaded to leave it off, and henceforward to set such a careful watch before the door of your lips, that they never more offend thus with their tongue: and if at any time they think this evil, let them lay their hand upon their mouth, (Prov. xxx. 32.) that it go no further. That mirth is dear bought, which is purchased at the expense of the favour of God, the honour of virtue, and the purity and peace of our own consciences. Better lose your jest, than lose all these jewels. Dread the consequences of it, not to others only, but to yourselves. Those who allow themselves in the transgression of the laws of modesty, it is to be feared, will not long be governed by the laws of chastity. The way of sin is down hill.

And let me bespeak all who are well-wishers to religion and virtue, not only to be very cautious themselves never to say any thing that looks like lewdness, or looks toward it, but in all companies to contrive how they may put this vice to the blush, expose it to contempt, and dash it out of countenance. They who would approve themselves strictly modest, must never seem pleased at the hearing of that which is otherwise, nor laugh at an immodest jest or story, lest they should have fellowship with these unfruitful works of darkness, which ought to be frowned upon, and reproved rather. Let it be seen that you can be merry and wise, merry and modest. Reckon it a burthen to dwell among a people of unclean lips, (Isa. vi. 5.) and pray to God that (according to his promise, Zeph. iii. 9.) he would *turn our people to a pure language*, that we may be fit to *call upon the name of the Lord.*

Having thus mentioned some of the vices of an ungoverned tongue, (especially those that are most common with such as are openly profane,) and given some particular hints of argument against them, I shall now close with some general directions for the reducing of the exorbitant power of an unruly tongue.

1. See that the heart be truly and thoroughly sanctified by the grace of God. If you would have the disease cured, you must lay the axe to the root, and meet it in its causes. The peccant humour within must be purged out, else these eruptions, though they may be checked for a time by external restraints, yet will never be healed. The right method prescribed by the great Physician, is first to *keep the heart with all diligence*, and then by that means to *put away the froward lips.* See Prov. iv. 23, 24. The way to heal the poisonous waters is, like Elisha, (2 Kings ii. 21.) to cast salt into the spring, *Make the tree good, and then the fruit will be good.* It is out of an evil treasure in the heart that evil things are brought; men speak slightly of God, and spitefully of their brethren, because they think so; let but the thoughts be rectified, and the language will be soon reformed.

If the law of holy love to God and your neighbour were written in your hearts, and you were, as you should be, actuated and governed by these as a living commanding principle, you would not dare to offend either the one or the other with your tongue;

that good treasure laid up in the heart would bring forth good things to the use of edifying, which would manifest grace in him that speaks, and minister grace unto the hearers. The fear of God always before your eyes will be an effectual restraint upon you from saying that by which either his name is dishonoured, or his law violated. The grace of God is *a coal from the altar*, which if it touch the tongue, the iniquity of it will be purged away, Isa. vi. 7.

Let the throne of Christ be set up in your hearts, and his love shed abroad there, and then you will not call it a needless preciseness to be thus careful of your words, but a necessary strictness, because by our words we must be justified or condemned. Then you will not call it a task and a slavery to be thus tied up, and to speak by rule, but an honour and a pleasure; for assuredly this blessed change, wrought in the soul by the renewing grace of God, will open such surprising springs of present joy and comfort, as will abundantly balance all the uneasiness which corrupt nature will complain of in these restraints.

2. Solemnly resolve against these and all other tongue-sins. Let holy David's vow be yours, and bind your souls with it this day, *I will take heed to my ways, that I sin not with my tongue;* and remember, as he does there, that you have said it, that you may not break your promise, Ps. xxxix. 1, 2.

While the result of your convictions is no more but this, that you hope you shall govern your tongues better for the future, and that, for ought you know, you will not swear so much as you have done, and in the mind you are in, you will not speak so many idle filthy words as you have spoken—if this be all, you leave room for Satan to thrust in with his temptations; faint purposes are soon shaken, and prove to no purpose: but when you are come to a point, and without equivocation, or mental reservation, will solemnly promise that by the grace of God you will never swear nor curse any more; you will never take God's name in vain any more; you will never speak a lewd or scurrilous word any more; this fortifies the strong hold against the tempter, who (like Naomi, Ruth i. 18.) when he sees you are stedfastly resolved, will leave off speaking to you.

Renew this resolution every day, especially if you have a prospect of any occasion which will be a more than ordinary temptation to you. Thus set a guard upon the door of your lips, and at some times double your guard, where you find yourselves weakest and most exposed. Try the strength of your resolutions, and do not for shame suffer yourselves to be baffled in them. Only remember to make and renew these resolutions, in a dependence upon the grace of Jesus Christ, which alone is sufficient for you. Peter resolved against a tongue-sin in his own strength, but it failed him, and he was made ashamed of his confidence; confide therefore in divine strength only.

3. Keep out of the way of bad company. Speech is learned by imitation, and so is corrupt speech. We are apt in discourse to conform to those with whom we do associate; and therefore, if we would keep those commandments of our God which relate to the government of the tongue, we must say to evil doers, *Depart from us*, Ps. cxix. 115. Converse not familiarly, and of choice, with those who accustom themselves to any evil communication, lest you learn their way, lest you learn their words, and get such a snare to your souls as you will not easily disentangle yourselves from.

That dread and terror, and abhorrence of swearing and cursing, and all profane discourse, which all who are virtuously and piously educated, are conscious to themselves of at first, is apt to wear off by frequent and free conversation with those who use such language. It is excused as a slip of the tongue, which does nobody any harm; nay, it is justified as a fashionable ornament of speech; and so by degrees the debauched conscience comes to be reconciled to it, and at last the tongue is taught not only to lisp the same cursed language, but, with a great deal of art and assurance, to speak it plain. Joseph himself, in the court of Egypt, had unawares got the courtier's oath, *By the life of Pharaoh.*

If you love your souls, therefore, be very careful what company you keep; choose to converse familiarly with those of whom you may learn that which is edifying, and by whose discourse and example you may be made wiser and better; and avoid the society of those by whom, without a greater degree of wisdom and watchfulness than you can pretend to, you will certainly get hurt to yourselves. Improper words are sooner learned than unlearned. Therefore, *if sinners entice thee, consent thou not*, (Prov. i. 10.) though they do not say, (as they there, v. 11. *Come, and let us lay wait for blood,*) "Come, and let us swear and curse, and bid defiance to all that is sacred;" but palliate the temptation, and make it look very harmless, "Come, and let us take a glass and be merry over it." If they be such as are commonly profane and lewd in their discourse, fear a snare in their company, and keep at a distance from it. Walk not in their counsel, stand not in their way, sit not in their seat, Ps. i. 1. Make no friendship with those who make no conscience of their words, and who show that they have no veneration for the blessed name of God. Remember Solomon's advice, (Prov. xiv. 7.) and be ruled by it; *Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.*

4. Think twice before you speak once. We often speak amiss, because we speak in haste; when that comes out which comes uppermost, what can it be

but froth and dross? Moses spake unadvisedly with his lips, not consulting with himself before he spake, and then he said that which shut him out of Canaan, Ps. cvi. 33. What we speak in haste, we often find cause afterwards to repent of at leisure. David more than once reflects with regret upon what he said in his haste, and we have all a great deal of reason to do so. Our second thoughts, if we would take time for them, would correct the errors of the first; and we should not offend with our tongues so often as we do, if we would but consider what we say, before we say it. *The heart of the righteous studieth to answer* that which is fit and seasonable, while *the mouth of fools poureth out foolishness.*

Be sparing of your words, and then you will not have so many bad words to answer for as most have; for, *in the multitude of words there wanteth not sin,* and *divers vanities.* You have often been the worse for speaking, but seldom the worse for keeping silence. Many a thing which you have said, you would have smothered and suppressed if you had but allowed yourselves the liberty of a serious and impartial thought upon it. "Little said, soon amended."

You durst not profane God's blessed name with your unhallowed breath, if you would but think seriously what a God he is whom you thus blaspheme and provoke. You durst not curse yourselves or others if you would but consider the weight of the curse, and what a fearful thing it is to fall under it. You durst not scoff at religion if you did but consider how sacred and honourable it is. Reason in other cases is of use to rectify the mistakes of imagination; use it here then.

5. Have a care to the account that is now kept, and must shortly be given, of all your idle wicked words. You believe the Holy Scriptures, you do well. Now they tell you what will be in the end hereof. The word of God will judge you shortly, therefore, let it rule you now.

Notice is now taken of all you say, whether you are aware of it or no. There is not a word in your tongue, though spoken in haste, and not regarded by you, but God knows it altogether, and a book of remembrance is written. God told the prophet Ezekiel what the people said of him by the walls, and in the doors of their houses, (Ezek. xxxiii. 30.) and he can make a bird of the air to carry the voice of that which is said in the heart, or in the bedchamber, Eccl. x. 20. You think you may curse and swear securely when you are out of the reach of those who would reprove you, or inform against you; and because God for the present keeps silence, you think he is altogether such an one as yourselves, as careless of his government as you are of your duty; but he will reprove you, and set them in order before you, and make it to appear that he kept an exact account of all you said: *Now consider this, ye that forget God,* (Ps. l. 21.) stand in awe of this, and sin not with your tongues. Take heed, God hears; were you in the presence of some grave men that you had a reverence for, you would have a care what you say, and shall not the presence of the great God strike an awe upon you?

But this is not all, the day is coming when there will be a review; when the books that are written will be opened, and all your profane oaths and curses, and corrupt communications, will be found upon record there, and produced as evidence against you. He that is to be the Judge in that day, has himself expressly told us, (Matt. xii. 36.) *Every idle word that men shall speak, they shall give account thereof in the day of judgment;* and if for every idle word, much more for every profane and wicked word. What an account will they have to make, all whose breath was corrupt, till their days were extinct; who always allowed themselves a boundless liberty of speech from under the dominion of religion and right reason, and never took care by repentance, and prayer, and reformation, to empty the measure of guilt they had filled, nor to balance the account in the blood of Christ which cleanses from all sin.

Think not that any profession of religion which you make will excuse you, or stand you in any stead in that day, while you thus contradict it, and give the lie to it, by the extravagances of your tongues. The word of God has laid it down as a certain rule, (Jam. i. 26.) *If any man among you seem to be religious, and bridleth not his tongue, that man's religion is vain;* and if your religion be vain, it will never bring you to heaven, and then I need not tell you whither your irreligion will bring you.

It will be the eternal doom of those who persisted in their tongue-sins, and would not be reformed, that *their own tongues shall fall upon themselves,* (Ps. lxiv. 8.) and if they do, they will sink them to the lowest hell, in which the remembrance of all the sins of an ungoverned tongue will be very bitter, and bring oil to the flames We read of it, as the misery of condemned sinners, that they are tormented in a flame, where they have not a drop of water to cool their tongues. Words are soon spoken, and when they are spoken are soon gone, and yet words spoken against an earthly prince, though repented of, have cost many a man his life; and shall it then be difficult to us to believe, that words spoken against the King of kings, and never repented of, shall exclude men from his kingdom, and lay them for ever under his wrath? It is commonly said, "*Words are but wind,*" but wicked words will prove such a mischievous wind, as will not only keep the soul out of the blessed haven of rest and happiness, but sink it into the gulf of everlasting destruction.

6. Reflect upon it with sorrow and shame, and great regret, if at any time you have, ere you were aware, spoken any wicked word. Keep conscience

tender in this matter, and if, through the surprise of temptation, you any way offend with your tongue, let your heart presently smite you for it, humble yourselves greatly before God for it, pass it not over with a slighty careless, "God forgive me," but be in pain and bitterness at the remembrance of it; abhor yourselves, as holy Job, when he was reflecting upon his tongue-sins, and repent in dust and ashes. If you can easily forgive yourselves what is past, it is to be feared you will easily be brought to do the like again.

Lastly, Pray earnestly to God for his grace, to keep you from sinning with your tongue. Though the tongue be an unruly evil, yet he can tame it who sets bounds to the proud waves of the sea, and once stopped the lions' mouths. To him, therefore, you must apply yourselves by faithful and fervent prayer, and put yourselves under the conduct and custody of his grace, which will be sufficient for you if you seek it, and improve it, and go forth in the strength of it. Let David's prayer be yours daily, (Ps. cxli. 3.) *Set a watch, O Lord, before my mouth, keep the door of my lips;* for without his assistance we can do nothing. Pray against provocations to these sins, and pray for wisdom wherewith to govern yourselves in the midst of provocations; *Watch and pray*, that either you may not be led into temptation, or, however, not overcome by it. *If any man lack wisdom, let him ask it of God.*

And now what shall be the success of this endeavour? Shall all our reasonings with you, in love to your souls, be slighted and laughed at like the foolish banter of your vain companions? Can we not prevail for a reformation of your language, when we plead the honour of God, the law of Christ, the good of your brethren, and the welfare of your own souls, and you have nothing to plead to the contrary but a foolish, wicked custom? *I hope better things, and things that accompany salvation.* Your tongue is your glory, do not turn this glory into shame, but use it as your glory, by honouring God and edifying one another with it; so shall the tongue which is thus accustomed to the language of Canaan, sing Hallelujahs eternally in the New Jerusalem.

SELF-CONSIDERATION NECESSARY TO SELF-PRESERVATION:

OR,

THE FOLLY OF DESPISING OUR OWN SOULS,

AND

OUR OWN WAYS.

DISPLAYED IN TWO SERMONS TO YOUNG PEOPLE.

THE FORMER ON PROV. xv. 32. THE LATTER ON PROV. xix. 16.

TO THE READER.

I WAS far from any thoughts of publishing these two plain discourses, when I preached the former of them, at the request of Mr. Billingsley and his catechumens, the 25th of the last month, being Monday in Whitsun-week, a day of leisure; having designed not to trouble the press any more till the fifth volume of EXPOSITIONS was ready for it, which, if God spare my life and health, and continue his gracious assistances, I hope will be by the end of this year, and which (to answer a question that I am often asked) I purpose shall contain the four Evangelists and the Acts, if the Lord will.

The importunity of the many who earnestly desired me to publish that sermon, should not have overcome me to alter my purpose, if the advice of some of my brethren, whose judgment I have a value for, had not overruled me, to think it might be worth while to take so much time from my greater work, as the preparing and enlarging of that sermon for the press would require.

And this made me the more easily to yield to those who very earnestly pressed me to publish the latter sermon, which was preached the day following, at the request of Mr. Gordon and his catechumens.

It grieves me, (yet not so much as it should,) to see among the *children of my people*, a great carelessness and unconcernedness about the things that belong to their everlasting peace. I lament it in myself, and therefore I hope I shall not be blamed, if I thus endeavour, as God enables me, to awaken myself and others to a due seriousness in those things which relate to the soul and eternity; I think it can do harm to none; I hope it may do good to some. And nothing more likely to cool and compose the heated and disquieted minds of men, than thus to turn their zeal into the right channel.

June 4, 1713. MAT. HENRY.

THE FOLLY

OF

DESPISING OUR OWN SOULS.

PROVERBS xv. 32.

He that refuseth instruction despiseth his own soul.

SOLOMON'S proverbs being generally designed to instruct us in our duty to God and man, many of them are particularly intended to dispose us to receive those sacred dictates, and to make way for the rest, by opening the ear to instruction, and bowing the heart to comply with it. If people were but willing and desirous to learn, the teacher's work were half done; but (as says the proverb of the ancients) "They who will not be counselled cannot be helped." How should those attain to knowledge and grace, who will not be reconciled to the means of knowledge and grace?

In this text Solomon gives such an account of those (in a few words) whom he found he could do no good to, as makes their folly manifest before all men. Though this princely preacher made it his business still to teach the people knowledge; though his sermons were elaborate and well studied, for he gave good heed, and sought out and set in order

many proverbs; though his discourses were plain and practical, sententious and methodical; though he took pains to find out acceptable words, and that which was written was upright, even words of truth;[a] yet there were those who were never the better for such a preacher, and such preaching. Now Solomon gives this short account of them, and then leaves you to judge concerning them; they refuse instruction, and in so doing they despise their own souls. We who have the gospel preached among us, and Wisdom herself by it teaching in our streets, may truly say, *Behold, a greater than Solomon is here;* and yet, as to multitudes, he stretches out his hand in vain; even Israel is not gathered, his ministers labour in vain among them. And what is the reason?

I. They refuse instruction. The fool in the text, (and he is, without doubt, more despicable than the fool in the play,) is described to be one who refuseth instruction, פֹּרֵעַ מוּסָר. We have the same words, and thus translated,—*Poverty and shame shall be to him that refuseth instruction;*[b] that neglects instruction, (so some,) puts it far from him, and sets himself at a distance from it; not only because he hates it, but because he fears it. That strips himself of instruction, (that is another signification of the word, not only *elongare*, but *denudare*,)—*shaking off* his education, as a garment he will not be heated with, or hampered with, makes himself naked, to his shame. Nay, the original word has a further signification, *(ulcisci,)* he that will be *revenged on instruction;* that takes it for an affront, and studies revenge, if he be told of his faults.

The word for instruction the margin reads *correction;* for in our fallen state, when we are all wrong, that which instructs us must correct us; we cannot be taught to do well, but we must be showed wherein we have done ill. *The rod and reproof give wisdom.* The corrections of providence are intended for instruction; *Blessed is the man whom thou chastenest and teachest.* But many, though they cannot help being chastened, yet refuse and reject the instruction designed them by the chastening, and will not learn any of the many good lessons designed to be taught them by the chastening: instead of that, they strive with their Maker, and kick against the pricks; they will not comply with the correction, or answer the ends of it. They refuse discipline; they will not be under check and control, will no more be admonished.

1. They refuse to hear instruction; they turn their backs upon the word, and will not come where it is preached, if they can help it. Wisdom cries, and they get out of the hearing of her cries, one to his farm and another to his merchandise. A little formality of devotion they can dispense with, to save their credit, and keep up their reputation among men, *missa non mordet—and being dismissed it no longer stings*, but the close and powerful application of the word, as a discerner of the thoughts and intents of the heart, they cannot bear. They cannot go so far as Ezekiel's hearers, to whom his preaching was as a lovely song,[c] charming enough, and which, as they heard it, helped to lull them asleep; but it is to them as the sound of a trumpet, the alarm of war; it makes their ears to tingle, and therefore they get as far as they can from it.

2. They refuse to heed it; like the deaf adder, they (if they should come within hearing of it) stop their ears, and will not hearken to the voice of the *charmer, charm he never so wisely.*[d] If they cannot keep it from sounding in their ears, they keep it from sinking into their hearts, and, if possible, will keep it from going any further. They do not value instruction, they see no need of it, and, therefore, do not desire it. *The word of the Lord is to them a reproach,*[e] they are weary of it; yea, though it should come from the mouth of Christ himself; witness the lawyer that complained, *Master, in so saying, thou reproachest us also*, Luke xi. 45.

3. They refuse to comply with it; they will do as they have a mind, whatever they are told or taught to the contrary; they have loved strangers, and whatever you can say to put them out of love with them, after them they will go.[f] They hold fast deceit, though they are told of the deceitfulness of it, and refuse to return.[g] This is the way of many, who are running headlong upon their own ruin, and hate to be stopped.

But it may be thought improper for me to insist upon this now, when I am called to address myself to a number of serious young men, who are every Lord's-day evening catechised in this place, and who are so far from refusing instruction, that they covet it, they delight in it, they are forward to receive it, and, as the good ground, drink in this rain, that comes often upon them; who have piously projected and combined to set up this exercise, and diligently attend it, not only for their own benefit, but for the benefit of many; for what is said to them, is said to all; and whoever will, may come and feed upon that bread of life which is broken to them.

Yet to them it may be of use to hear of the sin and folly of them who refuse instruction, of the many that do so.

(1.) Bless God, who made you to differ; and let his grace have all the glory, which has given your hearts, by nature corrupt as others, such a different bent from what it was, from what others are; that you are crying after knowledge, when others are crying out against it; are seeking it as silver,[h] when

[a] Eccl. xii. 9, 10. [b] Eccl. xiii. 18.
[c] Ezek. xxxiii. 32. [d] Ps. lviii. 4, 5.
[e] Jer. vi. 10. [f] Jer. ii. 25.
[g] Jer. viii. 5. [h] Prov. ii. 3, 4.

others are seeking silver only, and not it; are delighting to know God's ways, when others are delighting in the by-paths of sin and vanity; are helping to let many into the knowledge of Christ, when there are those who are contriving to take away the key of knowledge; you have reason to say with thankfulness, *Lord, how is it that thou wilt manifest thyself to us, and not unto the world?*[i] You ought not to take a pride in it, the honour of it is spoiled if you do so, you have nothing to boast of; but you ought to give God the praise, the honour of it is doubled if you do so, for you have a great deal to be thankful for. Who teacheth like God?

(2.) Take heed, lest any of you should, notwithstanding this, be found among those who refuse instruction; who are pleased with it, and yet are not ruled by it. It is not enough for you to have a pleasing relish of divine truths, but you must be delivered into the mould of them; your souls must be transformed by them, and conformed to them. The instructions given you, must be transcribed and copied out into your whole conversations, must guide and regulate them, must not only restrain them from the gross pollutions of sin, but must beautify and adorn them with every thing that is excellent and praise-worthy. You who are so much in the mount with God on the Lord's day, ought to show it, as Moses did, by the shining of your faces, in all instances of wisdom and grace, all the week after. That man does but shame himself, who boasts how long he went to the writing-school, and yet writes a bad hand; or to the dancing-school, and yet has a graceless carriage; much more does that man do so, who boasts how much he has been conversant with the principles of the Christian religion, and yet submits not to the laws of it, nor practises according to it.

(3.) Pity those who refuse instruction, and do not despise them, but if you can do any thing, have compassion upon them, and help them. You may have an opportunity, perhaps, in your common converse, to influence some who have hitherto turned a deaf ear to the calls of God, to be willing to hearken to Christ, and to bring them in by degrees to a liking of those truths of God which they have been prejudiced against, and those instances of serious godliness which they have looked upon with contempt; and they that will not be won by the word, may be won upon by your conversation with them.[k]

(4.) What is said of the folly of those who refuse instruction, is the commendation of the wisdom of those who receive instruction. You do well for yourselves, and so it will appear shortly; and therefore go on and prosper, for the Lord is with you while you are with him: encourage yourselves and one another in so good a work, and be not weary in well-doing.

II. They who refuse instruction thereby make it to appear, that they despise their own souls; they evidence that they have very low and mean thoughts of their souls. Now this is here mentioned as a very absurd thing, and that which no rational man will own himself guilty of, and yet which every wicked man is really guilty of. He who refuseth instruction,* μισει εαυτον—so the Seventy—*he hates himself;* despises himself; for *Animus cujusque is est quisque—The soul is the man.*

There is a despising ourselves which is commendable, and our duty, the same with denying ourselves, abasing, abhorring, and humbling ourselves. The poor in spirit despise themselves; those who are willing to suffer rather than to sin, despise their own lives, and do not count them dear. This gracious self-contempt is a qualification for the greatest honour and advancement, to which nothing is a greater bar than self-conceit, and making an idol of ourselves.

But there is a despising of ourselves and of our own souls, which is culpable, and of pernicious consequence, such a piece of folly as is the cause of abundance of other folly, and particularly this of refusing instruction. By giving us divine revelation for the enlightening and directing, the renewing and sanctifying, of our souls, God has put the greatest honour imaginable upon them, has distinguished them not only from the beasts of the earth, and the fowls of heaven, but from many and mighty nations of the earth. Now if we regard not the dictates of divine revelation, we throw away this honour that God has put upon our souls, and declare that we do not value it.

The honour of the soul is, that it is rational and immortal: now they who refuse divine instruction despise their own souls under both these considerations; for the design of that instruction is to cure, direct, and cultivate the rational powers of the soul, to support their authority, and assist their operations; if, therefore, we have any value for that part of their honour, we shall receive that instruction. It is likewise intended to prepare the soul for its future and immortal state, and so to secure to it a blessed immortality: if, therefore, we have any value for that part of our soul's honour, we shall reckon the instructions of God's word well worthy of all acceptation.

But I shall speak to it more generally, that I may take in more of the many instances of contempt which people put upon their own souls. And being desired to address myself particularly to young people, I know not how I could better serve the design I have in view, which is to engage them to be truly religious betimes, than by possessing them with a value for their own souls, and arming them against the folly of despising them. If the soul is

[i] John xiv. 22.

[k] 1 Pet. iii. 1.

the man, (as certainly it is,) as there is a holy self-love, so there is a holy self-esteem, which is necessary to that due concern which we all ought to have about our souls and eternity.

Take this then for the Doctrine;

That it is the greatest absurdity and folly imaginable for men to despise their own souls. Or thus, It is the original error of wilful sinners, that they undervalue their own souls.

In prosecution of this I shall endeavour, I. To show who they are that despise their own souls. II. To prove the absurdity and folly of it. III. To make some application of it.

I. How do people make it appear that they despise their own souls? Who—where—is he that is guilty of such a gross absurdity?

1. Some despise their own souls in opinion; who advance notions of the human soul that derogate from the honour of it, and put men upon a level with the beasts that perish; that care not how mean a character they put upon the soul, so they can but place their own souls from under God's government and judgment.

The atheists and Sadducees of the age, that believe there is no substance but matter, and shut out all incorporeal nature out of the number of beings, and consequently make their own souls to be only a particular species of matter modified and put in motion, so as to produce sense and perception, and that that is it which thinks and apprehends, that reflects and deliberates, doubts and determines, chooses and refuses; that all the performances of philosophy and politics are the products of matter and motion; and, in short, that man is but a very little above the beasts, whereas the word of God has made him but a little below the angels. The absurdity of these notions is philosophically demonstrated by Dr. Bentley, in his "Confutation of Atheism from the Faculties of the Soul." But it is no wonder that men can look within them and say, "They have no souls," when they are such fools as to look about them and say, *There is no God.*

Many who would be thought to understand themselves better than their neighbours, that they may get clear of the obligations of reason and conscience, under colour of wit, wage war with Wisdom; and that they may not be charged with neglecting the salvation, or incurring the damnation, of their own souls, choose rather to despise them, as not capable either of salvation or damnation; and that they may not come under the imputation of acting unreasonably, ridicule reason, as the *ignis fatuus—the vapour* of the mind; so it is called in a profane poem which I remember to have seen in manuscript long since, (I know not whether ever it was printed,) called, "A Satire upon Man." It began thus:

Were I (who to my cost already am
One of those strange prodigious creatures man,)
A spirit, free to choose for my own share
What case of flesh and blood I'd please to wear,
I'd rather be a monkey, dog, or bear,
Or any thing, than that vain animal
That boasts himself of being rational.

Those who speak thus scornfully of that noble rank of beings, and of the faculties and capacities of their own souls, make me think of that of Solomon, Eccl. x. 3. *When he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.*

Those despise their own souls who deny the immortality of them; who, that they may justify themselves in living like beasts, expect no other but to die like beasts. *Ede, bibe, lude, post mortem nulla voluptas—Let us eat, drink, and play, for after death there is no pleasure. Let us eat and drink, for to morrow we die,*[l] and there is an end of us. What a contempt do they put upon this candle of the Lord, who think it is put out by death! whereas, it is only taken out of a dark lantern and set upon a candlestick, where it extends its light much further. And how ridiculously do the pretenders to free-thinking insinuate that Solomon, in his Ecclesiastes, (*ch.* iii. 21.) speaks doubtfully of the existence of the soul in a state of separation from the body, *Who knows that the spirit of a man goes upward?* whereas, he speaks so very expressly, and with the greatest assurance, of it in the same book, (*ch.* xii. 7.) that *when the dust returns to the earth as it was, the spirit returns to God who gave it;* and in that other place only speaks as one in the dark concerning the manner of its removal to that separate state; none knows the way of the spirit,[m] either into the body, or out of it.

The sober heathen will rise up in judgment against such men of this generation, and will condemn them; for though they had no divine revelation, as we have, to acquaint them how man at first became a living soul; that there is a spirit in man, and that the inspiration of the Almighty giveth them understanding; that death itself cannot kill the soul; and, that it shall be redeemed from the power of the grave; yet had admirable notions of the excellent nature of the human soul, and of its immortality: they looked upon it to be a ray of divine light, a spark of divine fire. *Quid aliud voces animam quam Deum in corpore hospitantem—What can you call the soul but God dwelling in the body?* says Tully. He could not say, that the soul of man was made in the image of God, and after his likeness, because he was not told so, as we are, but he says that which is equivalent.

But among you here, I hope, I need not enlarge

[l] Isa. xxii. 13.

[m] Eccl. xi. 5.

upon these things; you know and believe that God has given to every man a soul of his own which is immaterial, intelligent, and immortal, which is formed by the Father of spirits, is nearly allied to the world of spirits, and must shortly remove to that world. The Lord strengthen and increase our faith herein, and fortify us against the sly and subtile insinuations of those who lie in wait to deceive!

2. Many more, who give not in with the notions of those who thus in opinion despise their own souls, and professedly degrade them, yet in practice despise them; as those who will give to a great man his titles of honour, and yet look upon him as a vile person, who is to be contemned. As many, who profess they know God, and his glory, so many, who profess they know the dignity of their own souls, yet in works deny both the one and the other.

Those despise their own souls, (1.) Who abuse them. (2.) Who hazard them. (3.) Who neglect them. (4.) Who prefer their bodies before them.

(1.) Those who abuse their own souls, may truly be said to despise them. Those we do injury to we put the greatest contempt upon, as not worthy to have right done them. Solomon fastens this brand of foolishness and madness upon those who sin against God, that they wrong their own souls, to that degree, that they may be said to be in love with the death and ruin of them.[n] Those who wrong their servants, and abuse them, show that they despise them, and set them with the dogs of their flock: so those who without compassion, or even sense of equity and justice, put despite upon their souls, do indeed despise them. O what base usage many people give their own souls, and, as the ostrich against her young ones, are hardened against them as though they were not theirs.

[1.] Those abuse their own souls who devote them to the service of Satan; as all wilfully wicked people do, who make themselves his children by doing his lusts,[o] and surrender themselves his slaves and vassals, to be led captive by him at his will,[p] and held fast in his snare; who, being children of disobedience, yield themselves not only to work for, but, which is worse, to be wrought upon, by the prince of the power of the air.[q] The faculties of the soul are employed in doing Satan's will, and serving his interest, so that the man seems listed under Satan's banner; he is for Baal, and not on the Lord's side; with Beelzebub, and, therefore, not only not with Christ, but against him.

It is the honour of our souls, that they are made to be the *temples of the Holy Ghost*, the living temples of the living God; they are capable of being so, and intended to be so; than which, what greater honour could be put upon them? But how then do those dishonour their own souls who suffer Satan, that apostate from God and rebel against him, the head of the apostasy and rebellion, to keep his palace as a rival with God, nay, and to keep garrison as an enemy against God, in the soul; and are willing not only that his goods should be in peace, and unmolested, but that all the powers of the soul should be employed for him, and be armour for him to trust in.[r]

It is the honour of our souls, that they have a relation to heaven, are in alliance with that upper world; and though they have by sin very much lost their acquaintance with it, yet they are still, through grace, capable of keeping up a correspondence with it, and stand fair for an inheritance in it. What greater dishonour then can they put upon themselves, than by entering into a league with the devil, (and all who go on still in their trespasses do so, instead of entering into a war with him,) who left his first estate there, was shamefully thrust out thence, cast down to hell, and is in no manner of hopes, as we are, to retrieve the honour from which he is degraded? Shall fire from heaven mingle itself with fire from hell? or that spirit of a man, which is the candle of the Lord, the light which lighteth every man that cometh into this world, come into the interests of the rulers of the darkness of this world? can it forget itself so far?

It is the honour of our souls, that they are made capable of serving God, of doing his will, carrying on his work, and so of pleasing him, and praising him, and advancing the interests of his kingdom among men: those souls, therefore, are basely abused that are subjected to the power of Satan, and are under his conduct. Our Saviour has represented this to us in the parable of the prodigal son, who when he had spent and wasted all his portion, (representing the wretched havoc which outrageous sinners make of their knowledge and gifts, the sparks of virtue that were struck into their minds by a good education, and the convictions of their own consciences,) then disparaged himself to the last degree, when he went and joined himself to a citizen of that country, who sent him into his fields to feed swine;[s] representing the slavery, that is, both the ignominy and the drudgery, which sinners submit themselves to, by giving themselves up to the service of Satan, and looking upon his temptations not as the assaults of an adversary, which are to be resisted, but as the commands of a master, which are to be obeyed; for of whom a man is overcome, of the same is he brought into bondage; as all those are who are the servants of corruption.[t]

What! Is the devil a master good enough for a soul that has God for its Maker? Is feeding swine, making provision for the flesh, to fulfil the lusts thereof, work good enough for a soul that is capable

n Prov. viii. 36.
p 2 Tim. ii. 26.
o John viii. 44.
q Eph. ii. 2.
r Luke xi. 21, 22.
s Luke xv. 15.
t 2 Pet. xxi. 19.

of glorifying and enjoying God? Are husks, the food of swine, proper provision for a soul that is capable of being feasted with angels' food? What disparagement is it to a soul to serve its enemies, that tyrannize over it, and seek its ruin, especially since, if it had any spark of honour left in it, it might, by divine grace, easily and certainly not only regain a glorious liberty from them, but gain a more glorious victory over them! O that the sounding of the jubilee trumpet, which proclaims the release of captives, might awaken and animate poor enslaved souls, to think their own liberty from Satan's yoke worth struggling for, and to exert themselves accordingly. Let them apply to their own case what God by the prophet says to the Jews in Babylon, *Awake, awake, put on thy strength*,[u] O Zion. Put on thy strength, O soul, put on a holy resolution, in dependence upon divine grace, no longer to be ruled by a base lust, and led captive by Satan; throw away the rags of thy slavery, and put on thy beautiful garments; be bold and appear great; for if thou wilt but take Christ for thy Redeemer and Ruler, and give up thyself entirely to him, he will undertake, that henceforth there shall no more come into thee the uncircumcised and the unclean, that have no right to rule thee, but a design to ruin thee; sin shall not have dominion over you, for you are not under the law, but under grace. And therefore, as it follows there, *Shake thyself from the dust*, the dust of the earth, dirt it should rather be called, that dust into which by sin thou art not only fallen, but in a manner turned; for dust thou art, earthly and carnal, and corrupt thou art; shake thyself from that, and arise and sit down, to consider what thou hast to do, and resolve to loose thyself from the bands of thy neck, O captive daughter of Zion: despise not thyself, despise not thy own soul, any longer, by a sneaking submission to the tyranny of Satan, but reach out to, and take up not short of, the glorious liberty of God's children.

[2.] Those abuse their own souls who defile them with the pollutions of sin; who having devoted themselves to the conduct of the unclean spirit, are unclean like him, and work all manner of uncleanness. All sin is defiling to the mind and to the conscience, brings a blot and stain upon the soul, which renders it odious in the eyes of the holy God, and nauseous, and uneasy too, to itself, whenever it comes to have spiritual senses exercised; renders it unfit to approach to God, and to eat of the holy things, as ceremonial pollutions under the law did. Now what an abuse is it to the soul, whose happiness consists in the enjoyment of God and itself, to be thus made offensive to both, afraid of its God, and ashamed of itself! What mean thoughts have those of their own souls who can do them this indignity, do them this injury, rather than deny themselves the gratification of a base lust! Let us, therefore, show that we have really a value for our own souls, by hastening to make use of the water of purification provided for them in the blood of Christ, that the conscience being sprinkled with that, may be purged from dead works, and so restored to the service and enjoyment of the living God, and the privileges of his sanctuary, from which we had debarred ourselves.[v]

But fleshly lusts are in a particular manner defiling, all the irregular inordinate use of the pleasures and delights of sense; these are said to war against the soul, against its purity and peace, and enjoyment of itself; they are a reproach and disparagement to the soul; and, therefore, we sadly abuse our souls when we think to refresh ourselves by bathing in the filthy, muddy streams of sensual pleasures, by which we do but defile ourselves, and like the sow wallow in the mire.

It is the honour of our souls that they are capable of spiritual and heavenly pleasures, of entertaining themselves with divine contemplations and devout affections, the pleasures of which may be brought near to the delights of blessed spirits above, that are already entered into the joy of our Lord. And those maintain the honour of their souls, who by faith and love, by prayer and meditation, keep up their correspondence with heaven. But how do those despise their souls, and this honour put upon them, who not only neglect those heavenly entertainments, but disfit themselves for them, and exclude themselves from them, by the guilt they contract every day in the use of the pleasures of sense, which become pleasures of sin to them!

For the soul to be thrown from its rest in God, where only it can find true rest, to be shut out from its communion with God, to be put in confusion in its approaches to God, and made uneasy to itself, is to have a deal of wrong done it, and a great deal of contempt put upon it; and all this they do in their own souls who go a whoring after their own inventions, and so are defiled with their own works, with their own ways.[w]

[3.] Those abuse their own souls who deceive them with lies and falsehoods; those certainly put a contempt upon them who put a cheat upon them, and delude them with flatteries to act against their own true interest. A man justly reckons himself affronted, and resents it accordingly, who is imposed upon with sham and banter; it is a reflection upon his understanding, as if he were not able to discern the fraud, as well as a wrong to his interests, which are prejudiced by it; and yet, perhaps, he is doing the same thing to his own soul. Taking advantage of its credulity in favour of itself, he not only suffers it to persist in its mistakes, and guards

[u] Isa. lii. 1.

[v] Heb. ix. 14.

[w] Ps. cvi. 39.

against the rectifying of them, but does all he can to rivet and confirm them.

How many cheats do people put upon their own souls, which will turn at last to their own ruin, for self-flatterers and self-deceivers will prove in the end to have been self-destroyers! How do they make themselves believe the strangest and grossest absurdities, and proceed upon them as if they were undoubted truths! There is none bad, but they are so upon some bad principle, which if it were true, would bear them out; but it is a strong delusion. The wicked heart is a deceived heart, that turns men aside; and none perish, but it is with a lie in their right hand.[x] And it is with lying vanities that they are deceived who forsake their own mercies.[y] They who mock God, and think to put a cheat upon him, do but deceive themselves, and put a damning cheat upon their own souls.[z]

When the word of God, which is a discerner of the thoughts, tells us what sinners say in their hearts; or, as sometimes it is in the original, say to their hearts, we may thence infer what slights they put upon their own souls, and how they abuse them. The fool appeases his conscience with this, that there is no God; or if there be, that he may go on securely in his wicked way, for *the Lord hath forsaken the earth*;[a] *He hath forgotten, he hides his face, and will not require it.*[b] *The Lord shall not see, neither shall the God of Jacob regard.*[c] Did ever any man banter another, as sinners banter their own souls, run them down with assurance, and beguile them with fraud and artifice.

When the soul begins to be afraid of the wrath of God, and to think of fleeing from it by repentance, it is abused with this suggestion, that there is no danger; as God is not so strict in his demands, so he is not so severe in his punishments, as the Scripture makes him to be. God has indeed said, *There is no peace to the wicked;* but when the sinner comes to apply it to himself, he tells his own soul, *I shall have peace, though I go on to walk in the way of my heart, and to add drunkenness to thirst.*[d] He says in his heart, *I shall not be moved, for I shall never be in adversity.*[e] He is drawn into an opinion, and lulled asleep with it, that heaven is a fool's paradise, and hell is but a bugbear to frighten children, and therefore he is taught to mock at fear, and not to be affrighted, and not to believe that it is the sound of the trumpet.

They who flatter themselves with a conceit that the external professions and performances of religion will serve to bear them out, and bring them off, in the judgment of the great day, though their spirit and conversation be ever so disagreeable, give the lie to their own consciences, and tell a lie to them, and in both abuse and despise their own souls. Thus the apostle tells us, that he who only seems to be religious, and is not so really, deceives his own heart, seduces it, misleads it, and so abuses it; and, that they who are hearers of the word only, and not doers, do but deceive themselves;[f] they put a fallacy or false reasoning upon themselves, and not in a small matter which one may safely make a jest of, but in a matter, of the greatest consequence, which every man is concerned to be in good earnest about.

Let us, therefore, do this justice to our own souls, and put this respect upon them, to tell them the truth. Let one faculty deal faithfully with another; for if they act separately, it will be to the ruin of the whole. Let the understanding be true to the conscience in informing it right concerning truth and falsehood, good and evil; and then let the conscience be true to the soul in applying it, otherwise we put a contempt upon our own souls.

[4.] Those abuse their own souls who distract and disquiet them with inordinate cares and griefs about this world, and the things of it. As those despise their souls who wallow in the mire of sensual pleasures, so do they who make them work in the mines, and tug at the oar, of worldly pursuits; who rise up early, and sit up late, and eat the bread of sorrow,[g] in the business of this world; who are careful and cumbered about many things, and have their hearts burthened and quite overcharged with an anxious solicitude, not only what they shall eat and drink, but what they shall do to get estates and grow great in the world.

It is our duty to labour, working with our hands the thing that is good. It is our sentence, to eat our bread in the sweat of our faces; and it is our sin and folly, and an abuse to our own souls, if, all our days, we eat in sorrows and darkness,[h] always in fear of losing what we have, and always in care to make it more, to lay house to house, and field to field,[i] with an insatiable and boundless desire. If we be hurried hither and thither with the cares of this world; if our souls be put upon the rack, always to the stretch in pursuit of lying vanities; if we be of doubtful mind, live in careful suspense,[k] if we hover as meteors in the air, (so the word signifies,) so that we have no rest or enjoyment of ourselves, we abuse our own souls.

It is the honour of our souls that they are made capable of working, for the glory of God, and the securing of eternal life; of working for another world, in preparation for it, working out our own salvation; and of working with another world, in concert with it; of doing the will of God as the angels do it who are in heaven. What a disparagement then is it to these souls, to make them slaves

x Isa. xliv. 20. y Jon. ii. 8. z Gal. vi. 7. a Ezek. ix. 9. b Ps. x. 11. 13. c Ps. xciv. 7. d Deut. xxix. 19.

e Ps. x. 6. f Jam. i. 22, 26. g Ps. cxxvii. 2. h Eccl. v. 17. i Isa. v. 8. k Luke xii. 29.

and drudges to the world, and to keep all their faculties employed in the work of the beasts that perish, while those high and noble services for which they were designed, are last and least thought of! Covetous worldlings are said to load themselves with thick clay, and with a continual perplexity about it; such perfect pack-horses do they make of their souls, and so fast do they chain them to this earth, when they should be mounting up with wings like eagles heavenwards.

Let us, therefore, maintain the dignity of our own souls, by disentangling them from the world, and the cares of it, and managing ourselves with a holy indifference as to those things, rejoicing as though we rejoiced not, and weeping as though we wept not, and letting our souls dwell at ease, in an assurance of the wisdom and goodness of the Divine Providence working all for our good at last, and putting it out of the power of any worldly cross or disappointment to disturb us in that repose. This is to treat our souls respectfully, and as they ought to be treated, reserving them for the employments that become them, and that they are fitted for. Let us think it below us to fill our heads with contrivances about those things, which, when we have compassed them, we cannot fill our hearts with the enjoyment of them; nor suffer the losing of that to be vexation of spirit to us, the having of which is but vanity, and no satisfaction of spirit.

[5.] Those abuse their own souls who divide them a portion of the things of this world, and put them off with those things. As the soul is abused by an inordinate coveting and pursuing of the world, so it is abused by an inordinate complacency and repose in the world; for though that may give it a present easiness, and so seem to befriend it, yet it cuts it off from its true happiness, and lays a foundation for an eternal uneasiness.

Those know how to value their own souls, who can be content with a little of this world for their passage, because there is better in reserve; but those greatly undervalue them, who could be content with it all for their inheritance and home.

It is the honour of the soul, that its original and alliance is heavenly: it stands in relation to the upper world, and, therefore, it is a debasement to it to let it take up with the things of this world for its felicity, which can neither suit its capacities, nor satisfy its vast desires. This is excellently expressed by Mr. George Herbert;

> If souls be made of earthly mould,
> Let them love gold;
> If born on high,
> Let them unto their kindred fly:
> For they can never be at rest
> Till they regain their ancient nest.

It is the honour of the soul, that it is spiritual, and is capable of spiritual enjoyments, spiritual riches. Those, therefore, put a slight upon them who think that the entertainments of sense, which we have in common with the brutes, are sufficient to make them happy, and can call them *their good things*.[l] A father cannot more show his displeasure against a son he is irreconcilably fallen out with, than in making his will to cut him off with twelvepence, who, otherwise, was entitled to a child's part of a great estate: yet much greater is the disproportion between the happiness which the souls of men are born to, and that which the greatest part of men foolishly take up with, as their reward, as their consolation, as their all, and which, therefore, they shall justly be put off with; *Didst not thou agree with me for a penny?* And, therefore, so shall thy doom be.

It is the honour of the soul, that it is immortal, is so in its duration, and has something in its constitution, which, if it were not blinded and biassed by the world and the flesh, would aspire after immortal blessedness; *Non est mortale quod optat, immortale petit—It desires not mortal, but seeks immortal, objects.* How do they then dishonour their own souls, who take up a rest and home for them in those things that will not last so long as they must last, that must be very shortly either buried in our graves, or left to our heirs, and will not go with us to the judgment, nor stand us in any stead in the soul's state of separation from the body; who confine their happiness within the bounds of time, whereas they are not themselves so confined, but are hastening into a boundless eternity! And thus the soul's being must survive, must eternally survive, its bliss, and, therefore, must of course be eternally miserable.

How did that rich man in the parable despise and abuse his own soul, who, when he had his barns enlarged and filled, said to his soul, *Soul, thou hast much goods laid up for many years*, it is all thy own, and it is enough, it is thy all, now, *take thy ease, eat, drink, and be merry!*[m] If the man had had the soul of a swine, it had been something to talk to it at this rate; but what is this to a soul that must this night be required, that must this night remove it knows not where, and must leave all these things behind, to it knows not who? From his folly let us all learn this wisdom for ourselves, this justice and kindness to our own souls, to lay up treasure for them, not in this world, which we are hastening from, but in the other world, which we are hastening to.

(2.) Those despise their own souls who hazard them, and lay them open to danger, as well as those who abuse them, and do them a direct mischief. What we value we are loth to venture the loss of: those who know how to value their souls will not endanger their souls' lives; yet this is that which

l Luke xvi. 25.

m Luke xii. 19

multitudes do, without any regret or reflection upon their own folly.

[1.] Those hazard their souls who expose them to the wrath and curse of God every day by wilful sin, upon presumption that after a while they shall repent of their sin, and it shall be forgiven them, and all shall be well. Those have very light thoughts of their own souls, who can thus venture them in hopes of God's mercy, when at the same time they bid defiance to his justice.

It is certain that every wilful sin lays us open to the curse of God, and to the arrests of his law; and it is the soul that is exposed. As the sin is the sin of the soul, so the curse it brings upon us is a curse to the soul: so it is expressed with an emphasis, (Job xxxi. 30.) by wishing a curse to his soul, which will destroy it, and all its comforts, as a curse in the house consumes it, with the timber thereof, and the stones thereof. A curse upon the soul is a penetrating thing, it comes into the bowels like water, and like oil into the bones.[n] How little account do they make of their souls who run them upon this sword's point, and tremble not at all at the apprehension of their danger! They do in effect say, "No matter what becomes of them." They are by nature as children of disobedience, children of wrath, and that wrath they not only leave abiding on them,[o] but are daily adding to it, and treasuring up wrath against the day of wrath, not considering what a deluge of wrath it will be when this treasury comes to be broken up, nor what will become of their souls in that deluge; it is as much as to say, they care not what comes of them.

It is true, there is a way of escaping that wrath, by repentance and faith in Christ, but these are God's gift, and his work, for those who pray for them, not for those that presume upon them. It is but a peradventure, whether God will give repentance, whether the Divine Providence will give space to repent, and whether the divine grace will give a heart to repent, a tender heart, to those who have thus hardened their hearts by the deceitfulness of sin. Those have certainly little regard to their own souls, who throw them thus into the fire of God's wrath, in hopes of snatching them as brands out of it, when there is such danger of perishing in it.

But, of all sinners, none do more impudently avow and proclaim their contempt of their own souls, than those do who curse themselves in their passions or vehement asseverations; who challenge God Almighty to damn them, nay, and sometimes explain themselves, and challenge him with a horrid emphasis to damn their souls: as if they thought that their damnation lingered and slumbered too long, they imprecate that which the devils themselves deprecated, and that is, being tormented before the time. Do they know what damnation is, what the damnation of the soul is, who dare thus run upon God, upon his neck, upon the thick bosses of his buckler, and stretch out their hands against him?[p] Those make nothing of their own souls, who make nothing of God's wrath, nor consider what a fearful thing it is for a living soul, who hates holiness, to fall into the hands of a living God, who hates sin, and will reckon for it.

[2.] Those hazard their souls who embark them in a false and deceitful bottom, and in that venture them into the vast ocean of eternity. We have a house to build for our souls, for them to retire to and repose in when a storm comes, when the night comes: now, if we build this house upon the sand, when there is a rock provided for us to build it upon, it is a sign that we despise our own souls, and think any thing will serve to be a security for them; as it is a sign that a man makes small account of his money when he puts it out upon very slender security, and cares not who he trusts with it, nor what hands he lodges it in.

It is a great thing (my brethren) to venture into another world, to be brought to judgment, and to have our everlasting state determined by an irreversible sentence; and it concerns us all seriously to consider, what hope we have that we shall come off well in that day, and what ground we have for that hope; whether it be a hope that will not make us ashamed. You are baptized, you are called Christians, you make a visible profession of religion, a passable, perhaps a plausible, one; you have a form of godliness, and perhaps join yourselves with those who are most strict and serious; and this, you think, will be a good security to you for the favour of God, and the happiness of heaven, though you are strangers to the power of godliness, and are under the dominion of the world and the flesh. It is a sign that you know not the worth of your souls, when you dare venture them thus upon that which will not bear their weight.

Those despise their souls, who can send them to God's bar with no other plea in their hands but that, *We are Abraham's seed:* or that, *I am rich, I have found me out substance; in all my labours they shall find none iniquity in me, that were sin:*[q] or that, *We have eaten and drank in thy presence, and thou hast taught in our streets:* or that, *The temple of the Lord, the temple of the Lord are we;* though they have no evidence at all for them that they love God, or believe in Christ, or repent of their sins, or that they are sanctified by the grace of God. They would not bring a cause to man's bar supported with no better pleas, that will certainly be overruled; nor venture a rich cargo in an old rotten vessel, that a thousand to one founders at sea.

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n Ps. cix. 18. o John iii. 36. p Job xv. 25, 26. q Hos. xii. 8.

Let us, therefore, show the esteem we have for our own souls, by building upon a firm foundation, and making sure work for them, and preparing that for their removal into another world which will stand them in stead, and which they may triumph in. Let us not think it enough when we die, to say, We commit our souls into the hands of Almighty God, and to cry, *Lord Jesus, receive my spirit;* but let us make it the care and business of our lives to prepare our souls, and get them made meet to be committed into the hands of God and Christ, and to be welcomed, that it may not be said to them, *Depart, I know you not:* these are not souls prepared for heaven, and therefore heaven was not prepared for them.——Let not us run a risk in the concerns of our souls, but press after that assurance which blessed Paul had attained when he said, *I know whom I have believed,* whom I have trusted with this precious soul of mine, that great trust which I have lodged in the hands of the great trustee, and he is able to keep that which I have submitted to his conduct, and then committed to his care against that day.[r]

[3.] Those hazard their souls, who engage them as a pawn for the world, and the gains of it. They are aiming at great things here below, they will be rich, for they think they must be rich, or they cannot be happy. And this mistake makes way for a thousand more. They are in haste to be rich, and are told, that they who are so cannot be innocent;[s] yet they will hazard their innocence, and with it all the comfort and happiness of their souls, rather than not be rich, than not be quickly rich. Contrary to the judgment of Christ, they think themselves profited if they gain the world, though they should lose their souls at last by it.

Here is a bargain to be made, some worldly design to be compassed, which, with the help of a lie, of a fraud, of a false oath, may bring home a great deal of worldly advantage. They cannot but own that such ill practices are highly dangerous to their souls, that they run a great hazard by them; natural conscience at first startles at such things, but it is for the getting of money, a present gain, and which they think is certain, and not losable. The loss of the soul is future, and they are willing to think it either uncertain or retrievable, and, therefore, they resolve to run the hazard: they flatter themselves with hopes that they may gain the world, and save their souls too; however, if they can but gain the world, let the worst come to the worst, if they do lose their souls, they shall fare as well as their neighbours; and if they alone must bear it, they will bear it as well as they can. Now this is making light of the soul indeed, to hazard its eternal bliss for an inconsiderable trifle of this world's wealth, and then to turn it off with a jest, *If I perish,* *I perish,* and there is an end of it; no, there is not an end of it, for it is an everlasting destruction; and those who run this venture will see their folly when it is too late, and will be taught by the loss of their souls to know the worth of them, which they had better have considered in time.

How ready are many vain people to pawn their souls for the truth of every idle word they speak; "Upon my soul it is so." Verily they make light of their souls indeed, who will venture them upon the most trifling occasion. Dost thou know what thou pawnest, man, and what the value of it is? Thou wouldst not be so free of a precious stone, if thou hadst it, as thou art of a precious soul. Those play high that, whether in jest or earnest, stake their souls; and do not consider what a subtle gamester the devil is, that souls are the prize he aims at, and that it is them he lies in wait to deceive, and so to devour: and, if we be so foolish as to hazard their ruin,—let him alone, to make sure their ruin.

Let us, therefore, make it appear that we do not despise our own souls, by taking heed to them, and keeping them diligently, keeping them out of harm's way, keeping them that the wicked one toucheth them not;[t] for there is danger, lest if he touch, he take. Let us avoid all occasions of sin, and temptations to it, all appearances of evil, and approaches toward it, and take heed of a bold adventure in any case wherein the soul is concerned, for fear of the worst. In things of value, and that are our all, it is good to be sure, and folly to run a hazard; to hazard a soul for that which a man would be loth to hazard his life.

(3.) Those despise their own souls that neglect them, and though they do not, or think they do not, do themselves and their own souls any harm, yet are not at any care to do them the good they should do them. They think it is well enough if they do not wilfully destroy their souls, though nothing is done towards the salvation of them; whereas starving the child is as surely the murder of it as poisoning it. Those certainly despise their own souls who make no provision for them.

[1.] Who take no care to get the wounds of their souls healed. Sin is a wound to the soul, a bleeding, killing wound, a wound and dishonour: Jesus Christ has made provision for the cure of this wound, there is balm in Gilead, and he himself is the physician there; by his stripes we may be healed; but in vain doth the physician do his part in prescribing, if the patient will not do his in observing the prescriptions. Christ would have healed them, but they would not be healed; and so, as David complains, the *wounds stink and are corrupt,* and all because of the sinner's foolishness.[u] They fester, and are in danger of being gangrened, because no care is taken to get

[r] 2 Tim. i. 12. [s] Prov. xxviii. 20. [t] 1 John v. 18. [u] Ps. lviii. 5.

them drest: and thus the wound, not looked after in time, proves fatal.

Those who take no care to get their sins pardoned, and their consciences purified, and their corruptions mortified, leave their own souls as the priest and Levite did the wounded man, because (like them) they have no value for them; they care not whether they live or die. They feel not the pain of their wounds in conviction of sin, they fear not the consequences of them in a dread of wrath, and so no application is made to Christ; no inquiry, What shall I do to get my sin pardoned? What method shall I take to escape the death they threaten me with? And so the soul is filled with wounds and bruises, and putrifying sores[v] which are not bound up.

It is certain that those fools who make a mock at sin, and make light of it, are chargeable with this further instance of folly, they make light of their own souls, and are not at all solicitous what becomes of them. By this, therefore, let us all make it appear that we value the lives of our souls, by inquiring, With what will the Lord be pleased? What shall we do to recover his favour? with a readiness to do any thing; to submit to any operation, to go through any course of spiritual physic prescribed, so that we may not die of our wounds. When we are reproved for a fault, and warned against it for the future, and are called to repent of what we have done amiss, if we fly in the face of the reprover, and say, we care not for his help, who would help us up when we are fallen; it is a sign that we do not value our own souls; for we would thank any one that would offer his service to help to cure a wound in our bodies, or if we had missed our way, would put us in the road again. If, therefore, by falling into sin we have showed our neglect of our souls, by hastening our repentance let us show our concern for them.

[2.] Those who take no care to get the wants of their souls supplied, despise them. The soul in its own nature is craving, and has desires which ought to be satisfied; but the soul in its fallen state is needy, it is miserably poor, it is ready to perish for hunger, as the prodigal in the far country. This world has nothing but husks for it: in our Father's house, and there only, there is bread enough. Now those have no value for themselves, who put off their souls with these husks, and think not of applying themselves to the Father of spirits for the food of spirits, the bread of life.

The soul wants knowledge, wants to be acquainted with God its Maker, with Christ its Redeemer, with the employments it is brought up, with the enjoyments it is designed, for; wants to be acquainted with the upper world it is akin to, with the future world it is bound for. The needful knowledge of these things will not be got without care and pains. Now those who will rather let their own souls be destroyed for lack of knowledge, than take that care and pains, show what a small account they make of them. They are in care to furnish themselves with that knowledge which is necessary to their getting a livelihood in this world, but not that which is necessary to their serving, glorifying, and enjoying God; and so in the greatness of their folly wander endlessly.

The soul wants to have communion with God; it is tired with the pursuits of the world, and surfeited with its pleasures, and longs to have fellowship with its own relations, to associate with those of its own kind, to have a correspondence with heaven, wants to hear thence, and send thither. There is a way appointed for such an intercourse as this, which would be its life and joy; but holy ordinances, by which it is to be kept up and maintained, are neglected, and not attended on at all, or not duly attended to; the great things of God's law and gospel are accounted as a strange thing; prayer, by which the supply of our souls' wants should be fetched in from the fulness which is in Jesus Christ, is either omitted or sinks into a formality; and in all this a contempt is put upon the soul, as if it were not worth making provision for.

[3.] Those who take no care to get the watch over their own souls kept up, despise them. There ought to be a constant guard upon our own spirits, a jealous eye, and a careful hand upon them, that the first risings of corruptions in them may be subdued and mortified, stifled and suppressed, and the first risings of any good affections in them cherished and encouraged: we must have an eye upon them, as upon children at their book, and servants at their work, to keep them to it; must have an eye upon these jewels in our hands, that they be not snatched from us. *Take heed to thyself, and keep thy soul diligently.*[w] We are intrusted with these talents, and charged to keep that which is committed to our trust. And those who know how to value their souls, will keep them with all diligence, as knowing that out of them, out of souls well kept, are the issues of life.

But how many are there who have precious souls to keep, and never cast an eye upon them, nor make inquiries concerning them, where they are, or what they are doing, or what is likely to become of them; never retire into their hearts, or commune with them; there is no care taken to keep out that which is dangerous and prejudicial to the soul's interests, nor to fetch in or keep up that which is necessary, and will be serviceable to them.

And for want of watchfulness and circumspection, the soul soon becomes like the field of the slothful, and the vineyard of the man void of understanding, which, when the stone wall was broken down, was

[v] Isa. i. 6.

[w] Deut. iv. 9.

all grown over with thorns; and nettles covered the face thereof.[x] There is the picture of a neglected soul; it is all overgrown with vain and foolish thoughts, corrupt and vile affections, like the ground when it was cursed, which brought forth thorns and thistles. By these God is dishonoured, the soul is disgraced, all good fruit is choked, and the earth that brings forth these thorns and briers is rejected, and is nigh unto cursing, whose end is to be burned. It is sad to think how many precious souls, that stand fair for heaven, are ruined and undone to all eternity, through mere carelessness.

[4.] Those who take no care to get the welfare, the eternal welfare, of their souls secured; they are hastening into a state where they must be for ever either completely happy, or completely miserable, and never were truly solicitous what they should do to escape that misery, and to lay hold on that happiness: certainly these despise their own souls, they do not think them worth saving; not worth the jailer's inquiry, *What must I do to be saved?* or that young man's, *Good Master, what must I do to inherit eternal life?* A thousand impertinences are inquired after, and the great concerns of the soul and eternity not regarded.

This honour God has put upon the soul, that he has not only by its creation made it capable of eternal life, but by its redemption made it a candidate for eternal life: but those despise this honour God has put upon them, who neglect the great salvation, and think it not worth taking any care about, or striving for; they judge themselves unworthy of eternal life, as is said of the unbelieving Jews.[y] It is not from a penitent sense of the sinfulness of their souls, but from a proud contempt of the capacities of their souls, which they do not think worth gratifying with that life, and the joys and glories of it. They are not at all solicitous what will become of them in the other world, so that they can but have their wishes in this world; nor have the wisdom of the unjust steward, who took care of a house to be in when he was turned out of his stewardship. It is to be feared, that even among those who are called Christians, read the Scriptures, and hear sermons, there are many who never yet put the question seriously to themselves, "*What will become of me in the other world?* If I should die to-night, *whither would death bring me?*"

Or if they have asked the question, they have not pursued it, nor brought it to any issue, but the matter is still at uncertainties; and they are content it should be so, and put off the prosecution of this inquiry, as Felix did, to some more convenient season; they know not when. When they come to be sick, or come to be old, then they will begin to think of their souls and eternity, and to prepare for another world, when they find they must stay no longer in this. What low thoughts do these delays speak of their own souls, as if their welfare were to be the last and furthest thing in their thoughts?

And those who seem to be in earnest in inquiring the way to heaven, yet perhaps do not like it when they are showed it, but fly off from the bargain when it comes to be struck; as he did who went away sorrowful from Christ, because he had great possessions. Some value he had for his soul, else he had not gone away sorrowful; but he had a greater value for the world, else he had not gone away at all. Those who have a beloved sin, a Dalilah, an Herodias, a house of Rimmon, which they cannot find in their hearts to part with, no, not to save their souls, show how little they value them; for those who know the worth of them will be glad to accept of Christ upon his own terms, of Christ upon any terms.

(4.) Those despise their own souls, who prefer their bodies before their souls. Man is a creature admirably composed of matter and spirit, that though closely united, have distinct and separate interests and capacities. It is the sinfulness and misery of our fallen state, that the body has got dominion over the soul, and the soul is become carnal; it also is flesh. It will be the felicity of our glorified state, that the soul will have the dominion, and the body itself will become spiritual; but it is the test now, in this state of trial and probation, which of these we will give the preference to, and maintain the dominion of, the soul or the body. Now those may truly be said to despise their own souls comparatively, that prefer their bodies before them, and allow them their principal cares.

[1.] Those who employ their souls only to serve their bodies, and make provision for them, do in effect despise their own souls. The body was made to serve the soul, in serving God, and when it is kept so employed, it is a temple of the Holy Ghost, and upon that account truly honourable: but if, instead of that, the soul be made to serve the body in serving the world, and all its noble powers are kept at constant work to provide for the gratifications of the body and its appetites, this is a great contempt put upon the soul.

Many people live as if they had bodies only to take care of, and not souls; or, as if the reasonable soul were intended only to forecast for the sensitive one; and man had no other prerogative above the beasts, but that, with the use of his reason, he is capable to screw up the delights of sense to a greater degree of pleasure, and make them more nice and delicate; to improve by art the gifts of nature, which the inferior creatures are content to take as they find them; which, after all, does but make the desires of

x Prov. xxiv. 30, 31

y Acts xiii. 46.

ıe more humoursome, and consequently the
ɜ of sense the less pleasing.
what a disparagement is this to a rational
be wholly taken up in such sordid employ-
and to be made a perfect drudge to the body;
ɜ had souls given us for no other end but to
ır bodies from putrifying; and the powers of
ɜerved for no other purpose, but to be caterers
desires of sense! This is that sore evil which
n saw under the sun, as an error, the servant
eback, and the prince attending as a servant
ıey to him.[a] When the wits are set on work
ıt satisfactions for the appetites and passions,
ɜ intellectual powers, which should be em-
in the noblest speculations, and the most
conduct of the heart and life, are employed
ıeanest projects, here is a soul despised, and
itself truly despicable.
Those who injure their souls to please their
comparatively despise their own souls, and
ey do not value them as they ought.
ɜ do so who indulge the ease of the flesh to
's loss and detriment, who, to spare a little
ɜ the body, come short of great advantages
ɔul, which it might gain to itself either here
ıfter. The sluggard who will not plough by
ɔf cold, and, therefore, has nothing to gather
ırvest, but is forced to beg in winter, pre-
ıis present ease before his future benefit: so
, who, by observing the winds and clouds,[a]
lered from sowing and reaping; and such is
ɔgitancy of those who, to save a little labour
ɔody, lose the benefit of the means of grace
ɾ souls: this will be found very improvident
lry at last, when profit and loss come to be
ɜd.
ɜ do so who indulge the appetite of the flesh
oul's hurt and damage; who not only lose
l their souls might reap, because they cannot
their hearts to exert themselves, but involve
ves in a great deal of mischief, because they
find in their hearts to deny themselves, and
the cravings of the flesh. The sensual ap-
ɜ apt to be carried out inordinately toward
s, and as far as it is gratified, the soul is pre-
by it, the heart is overcharged with surfeit-
drunkenness, and rendered unfit for heaven-
ɜrse and pursuits: and, therefore, those ma-
prefer their bodies above their souls, who, as
n speaks, are given to appetite, and have not
to put a knife to their throat.[b]
sraelites in the wilderness coveted quails,
ıld not live without flesh, and God gave them
quest; but at the same time he sent leanness
ir souls.[c] He withdrew his grace from them,
ɜse comforts which used to make their souls
as a watered garden. Those do not know how to value their own souls, who can be content to have them starved and made lean, so that their bodies may be feasted and fattened, and fed to the full.

There is no sin that does more immediately prejudice the soul to please the body, than drunkenness does, for it deprives men for the time of the use of their reason, and profanes that crown, that glory of the human nature, by casting it to the ground, and levelling men with the beasts that perish. The understanding of the man is darkened when he is drunk, his memory in a manner lost, his thoughts in a tumult, and his passions have got clear of the government of reason, and are all in an uproar; his speech bewrays him to be a fool.

> The drunkard forfeits man, and doth divest
> All worldly right, save what he has by beast.
> HERBERT.

Can a man put a greater contempt than this upon his own soul, thus to trample it in the dirt; not once or twice, but often; to make a practice of it, as many do? And besides the present injury that it does to reason, which a night's sleep does in some measure recover, it does a lasting mischief to conscience and religion; it debauches the mind, hardens the heart, and stupifies it; it alienates the affections from divine things, and has been the ruin of many who were well educated, and began well. Drunkards, to gratify the spark in the throat, as they call it, extinguish the fire from heaven, the fire of holy love and devotion, and kindle a fire of vile affections there, which, if infinite mercy do not prevent, will burn to the lowest hell.

[3.] Those who endanger their souls to secure their bodies, despise their own souls, and give the preference to the inferior part of them. It is natural to us when the head is struck at, to venture the right hand for its preservation, which, though dear, is not so dear. When at any time we are brought to this dilemma, that there is no way of avoiding the sin of the soul, but by suffering in the body, and no way of avoiding suffering in the body, but by the sin of the soul, then it will appear which we give the preference to, the soul or the body: they are both dear we will suppose, but then it will be seen which is most dear.

Those who will deny Christ, rather than die for him, and to escape the fiery furnace, will worship the golden image, plainly show that they despise their own souls; for they will rather throw away their comforts in God, and their hopes of heaven, than their hopes and comforts in this world. When the storm of persecution arises because of the word, they will rather make shipwreck of faith and of a good conscience, than of the world and of a good

[a] Eccl. x. 5, 6, 7. [a] *Ch.* xi. 4.

[b] Prov. xxiii. 1, 2. [c] Ps. cvi. 15.

estate; and, contrary to the common dictates of reason, will rather cast themselves overboard than their wares: and, though all that a man has he will give for his life, but little of what they have will they give for the life of their souls. Our Lord Jesus has expressly told us, that he who will save his life by disowning Christ, the same shall lose it;[d] by saving a transient satisfaction he shall lose an eternal felicity; but whosoever is willing to lose his life, shall find it with infinite advantage in eternal life: but they will not take his word, and, therefore, choose iniquity rather than affliction; a choice which they will certainly repent: it were well if they would repent in time.

But let us show that we value our souls, by making Moses's choice, *Rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season*;[e] and theirs, who loved not their lives to the death in the cause of Christ; and that of blessed Paul, who counted not his life dear to himself, so that he might finish his course with joy:[f] and let us reckon our losses for our religion abundantly made up, if we do but secure the salvation of the soul. When that blessed martyr Bishop Hooper was urged to recant, with this consideration, "Life is sweet, and death bitter:" "It is true," said he, "but eternal life is more sweet, and eternal death more bitter." This was the language of one who put a value upon his own soul; as on the contrary, he who in the like case said, "The fire is hot, and nature is frail, and the truth is, I cannot burn," and, therefore, denied Christ, and turned papist; showed that he preferred his body before his soul, as multitudes do, who will rue it at the last.

II. I come next briefly to show the folly of those who thus despise their own souls; and really the thing speaks for itself; men cannot be guilty of a greater absurdity: their folly will shortly be made manifest to all men; and to themselves too, when all these things, for the sake of which they slighted their own souls, are lost and gone, and the soul that despised itself is for ever abandoned by its Maker to a miserable remembrance of its own folly, in forsaking its own mercies, which would have put a crown upon its hopes, for lying vanities, which put a cheat upon them.

To show the folly of those who despise their own souls, let us consider only these five things: The nature of the soul; its nearness to us; the purchase of the soul; the projects that are concerning it; and its perpetual duration.

1. Consider the nature of the soul, which is too noble, too excellent to be despised; they who despise it despise dominions, and speak evil of dignities. *They pursue my soul*, says Job, (*ch.* xxx. 15.) the word in the original signifies *my principal one;* for the soul is the principal part of us. Jacob calls it, *His honour*.[g] David calls it, *His glory*.[h] It is folly therefore to despise that which has such an innate excellency in it, and has so much honour put upon it. The soul of man is no despicable thing, and therefore they are fools who despise it.

The soul is of divine original; it was not made of the dust, as the body was, but it was the breath of the Almighty, had the image of God stamped upon it, and is the master-piece of God's workmanship in this lower world. He who despises the poor, reproaches his Maker, so does he who despises his own soul; he thereby reflects dishonour upon the Father of spirits, as if that work of his hands which he rejoiced in were not worth our regarding.

The soul is of inestimable value; for its powers are great and noble; its apprehensions not bounded by the horizon of sense and time, but reach far beyond it; it is capable of knowing God, and conversing with him, and of receiving a divine revelation in order thereunto; it is capable of being sanctified by the Spirit and grace of God, and employed in praising and blessing God: nay, it is capable of being glorified with God, of seeing him as he is, and enjoying him to eternity; and is this a thing to be despised? The soul is that one talent which they who have received least from their Master are intrusted with; its being a talent speaks it of value, as does the doom past upon the slothful servant who did not improve that one talent, though he was intrusted with no more. The soul is a price in the hand to get wisdom, that principal thing, which is to be laboured for above all gettings.

Self-consciousness is in the nature of the soul; it is capable of reflecting upon itself, and conversing with itself; *Nosce teipsum—Know thyself*, was an ancient dictate of wisdom: and self-ignorance is supposed to be a gross absurdity, when it is asked, *Know ye not your own selves?*[i] But those who despise themselves, and are in no concern about their own souls, show that they have no knowledge, no right knowledge, of themselves. This faculty of the soul, which is so much its honour, does not do its part; the light that is in them is darkness.

2. Consider the nearness of the soul. It is his own soul that the sinner despises, that is, it is himself, for the soul is the man, and what is the man but a living soul? Abstract the soul as living, and the body is a lump of clay; abstract the soul as rational, and the man is as the beasts that perish. Persons in Scripture are often reckoned by souls; for the body is but the shell, the soul is the kernel.

Now, to the right value of a thing, it must be considered not only what it is in itself, but what interest we have in it. The loan of a thing is not so valuable as the property. Now the world is but lent

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d Matt. xvi. 25. e Heb. xi. 25. f Acts xx. 24. g Gen. xlix. 5. h Ps. xvi. 9. i 2 Cor. xiii. 5

us, whatever we have in it, it is not to be called our own; but our souls are our own; we brought them into this world, and shall carry them out. The soul is called *the darling:* [k] in the original it is, *my only one.* We are intrusted with but one soul, and therefore, the greater is the shame if we neglect it, and the greater the loss if we lose it. Our souls being our only ones, should be our darlings, not our drudges; being near to us, they should be dear to us, and our constant care and concern should be about them. This is my vineyard which is mine, (such an emphasis does the spouse lay upon the property,) and therefore should be ever before us.[l]

Our soul is our own, for we are intrusted with it, as committed to our charge, by him whose all souls are, to be employed in his service now, and to be fitted for a happiness in the vision and fruition of him hereafter; and of this trust we must shortly give account: "Man, woman, thou hadst a soul of thy own, what didst thou do with it? It was lodged in thy hand, where is it? It was to be thy peculiar care, has it been so?" O what folly is it to despise our souls, when we are so nearly interested in them, that we really are good or bad, and it is with us well or ill, according as our souls are or are not well looked after. The concerns of our souls are, as our Saviour speaks, the τα ἡμετερα,—*the things that are our own.* The concerns of the world are the τα αλλοτρια—*another man's;* Luke xvi. 12. Epictetus spoke much the same when he made the conduct and government of our appetites and passions, *abstine* and *sustine,* to be the τα εφ' ἡμιν—*the duty which is ours,* but the issues of our worldly affairs to be the τα ουκ εφ' ἡμιν—*the event,* which is God's. The keeping of our hearts is above all keepings, and therefore, they ought to be kept with all diligence, and not to be despised.[m]

3. Consider the purchase of the soul, and the price that was paid for its redemption. If we despise the soul, we despise that, which not only the all-wise Creator dignified, but which the all-wise Redeemer too put yet greater honour upon, and so reflect upon his judgment too. We reckon the value of a thing by that which a wise man will give for it, that knows it, and is under no necessity of purchasing it. Our Lord Jesus knew very well what souls were, and had no need of them, was happy without them, and yet gave himself, his own precious blood, to be a ransom for them; αντιλυτρον —*a counter-price.*[n] He made his soul an offering for ours, to teach us how to value them. When God would prove the excellency of his people, and his value for them, he mentions this instance of it, *I gave Egypt for thy ransom, Ethiopia and Seba for thee.*[o] What a demonstration is it then of the intrinsic value of souls, as well as of the kindness he had for them, when he gave his own Son out of his bosom for them, the Son of his love to suffer and die for them.

You see how high souls stand in Christ's book of rates, and shall they then stand low in ours? As silver and gold would not satisfy the desires of a soul, nor its capacities, *in puris ejus naturalibus—in its innate purity,* so neither would they satisfy for the sins of the soul, if I may so speak, *in impuris ejus naturalibus—in its innate impurity.* We are not redeemed with corruptible things, but with the blood of Christ, which is of inestimable value; nothing less than that would buy them back out of the hands of divine justice, would save them from ruin, and secure to them their blessedness: shall we then despise that which he paid so dear for, and sell that for a mess of pottage, like profane Esau, which he purchased with his own blood?

And let us further consider, that if Christ paid such a price for the purchase of our souls, he will inquire after them, whether we take any care of them or no; as all wise men do after their purchases. If we carelessly lose our own souls, yet Christ will be no loser by it; for if he be not glorified by our souls in their everlasting happiness, he will be glorified upon them in their everlasting ruin. And if they forget the rock that formed them, and deny the Lord that bought them, let them know, that as he who formed them will show them no favour, so he who bought them will say, *Depart from me, I know you not.*

4. Consider the projects that are laid about souls, and what striving there is for them, and for their love and service. Nothing makes men value themselves so much as being courted and contended about. Sirs, you are fools if you despise your own souls, for you cannot imagine what work there is about them. God and the world, Christ and Satan, are rivals for the throne in them: the good Spirit is striving with men's souls, to sanctify and save them; the evil spirit goes about continually seeking to debauch and destroy them. God cannot have a more acceptable present brought him than your souls, *My son, give me thy heart;* nor Satan a more acceptable prey.

It concerns you then to look about you, and to make such a disposition of your own souls as you are obliged to make, and as will be for your true interest: it concerns you to fortify them against the assaults of the worst of their enemies, and to furnish them for the service of the best of their friends.

Think what projects the love of God has to save souls; with what a peculiar care that God, whose the worlds are, even a world of angels, has been pleased to concern himself for the world of mankind,

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k Ps. xxxv. 17. l Cant. viii. 12. m Prov. iv. 23.

n Matt. xx. 28. o Isa. xliii. 3. 4.

the world of souls. He had thoughts of love to a remnant of the sons of men, of the souls of men, before the worlds were; was devising means that his banished might not be for ever expelled from him.[p] He sent his Son to seek and save lost souls; and says himself to the returning soul, *I am thy salvation.*[q] He has given his Spirit to work upon our spirits, and to witness with them. He has appointed his ministers to watch for your souls;[r] their business is to win souls.[s] So much is done, so much is doing, for souls' salvation.

Think also what projects the malice of Satan has to ruin souls, to ruin your souls; to get to rule them, and then he knows he shall ruin them. What devices, what depths, what wiles he has in hunting for the precious soul! and how all the forces of the powers of darkness are kept continually in arms to war against the soul! The devil's agents trade in the souls of men; so we find, Rev. xviii. 13. Let us not therefore despise our own souls, but have a careful eye upon them, that they may become God's children, and not the devil's slaves.

5. Consider the perpetual duration of souls, and the preparations that are made in the other world to receive them. Did we but live by that faith, which is the *substance of things hoped for, and the evidence of things not seen*, we should value ourselves and our own souls at another rate than commonly we do: did we look more before us, we should look more carefully and concernedly within us: and, therefore, our care about our souls, and our care about eternity, are very fitly put together.

Things are valued very much by their duration: gold is therefore the most valuable metal, because most durable. Now this is the great thing which speaks the worth of the soul, and shames those who despise it, that it is an immortal spirit, it is to last and live for ever; it is a flame that can never be extinguished; the spirit of a man is that candle of the Lord which will never be blown out, or burn out; it must survive both the little world, when that is turned into dust and ashes, and the great world, when that is become a vast heap of ruins. O! think of thy soul, as that which will not only live and act when it is separated from the body, but as that which must be somewhere for ever, for ever.

It is an awful consideration when a child is born, to think here is the beginning of a being that must outlive all the ages of time, and whose life will run parallel with the endless ages of eternity. Here is a candle lighted that must burn for ever, in flames either of divine love, or of divine wrath. Here is a perpetual motion set on foot that shall know no stop or period. The brute creatures are mortal; it is not of the particular animals, but of the κτισις, the whole creation in general, that there is said to be that earnest expectation, Rom. viii. 19. But man will be immortal in his individuals; and is such a soul as this to be despised then?

But this is not all; there is everlasting happiness or everlasting misery designed for souls in the other world, according to their character in this, and according as they are found when they are fetched hence. Were we all sure that our immortal souls would without fail be immortally happy in the other world, they ought not to be despised, but a great deal of care taken of them, to prepare them for that happiness; but the matter is not so,—we are in danger of falling short of that happiness, and forfeiting our title to it, and of being cast away at last, and then we are undone.

Think what preparations of wrath are made to receive sinful souls; the *Tophet* that is ordained of old, and to which they are reserved; the day of wrath, to which the wicked shall be brought forth; and you will see yourselves concerned for your precious souls, that they may be saved from that wrath to come, and will stir them up as the angel did Lot, *Escape for thy life, look not behind thee, stay not in all the plain, escape to the mountain*, to the holy mountain, *lest thou be consumed*;[t] for souls that are despised may even be despaired of: who will pity thy soul, and snatch it as a brand out of the burning, if thou hast thyself no regard to it?

Think what preparations of glory are made for sanctified souls; such as eye has not seen, nor ear heard, neither has it entered into the heart of man to conceive.[u] Souls must needs be of great value, when there is so much laid out, so much laid up, to make those souls truly happy, whom the King of kings delights to honour. The faculties and capacities of the soul must needs be large, when there goes so much to fill them and bear proportion to them.

Look, therefore, upon the world to come, and then you will see your souls worth taking care of. How lightly soever some people now think of their own souls, I am confident that they will be of another mind shortly, when either the grace of God opens their eyes; for one of the first things that a sinner is convinced of in order to his conversion, is of the worth of his own soul; or, when death having closed the eyes of the body, and so drawn aside the interposing veil of sense, opens the eyes of the mind. When the soul is stript, it will see itself to be no such despicable thing as it now looks upon itself to be. Well, it is good for us always to have such thoughts of ourselves, and of other things, as we shall have shortly when we come to ourselves

III. Let us apply the subject.

1. Let us see and bewail our folly in having had such low thoughts of our own souls, and that we

p 2 Sam. xiv. 14. q Ps. xxxv. 3. r Heb. xiii. 17. s Prov. xi. 30. t Gen. xix. 17. u 1 Cor. ii. 9.

have forgot their dignity, and put dishonour upon them. Evidences there are too many, and too plain, of the low thoughts we have had of our own souls, while we have thought of our bodies with a pride, and pleasure, and concern more than was meet; as if we had bodies only to take care of, and not souls.

We are apt to take up with a cheap and easy religion, are still asking how much will serve just to bring us to heaven, as if we were afraid of doing too much for our own souls, whereas all the danger is of doing too little. We crowd our religion into a corner, and instead of making a business of it as it requires and deserves, make a by-business of it: we are eager in our worldly pursuits, but very remiss and indifferent in holy duties; and this is a sign that we have low thoughts of our own souls.

We converse little with our own souls; we do not commune with them, nor inquire as we should into their state and temper; we show but little concern about them, as if it were an indifferent thing to us whether they were lost or saved. We take no care to balance the accounts of our souls, but let their affairs lie at large and unsettled, and this is an evidence that we despise our own souls; we make ourselves strangers to them, as if they were not worthy our acquaintance. The face it may be is admired, and therefore is often looked at in the glass, but the soul is despised, and therefore never considered.

We are very prodigal of our time and opportunities, and take no care to improve what we have, or to redeem what we have lost, and that is an evidence against us that we have despised our own souls; for those who value their souls, value their time, as knowing that the eternal welfare of their souls depends upon the due improvement of the days of time. What value do those put upon their souls, who sleep in summer, and play in harvest, when they should be laying in provision for their souls against winter; who idle away sabbath time, and the time of the morning and evening sacrifice every day, when they should be doing some service to their own souls, or, which is equivalent, to God with their souls?

Well, let us be ashamed of our own folly in this matter; say, *So foolish have I been and ignorant; surely I am more brutish than any man.* If Christ had not more care for our souls than we ourselves have had, we had been in hell long since. Let us be humbled before God for our contempt of that which God has given us such a charge of, and which we ought to have had such a concern for. The matter is so bad, that it is not capable of aggravation. We ourselves have suffered so much by our neglect, that we are inexcusable if we be not troubled for it, and lay not that to heart which has been not only so great a sin, but so great a damage to us, that though we have reason to hope that upon our repentance God has forgiven it to us, yet we have reason enough not to forgive ourselves.

2. Let us learn for the future how to put a due value upon our own souls; not to magnify ourselves above our brethren, for they also have understanding as well as we, they are not inferior to us, but to magnify ourselves above the brutes, so as to scorn in any respect to level ourselves with them; and to magnify our souls above our bodies, so as to be more solicitous about our spiritual and eternal concerns, than about any secular affairs whatsoever, even those of the greatest importance.

Let us believe that one soul is more worth than all the world; that this soul of ours is so; and that the gain of all the world, if we could compass it, will not compensate or countervail the loss of it; but the saving of the soul will make us abundant amends for whatever loss we may sustain in providing for our souls, or protecting them.

Let us value our souls, as they have relation to God, whose image they bear, and for whose glory they were made, to show forth his praise, and to qualify us to be the collectors of his praises from the inferior creatures, and to pay them into the treasury above. Let us value them as they have relation to another world, which they were made for, and are hastening to; value them as spiritual, value them as immortal, that they may employ themselves in spiritual work, and entertain themselves with spiritual delights, and may be still aiming high, at glory, honour, and immortality, resolved not to take up short.

Let us not so value ourselves, as to think any good work below us, nor any service we can do to God or our brethren, though it may be the meanest and most despised; but let us always so value ourselves, as to think any evil work below us, and a disparagement to us to do an improper thing, though never so much in fashion and reputation. Let us think our souls too good to be made drudges to the world, and captives to the flesh, and slaves to any base lust. A heathen could say, *Major sum et ad majora natus quam ut corpori sim mancipium—I am superior, and destined to superior privileges than to be the slave of the body.* It is the great soul of man, (so it has been fitly called by some,) that great soul of thine, whose cause we are pleading against thyself, who dost despise it: shall we gain our point, and prevail with you to think more highly and honourably of it, and of its noble powers and faculties?

3. Let us make it appear that we do indeed value our own souls, and do nothing that looks like despising or undervaluing them. You will all say you value your own souls, but what proof do you give of it? Show it me by your works that you have indeed a concern for your precious souls, and prefer them before your bodies, and that you have

nothing so much at heart as their true welfare. Let all who converse with you know, by your constant watchfulness over your words and ways, that you have a true respect for your own souls, and would not do any thing to their prejudice.

Be much in communion with your own hearts, in reflecting upon yourselves, and inquiring what progress you make in the way to heaven; and how you grow in grace, what ground you get of your corruptions, and whether you do not lose ground. Be aware of guilt contracted by your sins of daily infirmity, and renew your repentance daily, and the application of the blood of Christ to your consciences, to cleanse and purify them; and thus make it appear that you value your souls.

Be afraid of sin, of every thing that looks like it and leads to it, and stand upon your guard against every temptation, that you may resist it at the first. Check the risings of corruption, and look diligently, lest any root of bitterness springing up trouble and defile you. To sin, is to wrong the soul, and to save that wrong from being its ruin, there is no other way but to repent, and that is to afflict the soul, to be pricked to the heart. To sin, is to make work for repentance, that is the best that can come of it; so that if we have any value for our own souls, we must show it by keeping at a distance from sin, and having not only a dread of it, but an antipathy to it.

We must show that we love our souls by our diligent and constant attendance on the means of grace, by our keeping up secret prayer, and conversing much with the word of God, without which the soul cannot prosper, or be in health. Whatever has a tendency to the good of our souls, and the improving of them in knowledge and grace, and fitness for heaven, we must show our esteem for our souls by improving them, for the directing and quickening, the strengthening and comforting, of our souls, and the renewing of the inward man more and more.

4. Let us value other things as they have relation to our souls, and fix our estimate of them by the value of our souls, and stand affected to them accordingly.

Let us value the Bible as the best book, because it is a book for the soul; it discovers our souls to us as a glass, and is a discerner of the thoughts and intents of the heart.[v] It discovers to our souls the way that leads to their present and future happiness. In the Scriptures we think we have eternal life, life for the soul. It is the excellency of the word of God, that it converteth the soul, it enlightens the mind, it rejoiceth the heart;[w] and for this we should value it, because it makes the soul wise unto salvation, and furnishes it for every thing that is good.

Let us value the sabbath as the best day of the week, because it is a day for the soul, a day that befriends the soul's employments and enjoyments, when the body rests, that it may give the soul the more scope; and, therefore, all who have an honour for their own souls, will call the sabbath *A delight, holy of the Lord, and honourable.*

Let us value those as our best friends who are friends to our souls, and fear those as our worst enemies who are enemies to our souls; too often we do the contrary. It is certain, that those who tempt us to sin are enemies to our souls, who court us to forbidden pleasures, and flatter us in forbidden practices, and tell us that we shall have peace, though we go on; yet such as these, most people are pleased with as their friends, delight in their company, and willingly hearken to all they say. It is certain, that those who reprove us for sin are friends to our souls, who faithfully tell us of our faults, and warn us of our danger, and call us to our duty: yet, such as these most people are displeased with as their enemies; so they reckon them, because they tell them the truth. Would we show that we value our own souls, let us learn to say to a tempter, *Get thee behind me, Satan, thou speakest as one of the foolish people speak;* and to say to a reprover, *Smite me, and it shall be a kindness: and that which I see not teach thou me.*

Let us reckon that condition of life best for us, that is best for our souls; which is most free from temptations, especially, to the sin that most easily besets us; and which gives us the greatest advantage for our souls. Our value for our souls should reconcile us to afflictions, which though grievous to the body, yet, by the grace of God working with them, are beneficial to the soul, and yield the peaceable fruit of righteousness to them who are exercised thereby. *Blessed is the man whom God chasteneth;* though it be painful and uneasy to the body, if thereby he teach him out of the law, that will be nourishing to the soul.[x]

But above all, let us value our Lord Jesus Christ as the best friend that ever poor souls had, who died to redeem and save them. The good Shepherd is the Shepherd and Bishop of our souls;[y] a good Shepherd indeed, who laid down his life for our souls; who has provided food for our souls, and healing for our souls, and rest for our souls, and an eternal happiness for our souls. O let our souls love him, and prize him, and study what we shall render to him for his love! And what shall we render? All the return he expects is, that since he has approved himself such a good friend to our souls, we should apply ourselves to him accordingly, and make use of him. Let me therefore now, in the close, press this upon you with all earnestness; show the value you have, both for precious Jesus and for your own precious souls, by trusting him with them; commit

v Heb. iv. 12. w Ps. xix. 7, 8. x Ps. xciv. 12. y 1 Pet. ii. 25.

the apostle says it was with the Gentiles, they were carried away even as they were led.[s] Those make no account of their way, whose hearts are thus weak, thus easy, thus yielding to the suggestions and solicitations of them who lie in wait to deceive, and make them their rule.

3. When we are wavering and unsettled in the course and tenor of our ways, then we despise them. Those who in the course of their lives are of no consistency with themselves, but halt between two, and are continually contradicting themselves, they make nothing of their way, nor bring any thing to pass in it; these are the double-minded men,[t] whose hearts are divided between God and the world, the Spirit and the flesh, as if they had the art of reconciling contraries; and they are accordingly unstable in all their ways, in a continual struggle between their convictions and their corruptions, and sometimes they yield to the one, and sometimes to the other; and thus they go on from time to time, fed with a fancy, as if it would justify the abundance of bad in them, that there is something in them that is good which does condemn it, and witness against it. But this is despising their way, as if it were not worth being entirely submitted to God, but it were enough to be in part so: but those who thus, like Reuben, are as unstable as water, like him shall never excel.[u]

(1.) It is certain that those have not the concern they ought to have for their own ways, who have not resolution enough to persist in good purposes, and to hold to them. You shall have them sometimes in a good mind under the convictions of the word, or the corrections of the rod; or when they are going out into the world, fresh from under the influence of a religious education; they will then promise very fair, *All that the Lord shall say unto us we will do, and be obedient;* and we have reason to think that they mean as they say, and intend no other; but the buds and blossoms are blasted, their good purposes prove to no purpose; and it is for want of resolution, it is because they have not a just value for their own way, otherwise they would stick to a good bargain for it when they have made it.

You who are young, I hope, are ready to engage yourselves to the Lord, to promise that you will walk in his ways, and keep his statutes; but will you adhere to it? will you abide by it? Having sworn, will you perform it? Will you with purpose of heart cleave to the Lord? This would indeed put a value upon your way; if you had indeed one heart and one way to fear God for ever. This was it that Joshua laboured to bring the people of Israel to, when he put it to their choice, whether they would serve other gods, or the true God only, and laid before them what there was in the service of God that was discouraging: all was to bring them to this fixed resolution, and keep them to it, *Nay, but we will serve the Lord.*[v]

(2.) Those who have not constancy enough to proceed and persevere in the good practices wherein they have begun, have not the concern they ought to have for their own ways. Those who did run well, but something hindered them, and drove them off; who had a first love, but have left it, even the kindness of their youth, and the love of their espousals, as if they had found some iniquity in God or in his ways, which yet we challenge them to produce and prove any instance of: those despise their way, who having begun in the spirit, end in the flesh, whose goodness is as the morning cloud and the early dew, which passeth away.[w]

You who now in the days of your youth are mindful of your Creator, it is a good way in which you set out, make it to appear that you have a value for it, by persevering in it; and take heed lest, having escaped the pollutions of the world through the knowledge of Christ, you should through carelessness of your way, be again entangled therein and overcome, and so fall from your own stedfastness.[x] I beseech you, look to yourselves and your own way, and to every step you take in it, lest ye lose the things ye have wrought and gained, that you may receive a full reward.[y] Notice is taken in the character of Jehoshaphat, that he walked in the first ways of his father David:[z] it is a pity but those whose first ways are good ways, should not have such regard to them, as still to improve, that their last ways may be their best ways.

4. If we do not apply ourselves to God in our ways, and acknowledge him, we despise our own ways. This honour has God been pleased to put upon our ways, that he has undertaken to be our guide and guard in them, if we look up to him as we ought. If, therefore, we have not our eye up to him, if we make light of this privilege, as all those do who do not make use of it, we lose this honour.

(1.) God has promised those who seek him, that he will teach them the way in which they should go, that he will teach sinners in the way,[a] will teach them his way, if they will but meekly attend his conduct; that he will teach them in the way that he shall choose, when otherwise they would be apt to turn aside into the way that a vain mind and a corrupt heart shall choose, v. 12. He has promised that he will find out some means or other to make their way plain before them, to guide them by his counsel, to guide them with his eye, by some little intimation of his mind, which they with whom his secret is do understand the meaning of; he knows how much depends upon the right ordering of their way, and how much it is his delight when it is a good

[s] 1 Cor. xii. 2. [t] James i. 8. [u] Gen. xlix. 4. [v] Josh. xxiv. 21. [w] Hos. vi. 4.

[x] 2 Pet. ii. 20. [y] 2 John 8. [z] 2 Chron. xvii. 3. [a] Ps. xxv. 8, 9.

may be together for ever praising him. It will be so, if you really have the value you ought to have for their souls, and for your own.

THE FOLLY

OF

DESPISING OUR OWN WAYS.

PROVERBS xix. 16.

But he that despiseth his ways shall die.

WE have here a fair warning to a careless world; a fair warning given, O that it were but taken! There are those by whom it is taken. David speaks of it with comfort, that he had taken the alarms which God's commands gave, and, therefore, hoped for the rewards they proposed; *by them is thy servant warned; and in keeping them there is great reward.* The written word is a word of warning.[a] The work of ministers is to warn sinners, they are set as watchmen for this purpose, and are to hear the word from God's mouth, and to warn them from him, and in his name. And this is that warning which they are to give from him; *O wicked man! thou shalt surely die,*[b] if thou go on still in thy trespasses. O drunkard! O swearer! O sabbath-breaker! O extortioner! O unclean person! Whoever thou art, thou shalt surely die; the God of heaven has said it, and he will never unsay it, nor can all the world gainsay it, *The soul that sinneth it shall die.*

I am here to-day in God's name to warn you, from this text, whether you will hear, or whether you will forbear, *O thou that despiseth thine own ways, thou shalt die!* if thou persist in this contumacy and contempt, thou shalt surely die. O that I may give the warning so as to deliver my own soul, and that you may all receive it so as to deliver yours!

There are two things in the text:

1. The sinner's fall and ruin, which we are here warned of: *He shall die; the wages of sin is death.* It is that which sin, when it is finished, brings forth. It is the birth from that conception, the harvest from that seedness. The end of all those things is death; that is it which sin has a direct tendency to.

There is a death that is the common lot of mankind; it is appointed to men, to all men, once to die: and that is the general effect of sin; it came in at the same door, at the same time: *By one man sin entered into the world, and death by sin.* And if our breasts were but as susceptible of just resentments as they are of unjust ones, surely mankind would by consent detest and abhor all sin, because that is the mother of all mischief; that was it that introduced all that death which sullies the world's beauty, ruffles its peace, and stains the pride of all its glory.

But there is a death which is the particular lot of impenitent sinners. We lie under a sentence of death for the breach of the original law, but this speaks another death, a much sorer condemnation, which is inflicted for the contempt of the remedial law.

(1.) It is a spiritual death. An impenitent soul dies as a soul can die; it lies under the wrath and curse of God, which is killing to the soul, is its death; it is destitute of spiritual life, and of its principles and powers. It is under the dominion of corruption, which is as killing a sickness to the soul as the curse of God is a killing sentence. When Christ threatens concerning those who believe not in him, that they shall die in their sins,[c] or as it is, v. 21. *εν τη αμαρτια ὑμων, in your sin*, in that sin of unbelief; he means not so much that you shall die the death of the body, in an unconverted state, but you shall die spiritually, in the same sense that we are said to be dead in trespasses and sins, Eph. ii. 1. Sinners shall die, that is, their disease shall be incurable, and consequently mortal; they shall languish of it awhile, and die of it at last.

They shall die, that is, they shall be cut off from all communion with God, which is the life of the soul, and from all hope of his loving-kindness, which is better than life. They shall die; that is, they shall be dead to God, and to all good; dead to Christ, as branches in the vine that are withered, which have no communication with the root, nor derive any virtue from it.

This spiritual death is a thousand times worse than the death of the body, and more to be dreaded. The body separated from the soul, which is its life, is only made a just and easy prey to the worms, which feed sweetly on it; but a soul separated from God becomes a just and easy prey to the devils, as tempters, tormentors, or both. The death of the body is not to be called death to any but to those who die in their sins, and to them it is followed by the second death: to the saints it is but a sleep, for they die in Christ, and the toil of their work ceases while the comfort and recompence of them remains. Those are dead indeed who are twice dead; the body dying, and the soul dead. O dread this spiritual death; *Awake, thou that sleepest, and arise from* this death, and *Christ shall give thee light and life.*

(2.) It is an eternal death: this is but the perfection of the former, the sinfulness of man and the wrath of God both immutably fastened. He shall die; that is, he shall perish eternally, he shall die

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[a] Ps. xix. 11. [b] Ezek. xxxiii. 7, 8. [c] John viii. 24.

the second death. The learned Mr. Mede observes, that in Solomon's proverbs hell is called the "congregation of the dead," of *Rephaim*, of the *giants*, so some render it,[d] alluding to the sinners of the old world, who were cut off by the deluge, and died together, which was a figure of the eternal punishment of sin in hell,[e] and he supposes that Solomon has an eye to that future state of torment, when he says, of the strange and foolish woman, that her house inclines to death, and her paths to the dead;[f] and, that the dead are there, and her guests are in the depths of hell.[g] Agreeable to which it is here said of the wilful sinner, that he shall die, he shall die eternally, shall go down to the congregation of the dead and damned.

That misery which those inevitably fall into who live and die in their sins, is fitly called death, because, though it is not the extinguishing of their being, yet, which is equivalent, it is the extinguishing of their bliss, and *non est vivere sed valere vita—life consists not in existence but in enjoyment;* they are ever dying, and yet never dead. Death is the most terrible thing we can conceive, especially death by exquisite tortures, when death itself is courted as ease and release;[h] and, therefore, hell is represented by the most killing tortures, to which that period is denied, because it is indeed more terrible than we can conceive. The metaphors are nothing to what the thing itself will be; nothing to what it is represented to us, when it is stript of the metaphors. It is *indignation and wrath, tribulation and anguish, to the soul of man that doeth evil;* it is the wrath of an immortal God, filling the conscience of an immortal soul, that went out of this world unpardoned and unsanctified, and has in that world its faculties vastly enlarged, to receive the impressions of that wrath, and to make bitter reflections upon itself; that has no delights of sense to divert the thoughts of its own misery with, nor any hope of ever having benefit by the rejected Saviour, and the resisted Sanctifier.

This is no pleasing subject, nor is it any pleasure to me to dwell upon it, but we dare not pass by it when it comes in our way. I hope you do not desire we should; that you are not of those who would have only smooth things prophesied to you You had better hear of it than feel it, especially when you hear of it for no other end but that for which the rich man in hell desired his five brethren might have it testified to them, lest they should also come into this place of torment. They who blame ministers for preaching these terrors of the Lord, and with them persuading men, who turn it to their reproach, that they fill their pulpits with hell and damnation, forget how frequently our Lord Jesus preached upon this subject, of being cast into utter darkness, where there shall be weeping and gnashing of teeth; of the destruction both of soul and body in hell; of the furnace of fire into which the wicked shall be cast; of the worm that dies not, and the fire that shall not be quenched, the everlasting fire prepared for the devil and his angels; of those who cannot escape the damnation of hell; and many, very many, the like passages we find in Christ's preaching. Such are the warnings we have received from his mouth, and we should be false to our Master, and false to your souls, if we did not give you this warning; and we should fall under his curse, and yours too, for our unfaithfulness. Give me leave therefore briefly to tell you,

[1.] That this second death, of which we give you warning, is a real thing, and no fancy. It is undoubtedly true, that there is a state of misery and torment in the other world, which will certainly be the portion of all who live and die ungodly. It is not the product of a crazed or terrified imagination, nor an engine of state wherewith to keep the world in awe: no, sirs, what we tell you concerning the torments of hell, as well as concerning the joys of heaven, are the true sayings of God. This branch of God's wrath is plainly revealed from heaven against all ungodliness and unrighteousness of men.[i] It is so far from being inconsistent with the justice of God to punish sin to this degree, that considering the pomp, pleasure, and prosperity of many wicked people in this world, it is necessary to the maintaining and asserting of the divine justice and holiness; for considering how wickedness seems to be connived at and countenanced in this world, how would it appear that God hates it, and as a governor punishes it, if there were not such a place of torment reserved for it: and, therefore, the day of wrath is called the day of the revelation of the righteous judgment of God.[k] And even natural conscience witnesses to the truth of it, when the terrors of the Lord set themselves in array against it. Some have felt such a hell within them, as has been a plain indication of a hell before them.

O that all our hearts were possessed with the firm belief of this truth, that the wrath of God abides, and will eternally abide, upon all those who believe not in Jesus Christ, and submit not to the laws of his holy religion. The devil drew our first parents in to eat the forbidden fruit, by promising them impunity, and facing down the truth of the threatening; though in it he gave the lie to eternal truth. God had said, *In the day ye eat thereof, ye shall surely die;* and has said to us as plainly, *He that believes not shall be damned:* yet, as Satan said then to those who ate of the forbidden tree, *Ye shall not die,* he still says to those who persist in unbelief and impenitence, *Ye shall not be damned.* And shall

d Prov. xxi. 16. e 2 Pet. ii. 18.
f Prov. ii. 18. g Ch. ix. 18.
h Rev. ix. 5, 6. i Rom. i. 18.
k Rom. ii. 5.

we suffer ourselves to be imposed upon by the same fallacy, or impudent falsehood rather, which was so fatal to our first parents, and to us in them? Shall we credit the father of lies, who seeks our destruction, rather than the God of truth, who desires our welfare?

You who are young, in this age of infidelity, have need to guard against temptations of this kind. Be firmly established in this truth, and hold it fast. The revelation of it plainly comes from God, and, therefore, every suggestion, how plausible soever, that tends to shake your belief of it, must come from Satan, and must be accordingly rejected with abhorrence. Live not a carnal, sensual, wicked life, for then you will be tempted to wish there were no hell, and so by degrees to believe there is none: but by your belief of it be driven to Christ, be restrained from sin, and kept in the way of your duty, and by such good influence upon your hearts and lives, you will have your belief of it confirmed; and it will be so far from being a terror to you, that it will furnish you with matter of comfort and praise, to think that through grace you are delivered from the wrath to come.

[2.] The second death, as it is a real thing, so it is a fearful thing, inconceivably dreadful; for who knows what is the power of God's anger, either what he can inflict, or what it is possible for a soul to suffer; or what a fearful thing it is for a sinner, who has made himself obnoxious to God's justice, and would not come up to the terms of pardoning mercy offered, and has made himself odious to God's holiness, and would not come under the power of sanctifying grace, offered likewise; to fall into the hands of the living God, when he comes to take vengeance, not only for his injured holiness and justice, but (which will add greatly to the account) for his despised grace and mercy?

The condition of all those will no doubt be very sad and doleful, who shall be shut out from the vision and fruition of God in heaven; as all those will be who are not, by the grace of God, made meet for it: but it is observable, and it is what ought to be observed to you who enjoy the gospel, and profess Christianity, that the extremities of the torments of hell are always spoken of as the portion of those, who either might have had a place and a name in the church of Christ, and would not, or have a place and name in it, and do not live up to it. They are the children of the kingdom, the unbelieving Jews who shall be cast into outer darkness,[l] who were invited into the Christian church, but refused the invitation. They are the tares found in the field of the church, and the bad fish enclosed by the gospel net, who shall be cast into the furnace of fire.[m] And hypocrites, who shall not escape the damnation of hell, even those who come to the wedding-feast without a wedding-garment.[n] It is he who follows Christ, and yet betrays him, whose condition will be so miserable, that it had been better for that man he had never been born.[o] And they are those who had talents but buried them; who had opportunity of relieving Christ's poor, and shut up the bowels of their compassion from them, who shall be most severely reckoned with. So that we, for our parts, are all concerned to fear the worst, and with the utmost diligence to flee from the wrath to come; for if we fall under it, (how charitably soever some may be willing to hope concerning those who never enjoyed the advantages that we enjoy, nor made the profession that we make,) it is certain that our condemnation will be more intolerable than that of Sodom and Gomorrah, (so the Judge himself has told us,) though theirs is no less than the vengeance of eternal fire.[p]

Let our holy faith therefore produce a holy fear, as Noah's did, who by faith being warned of a deluge coming, was moved with fear to prepare an ark.[q] O that the sinners in Sion might hereby be made afraid, because, of all sinners, it will fare worst with the sinners in Sion! O that fearfulness might surprise the hypocrites, whose doom will be the most fearful; that by this fear sinners may be awakened to cast away the filthy rags of their iniquity, and hypocrites to trust no longer to the cloak of their hypocrisy; that sinners may become saints, and hypocrites sincere: for when we preach such terrible doctrine as this, it is not, as we are sometimes told, to frighten you out of your wits, but to frighten you out of your sins.

[3.] This second death is very near to all who are going on still in their trespasses. If Satan cannot prevail to take away the influence of this truth upon men's minds, by denying the reality or eternity of hell-torments, or by diminishing the terror of them, he then endeavours to do it by representing them at a vast distance, that in that view they may appear small and inconsiderable, in comparison with the things that are present and near. When we tell wicked people that they shall surely die, if they go on in sin, they are ready to tell us, perhaps it may prove so at last; but the vision that we see is for many days to come, and we prophesy of the times that are very far off,[r] as the people said to the prophet. If there be such an evil day coming, yet they put it as far off from them as they can, and so it makes no impression upon them.

And is it so indeed? No, certainly; I am to tell thee, sinner, thou who goest on frowardly in the way of thy heart, that there is but a step between thee and this second death, and it may be a short step, and soon taken. There is but one life between thee

l Matt. viii. 12. m Matt. xiii. 42. n Matt. xxii. 13.

o Matt. xxvi. 24. p Jude 7. q Heb. xi. 7. r Ezek. xii. 27.

and hell, and that is thy own, which, perhaps, will be shortly at an end; *Behold the Judge standeth before the door.* As the Saviour of the saints, though he tarry, yet will come, and *will not tarry;* so the judgment of sinners, though it seem to linger, seem to slumber, yet now of a long time it lingers not, it slumbers not.[s]

It would amaze us if we could see it with our bodily eyes, but (which is next door to it to a believer) our Saviour has set it before us in two parables, what a sudden change death makes with a secure worldling, whose soul is promised the enjoyment of goods laid up for many years, and yet is this night required; or with a secure sensualist, who fares sumptuously every day, and the next news that is heard of him is, he is dead and in hell torments.[t] In a moment they go down to the grave, from the height of prosperity to the depth of misery.

O that the nearness of this dreadful doom might awaken sinners to a speedy repentance and return to God! Believe it, sirs, it is not a time to trifle, or to be dilatory, yet a little, little while, and the vail will be rent. The days of your probation will be numbered and finished, and you will enter upon the state of recompence and retribution. O that you would bethink yourselves in time, now, at length, in this your day, that you would know and consider the things that belong to your everlasting peace; for though they are not yet hid from your eyes, thanks be to God they are not, yet you know not how soon they may; when the misery, that might have been in time prevented, must be to eternity rued, but cannot to eternity be remedied.

Those are very awakening words of Mr. Baxter's, in a sermon before the House of Commons, which Dr. Bates quotes in his sermon at his funeral, and which I shall crave leave to transcribe here. "The wretch that is condemned to die to-morrow cannot forget it; and yet poor sinners, that continually are uncertain to live an hour, and certain speedily to see the majesty of the Lord to their inconceivable joy or terror, as sure as they now live on earth, can forget these things, for which they have their memory, and which one would think should drown the matters of this world, as the report of a cannon doth a whisper, or as the sun obscures the poorest glow-worm. O wonderful stupidity of an unrenewed soul! O wonderful folly and distractedness of the ungodly! that ever men can forget, I say again, that they can forget, eternal joy, eternal woe, and the eternal God, and the place of their eternal, unchangeable abodes, when those stand even at the door, and there is but the thin veil of flesh between them and that amazing sight, that eternal gulf, and they are daily dying and stepping in!"

Be convinced of the certainty of these truths; that if we live after the flesh we shall die; that the broad way of sin leads to destruction, and ends in it; that except ye repent, ye shall all likewise perish; and then tremble to think how miserable the condition of that man is, who has brought himself to this fearful dilemma, that either God must be false, or he must be damned. But I hope better things of you, my brethren, and things that accompany salvation, though it is needful I should thus speak.

2. Here is the sinner's fault and folly, which brings him to this ruin, and which we are here warned against, and that is, despising his own ways; and the opening of this is what I chiefly aimed at in the choice of this text. Having yesterday in another place, upon a like occasion, showed the folly and danger of despising our own souls, as those do who are careless about their spiritual state, I thought this might fitly follow it, to show the gross absurdity they are guilty of who are careless about their particular actions, and never heed whether what they do be right or wrong; than which nothing can be of more pernicious consequence, especially to young people. And this is that which is here meant by the sinner's despising his own way;—*Qui negligenter instituit vitam et mores—who is careless in the regulation of his life and manners;* so *Piscator: Non curans quo modo vivat—who is heedless how he lives;* so *Mercer.*——The former part of the verse explains it, *He that keepeth the commandment, keepeth his own soul.* Those who walk circumspectly in the way of duty secure all the true interests of their own souls, and will be happy for ever. But those who despise their way, and do not govern themselves according to the commandment, do not keep to that, they ruin their own souls.

So that hence we may gather this doctrine,

That it is a very foolish and dangerous thing for men to despise their own ways. Or thus: Those who despise their own ways are in the high road to utter ruin.

In the prosecution of this, as of the former, I must, I. Show when we may be said to despise our own ways; and, II. The folly and danger of doing so; and then make application.

I. When may we be said to despise our own ways, our conversation, and the particular actions of it, which we ought to have a very tender and careful regard to? You shall see the crime opened in six particulars:

1. When we are altogether unconcerned about the end of our ways, we may then be truly said to despise our own ways. This inconsideration of the end of our way includes two things, which are both fatal.

(1.) Not designing the great end, which in our way we should aim at, nor directing our ways towards that end. We know very well, that the God

[s] 2 Pet. iii. 3.

[t] Luke xvi. 19, 23.

who made us, made us for himself, to show forth his praise; that the Christ who bought us, bought us for himself, that we should not henceforth live to ourselves, but should be a peculiar people to him, should live to him, and be to him for a name and a praise. So that the great end of our being and living is the glory of our Creator and Redeemer; and this end we should at least virtually and habitually aim at in all our ways.

And it is a great honour which the God of heaven has put upon our ways, that he is pleased to reckon himself glorified by them if they be good, and, if in them our light shine before men, glorified by the fruits of our ways.[u] That not only such a favourable, but such an honourable, construction should be put upon any thing we can say or do, that it should be acceptable and serviceable to the great God of heaven and earth, who is infinitely exalted above all blessing and praise! That the worms of the earth should be capable of doing the work of angels! Man's honour, in being made Lord of the inferior creatures, is very great: the Psalmist, when he observes him to have dominion over the works of God's hands, reckons him, in that, crowned with glory and honour.[v] But his honour in being made the mouth of the inferior creatures in praising God is much greater; that whereas they can only minister matter for praise, man is capable of offering up actual adorations and praises to the Creator; and he is pleased to say, that he who offers praise, glorifies him, and to take it among the titles of his honour, that he "inhabiteth the praises of Israel;" for this we have much more reason to say, *Lord, what is man, that thou magnifiest him, and makest such account of him?* In my eye, a man looks more truly great when he is in a right manner worshipping his Creator at the footstool of his throne, and giving glory to him, than when he is domineering over his fellow-creatures, and giving law to them, on the highest of the thrones of the kings of the earth.

Nor is it only in the solemn acts of religious worship that we are to glorify God, but even in our common actions, whether we eat or drink, or whatever we do, we must do it to the glory of God;[w] that God in all things may be glorified through Jesus Christ.[x] The general scope and tendency of our conversations must be toward the pleasing and praising of God; his favour must be pursued as our chief good in all we do, and his honour aimed at as our highest end; that we may in all our actions express the honour we have for God, and may excite others to honour him. And when we do thus, to borrow a phrase that commonly passes from man to man, but much more properly from man to God, we do ourselves the greatest honour of subscribing ourselves his "admirers and humble servants."

But if, instead of directing our ways to this great end, we regard not whether we do so or no: nay, if we direct them to a contrary end, and instead of living to God and to his glory, we live to ourselves, we eat to ourselves, and drink to ourselves,[y] as God complains concerning his people, to please ourselves, and gratify the appetites of sense, that we may enjoy bodily ease and pleasure; if, instead of seeking his honour, and the honour that comes from him, we seek our own honour, in the praise and applause of men; if self be the centre in which the lines of all our actions meet; we may then be said to despise our ways, and to disparage them, when we make them subservient to an end so mean and trifling, when they are capable of being made to serve an end so great and noble. Belshazzar is said to have lifted up himself against the Lord of heaven, whereas really he debased and diminished himself to the last degree, when he served his base and brutish lusts with the wealth and honour and power that God had given him, and praised the gods of wood and stone, which neither hear, nor see, nor know; and must stand mute to that high charge, *But the God in whose hand thy breath is, and in whose are all thy ways, hast thou not glorified.*[z]

(2.) Not inquiring what will be the last end, in which our ways will terminate and have their period. That which makes our way considerable, that is, the course and tenor of our conversation well worthy our care,—is, that it is either the broad-way that leads down to death and destruction, or the narrow-way that leads up to life and glory. The path we walk in is either the path of life,[a] or the path of the destroyer.[b] It is not only either a right way that will bring us to the happiness we profess to be journeying toward, or a wrong way that will not; the difference is greater than that, it is a way that will end either in heaven or hell.

And does it not concern us then to put the question seriously to ourselves, Whither will the way that I walk in lead me? where will it lodge me? that if it be the good way that leads to heaven, I may press forward in it; if the bad way that leads to hell, I may hasten back out of it. Whither am I going? what will be in the end hereof? what shall I do in the day of visitation? If I should die to-night, as I am not sure to live till to-morrow morning, whither would death bring me? These are questions which all those who have a concern for their own way will ask themselves frequently; as the pilot who minds his business, often considers what port he is bound for, and then, by inspecting his compass, inquires whether the course he now steers will bring him to it.

But with the most of men this is the last thing in their thoughts; they have not the prudence to foresee the evil, and to hide themselves, but with the

u Matt. v. 16. John xv. 8. v Ps. viii. 5, 6.
w 1 Cor. x. 31. x 1 Pet. iv. 11.
y Zech. vii. 6. z Dan. v. 23.
a Ps. xvi. 11. b Ps. xvii 4.

simple they pass on, and are punished.[c] We earnestly wish, as God did of Israel, that they would be so wise as to consider their latter end; but at the same time, we have reason to complain, as God did of Jerusalem, that *because she remembered not her last end, therefore she came down wonderfully*.[d]

Those despise their way who look not on it with that concern, which a serious prospect of the end of it would fill them with; and therefore it is, that they go on securely in that way of the ungodly which will perish; but they consider not the perdition that it will end in, and, therefore, are drawn into it, and drawn on in it, by the allurements of worldly profit and sensual pleasure. That simple unwary youth, whom Solomon speaks of, was made to yield, and in a manner forced, by the flatteries and fair speeches of the adulterous woman, because he considered not what would follow upon it, that it was the direct way to hell, and to the chambers of death; so that he went as an ox to the slaughter, and as a fool to the correction of the stocks; as a bird that hastens to the snare, and knows not that it is for his life. Men would not be brought, as they are, to believe a lie, by which they will all be damned, if they were not given up to strong delusions.

And are there any here who have lived thus many years in this world, and never yet bestowed one serious thought upon this grand question, What will become of them in the other world? who either never put the question to themselves, or, like Pilate, had not patience or courage to stay for an answer; who never yet judged it a matter worth being resolved in? Know then, that you are of those who despise their own ways: and can it be a thing of small account with you, whether you are going to heaven or hell? Is the difference between them so minute as to justify your indifference in this matter? O that at length you would bring this matter to a trial; and not only so, but bring it to an issue, with all the solicitude that a matter of such importance both deserves and requires. Make it to appear that you value your ways, by being inquisitive, as a careful traveller is, whether the way you are in will bring you to your journey's end if you proceed in it, or not, and proceed accordingly. If ye will inquire, inquire ye; and leave not a matter of such moment at uncertainty.

2. When we are indifferent about the rule of our ways, and the measures by which we govern ourselves in them, we despise our own ways. Men's practices will be guided and ruled by their principles, and those who are loose and unfixed in their principles can never be even and steady in their practices. Those certainly despise their way who walk at all adventures, and live at large when they should walk circumspectly, and live by rule.

(1.) We despise our way, if we set aside the rules which God has honoured us and our way with the prescribing of. God has bid us stand in the way and see. Consider what is the way appointed you to walk in, ask for the old paths, for God has not put us to seek for new rules to go by, such as were never heard of before, but such as were from the beginning, and he has said, *Walk therein, and ye shall find rest for your souls*, spiritual rest in your way, and eternal rest at the end of it. But they put contempt upon their way, which God had discovered such a concern for; for they said, *We will not walk therein*.[e]

It is a great honour God has put upon our way, [1.] That he has given us the Scriptures to be the guide of our way; has in them showed us what is good, and what the Lord our God requires of us; has here told us what are the by-paths we should carefully avoid, what the stumbling-stones we should take heed of: his word is *a light to our feet, and a lamp to our paths*, not only a discovering but a directing light. Could a greater regard have been had to our actions by the God who made us, than to give us a divine revelation exactly suited to our case, and accommodated to all the steps that we have to take, on purpose to be our guide to heaven? What an honour did God put upon Israel in the wilderness, though an undeserving people, and upon their passage through it, in that he gave them a pillar of cloud and fire to go before them, and show the way in which they should go, and to direct all their removals and rests! Such a divine conduct are we under, who have the written word to be our guide and counsellor.

But we despise our way if we make not use of this rule, and conform not our hearts and lives to it; if it be an indifferent thing to us whether we be ruled by the word of God, or no; if we never consult that oracle, never try our ways by that touchstone, nor are in care to walk by the light of the law and the testimony. As presumptuous sinners trample upon the law, and do what they can to make it void, so careless sinners cast the law behind their backs, and keep it as much as they can out of their sight, as if it were not worth while to order their conversation according to it. Those who despise the commandment of the Lord,[f] who despise the word, and fear not the commandment, they despise their own ways, and shall be destroyed:[g] but as many as walk according to this rule, as they put a respect upon it, so they put a respect upon their own way, and peace shall be upon them, and mercy, as it is upon all the Israel of God,[h] who are guided and governed by that rule.

Let young people cleanse their way, and make it pure and pleasant, acceptable to God, comfortable to themselves, and beautiful before men. Let them

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[c] Prov. xxii. 3. [d] Lam. i. 9. Jer. vi. 19.

[f] 2 Sam. xii. 9. [g] Prov. xiii. 13. [h] Gal. vi. 16.

direct their way to the right end, and in the right paths, by taking heed thereto with a constant care and concern, according to the word,[i] which we must always have regard to. [See Mr. Nesbit's sermon to *young people* lately, on that text.]

[2.] That he has appointed conscience to be a monitor to us concerning our way, according to the Scriptures. As *the commandment is a lamp*, and *the law a light*, so *the spirit of a man* likewise *is the candle of the Lord*.[k] Conscience, rightly informed, is an excellent guide in subordination to the Scriptures, and God has showed his care of our actions, by appointing us such a tutor and guardian, such an inspector of our manners, to be always with us, to check us when we do amiss, and to direct and encourage us to do well; to be a voice behind us, saying unto us, *This is the way, walk in it*, when we are ready to turn aside.[l] God, by enduing us with a faculty of reflecting upon our actions, which the beasts have not, of accusing and excusing ourselves, has evidenced the concern he has about our ways, that they be straight and good.

But if we have no regard to the admonitions of conscience, and turn a deaf ear to them; if we say to that seer, *See not;* if we smite our hearts for smiting us, or threaten to do so, as the king of Judah did the prophet, *Forbear, why shouldest thou be smitten?*[m] if it be all one to us whether our consciences be pleased or displeased, and no care is taken to keep them void of offence; then we despise our own way, as if it were not worth looking into, or looking after. But however conscience may for a time be slighted and silenced, brow-beaten and run down, first or last it will be heard.

O that young people would betimes manifest their concern for their own way, by paying a respect to their own consciences, getting them rightly informed concerning good and evil, sin and duty; hearkening to their dictates, though they be but whispered; keeping them tender and afraid of sin, and keeping up their dominion over appetite and passion, and all the lusts of the flesh and of the eye. Often call upon conscience to do its office, and not only give it leave to deal faithfully with you, but charge it to do so: maintain the honour of the government in your own souls, and the due course of law, and suffer it not to be insulted, obstructed, or made despicable. Thus order is kept up in the soul, and its peace secured; and it is the greatest honour you can do yourselves, to maintain a value and veneration for your consciences.

(2.) We despise our way if we set up and follow their rules of walking, in opposition to those which God has appointed us; and such rules as are not only pernicious, but unworthy to be regarded in the conduct of our way.

What mean thoughts have those of their own way, [1.] Who are guided and governed by appetite and passion, fancy and imagination, the sight of their own eyes; who will do just what they have a mind to do, whether right or wrong. *Quidquid libet licet—whatever pleases is right*, that is their principle; if it be grateful to sense, it shall be lawful; they will do what is right in their own eyes, and what pleases them, whether it be right in God's eyes, and please him, or no.—*We will certainly do whatsoever thing goes forth out of our own mouth*,[n] is the language of those who *despise their own way*. By this Solomon describes the folly of the young man, That he walks *in the way of his heart*, and *in the sight of his eyes*.[o]

But are those fit to direct a way that leads to eternity? Must the powers that are brutal command a creature that is rational? Must human reason and divine revelation, and the oracles of both, give way to the desires of the flesh, and the more foolish inventions which man has found out since his departure from his God? Nothing is so unseemly as servants on horseback, and princes walking as servants upon the earth:[p] nothing so insufferable as these servants when they reign, these fools when they are pampered.[q] Can we think that man, who was made to be a subject to his Maker, should be allowed a boundless liberty, and sent out free with the wild ass? No; you mistake yourselves, if you think you may do as you please.

[2.] Those, also, who are guided and governed by the course and custom of this vain and foolish world, despise their own way, who think *that* a leader and director wise enough, and good enough, and safe enough for them. Those matter not much what they do, who resolve to do as the most do, and follow the multitude, though it be to do evil; nor whither they go, who resolve to go down the stream, without asking whither it will carry them. Christ says, *Follow me*, and it will be an honour to us and our conversation to have such a leader, and to follow him whithersoever he goes, who is wisdom itself. The world says, *Follow me*, and we cannot do ourselves a greater dishonour, than to put ourselves under the conduct of such a leader; yet, thus the children of disobedience do, they walk according to the course of this world.[r] It is all one to them what they do, so they can but recommend themselves to the gay and the great, or to the worldly-wise, on whom that principle has a greater influence than all the principles of their religion, "*As good be out of the world as out of the fashion.*"

What contempt do those put upon their own ways, who are easily drawn aside from their duty into by-paths, by any one who will put up the finger, and flatter them, and speak a few fair words, and tell them every body else does so! It is with them as

i Ps. cxix. 9. k Prov. xx. 27. l Isa. xxx. 21.
m 2 Chron. xxv. 16. n Jer. xliv. 17.
o Eccl. xi. 9. p Eccl. x. 6, 7.
q Prov. xxx. 22. r Eph. ii. 2.

the apostle says it was with the Gentiles, they were carried away even as they were led.[s] Those make no account of their way, whose hearts are thus weak, thus easy, thus yielding to the suggestions and solicitations of them who lie in wait to deceive, and make them their rule.

3. When we are wavering and unsettled in the course and tenor of our ways, then we despise them. Those who in the course of their lives are of no consistency with themselves, but halt between two, and are continually contradicting themselves, they make nothing of their way, nor bring any thing to pass in it; these are the double-minded men,[t] whose hearts are divided between God and the world, the Spirit and the flesh, as if they had the art of reconciling contraries; and they are accordingly unstable in all their ways, in a continual struggle between their convictions and their corruptions, and sometimes they yield to the one, and sometimes to the other; and thus they go on from time to time, fed with a fancy, as if it would justify the abundance of bad in them, that there is something in them that is good which does condemn it, and witness against it. But this is despising their way, as if it were not worth being entirely submitted to God, but it were enough to be in part so: but those who thus, like Reuben, are as unstable as water, like him shall never excel.[u]

(1.) It is certain that those have not the concern they ought to have for their own ways, who have not resolution enough to persist in good purposes, and to hold to them. You shall have them sometimes in a good mind under the convictions of the word, or the corrections of the rod; or when they are going out into the world, fresh from under the influence of a religious education; they will then promise very fair, *All that the Lord shall say unto us we will do, and be obedient;* and we have reason to think that they mean as they say, and intend no other; but the buds and blossoms are blasted, their good purposes prove to no purpose; and it is for want of resolution, it is because they have not a just value for their own way, otherwise they would stick to a good bargain for it when they have made it.

You who are young, I hope, are ready to engage yourselves to the Lord, to promise that you will walk in his ways, and keep his statutes; but will you adhere to it? will you abide by it? Having sworn, will you perform it? Will you with purpose of heart cleave to the Lord? This would indeed put a value upon your way; if you had indeed one heart and one way to fear God for ever. This was it that Joshua laboured to bring the people of Israel to, when he put it to their choice, whether they would serve other gods, or the true God only, and laid before them what there was in the service of God that was discouraging: all was to bring them to this fixed resolution, and keep them to it, *Nay, but we will serve the Lord.*[v]

(2.) Those who have not constancy enough to proceed and persevere in the good practices wherein they have begun, have not the concern they ought to have for their own ways. Those who did run well, but something hindered them, and drove them off; who had a first love, but have left it, even the kindness of their youth, and the love of their espousals, as if they had found some iniquity in God or in his ways, which yet we challenge them to produce and prove any instance of: those despise their way, who having begun in the spirit, end in the flesh, whose goodness is as the morning cloud and the early dew, which passeth away.[w]

You who now in the days of your youth are mindful of your Creator, it is a good way in which you set out, make it to appear that you have a value for it, by persevering in it; and take heed lest, having escaped the pollutions of the world through the knowledge of Christ, you should through carelessness of your way, be again entangled therein and overcome, and so fall from your own stedfastness.[x] I beseech you, look to yourselves and your own way, and to every step you take in it, lest ye lose the things ye have wrought and gained, that you may receive a full reward.[y] Notice is taken in the character of Jehoshaphat, that he walked in the first ways of his father David:[z] it is a pity but those whose first ways are good ways, should not have such regard to them, as still to improve, that their last ways may be their best ways.

4. If we do not apply ourselves to God in our ways, and acknowledge him, we despise our own ways. This honour has God been pleased to put upon our ways, that he has undertaken to be our guide and guard in them, if we look up to him as we ought. If, therefore, we have not our eye up to him, if we make light of this privilege, as all those do who do not make use of it, we lose this honour.

(1.) God has promised those who seek him, that he will teach them the way in which they should go, that he will teach sinners in the way,[a] will teach them his way, if they will but meekly attend his conduct; that he will teach them in the way that he shall choose, when otherwise they would be apt to turn aside into the way that a vain mind and a corrupt heart shall choose, v. 12. He has promised that he will find out some means or other to make their way plain before them, to guide them by his counsel, to guide them with his eye, by some little intimation of his mind, which they with whom his secret is do understand the meaning of; he knows how much depends upon the right ordering of their way, and how much it is his delight when it is a good

[s] 1 Cor. xii. 2. [t] James i. 8. [u] Gen. xlix. 4. [v] Josh. xxiv. 21. [w] Hos. vi. 4. [x] 2 Pet. ii. 20. [y] 2 John 8. [z] 2 Chron. xvii. 3. [a] Ps. xxv. 8, 9.

way, and, therefore, the steps of a good man are ordered by the Lord,[b] and we are instructed to pray, *Lord, order my steps in thy word.*[c]

But now, if we do not think this divine conduct worth asking, if we think we do not need it, or can do well enough without it; if in the most difficult and doubtful cases we go on leaning to our own understanding, and ask not counsel at the mouth of the Lord, we despise our way, we put contempt upon it, and bring more contempt. Thus they did who took counsel, but not of God, and covered with a covering but not of his Spirit, Isa. xxx. 1. They who over-value their own wisdom under-value their own way.

(2.) God has promised them that seek him, to bear them up and strengthen them in their way, to fortify them against the temptations of their way, to furnish them for the duties and services of it, and to work all their good works in them and for them. What an honour has God hereby put upon our way and work, that he has promised us grace sufficient for us, that as our day is, so shall our strength be! to enlarge our hearts, that we may run the way of his commandments, and work in us both to will and to do! But if we slight this grace which he has offered us and encouraged us to ask, and instead of committing our way to the Lord, go on in it in our own strength, as if we had no need of the divine aids, we then despise our way, and it is just with God to leave us to ourselves; to leave the youths who are confident of their own abilities, to faint and be weary, and the young men utterly to fail,[d] while by renewed strength from him, the lame man is made to leap as a hart, and the tongue of the dumb to sing in the ways of the Lord.

5. When we are careless of our past ways, and take not the account we ought to take of them, we then despise our ways. It is our honour that we can look back; it is our concern to look back, because if we have done amiss, there is a way provided to undo it by repentance, and prevent the fatal consequences of it. If we neglect that, we despise our way.

(1.) If we are not willing that others should reprove us for what they see or hear is amiss in us, we have not the care we ought to have for our own way. So many things there are amiss, and so much is it our concern to have them mended, and yet withal so partial are we in favour of ourselves, that we have need of more eyes than our own to discover us to ourselves: and it is a great advantage to us in our way, to have faithful friends about us, to tell us of our faults and of our dangers; This is not well, the other is not safe; this is a blemish to you, and that will be a snare to you.

But there are those who take it as an affront to be thus admonished, are ready to fly in the face of their reprovers, yea, though they be ministers, reprovers in the gate, reprovers by office; yea, though they be their own ministers, who ought to have some care particularly of their souls; though they be their parents and masters, who rebuke with authority; though they be those to whom they have given the right hand of fellowship, with a mutual obligation to watch over one another; yet they are ready to say to them who show them the false steps they have taken, "What is that to you? meddle with your own business, we know what we have to do better than you can teach us:" and it is well if they bear them not a grudge for it. Is not this an evidence that they despise their way, though it be a way that leads either to heaven or to hell? They would not thus despise their way from one part of the city to the other; for there they would thank any one who would show them where they have missed their way, or are in danger of missing it, and would direct them in the right way.

2. If we are not willing to examine ourselves, and to search and try our own ways, and to call ourselves to an account, and correct ourselves for what we have done amiss, we despise our own ways, and do not make that account of them which God does, and which he expects we should do. He looks upon men when they have sinned, to see what they will do next, whether they will make any sorrowful reflections upon it, and whether their spirits will be grieved for that, by which they have grieved his Spirit: and, if there be any who say, *I have sinned, and have perverted that which was right, and it profited me not,*[e] he is pleased with it, and meets such returning souls more than half way with his comforts. But if, on the contrary, when he hearkens and hears they speak not aright;[f] if none of them say, "What have I done? and it is all wrong;" still if they be not brought to that, he is disappointed, and is provoked to say, that his Spirit shall not any more strive with them.

Those despise their way, who never remember against themselves their former iniquities, nor inquire wherein they have erred; who never examine their consciences, nor review the records of them; lie down at night, and never ask what they have done amiss that day; enter upon a sabbath, and never look back upon their week's work; perhaps go to the Lord's table every month, and do not examine themselves how their conversation has been ordered since they were last renewing their covenants with God in that ordinance: and is not this a great contempt put upon their own way? They are willing to take it for granted all has been well, as Ephraim, though he had the balances of deceit in his hand, and loved to oppress, yet flattered himself

[b] Ps. xxxvii. 23. [c] Ps. cxix. 133. [d] Isa. xl. 30. [e] Job xxxiii. 7. [f] Jer. viii. 6.

with a conceit that they should find no iniquity in him that were sin,[g] nothing very bad, or at least nothing to be seen.

And while they thus neglect to inquire into their own ways, how can they tell what confession of sin to make, and what to pray particularly for the pardon of? and how can they tell what sin to covenant against, and to stand upon their guard against? You that are great dealers in the world, know of what consequence it is to you to keep your accounts even, and often to review them; and those who are shy of looking into their books, it is to be feared, it is because they are not willing to know the worst of their affairs; they suspect they are going behind-hand, and by this means are likely to go more and more so.

And will it not be of dangerous consequence to the prosperity of our souls, if we neglect to look over the books of conscience, that we may renew our repentance, and make our peace with God in Christ? He that is washed needs to wash his feet;[h] the sooner the better, and in order to that to observe what filth he has contracted; if he do not, he despises his way. Consideration of our ways is the first step towards conversion from the errors of them, and, therefore, reckon not that you can safely go forward, till you have first seriously looked back.

6. When we are heedless and inconsiderate as to the way that is before us, and walk at all adventures, we despise our own way. If we think it is all one what we do, that God Almighty is neither pleased nor displeased with any of our thoughts or affections, words or actions, and, therefore, do as we please, and ask no question for conscience sake; if, in doubtful cases, we never consider what is our duty, but what is our inclination and secular interest; if we go on in our callings, and never consider how we may glorify God in the use of them, and keep a good conscience; if, like the men of Laish, we dwell carelessly, never look back with any regret, nor forward with any concern, we despise our way.

(1.) If we are in no care to avoid sin, which mars our path, and is a by-path, then we are careless of our way, as a fool upon the road, that never picks his way, but goes, as we say, through thick and thin. The chief, and indeed the only, thing we have to dread in our way is sin, for nothing but that can hurt or hinder us. The sin that most easily besets us, is the weight that must be laid aside; that is it that defiles our way, that disorders and perplexes it; that is the false way which we are to hate.

But those who are careless of their way, are not aware of their danger of sin, and their danger by sin, and therefore rush into it as the horse into the battle;[i] they consider not that they do evil,[k] nor what a great deal of evil there is in what they do. They have, it may be, deceitful ways of trade, carry it on by a course of lying and fraud, cheating their neighbours, cheating the government, and go on securely in it, not considering what an abomination to the Lord both the lying lips and the false weights and measures are. They keep up drunken clubs, and in them mispend their time, and unfit themselves for the service of God, not considering that drunkenness and revellings, and such like, are works of the flesh, of which we have been told again and again, that they who do such things shall not inherit the kingdom of God.[l]

All the corruptions of our way arise from the corruptions of our hearts, and if we take no care to mortify and subdue them, and to suppress the first risings of them, to get the habits of sin weakened, and to shame ourselves and frighten ourselves out of those inclinations and dispositions which are so hurtful to us; if we do not thus strike at the root, it is a sign that we have not the concern we ought to have for our own way.

Our own corruptions are excited and drawn out by the temptations of Satan. We are told of our danger from that enemy, but are careless of our way if we do not put on the whole armour of God, and in dependence upon divine grace put on resolution to resist him, and repel all his assaults. He has devices and wiles wherewith to beguile the unwary, *latet anguis in herbâ,—there is many a snake under the green grass*, and therefore we have need to look where we tread: and that we may be kept from evil, are concerned to abstain from all the appearances of evil, and to take heed of approaches towards it; if we do not we are careless of our way.

(2.) If we are in no care to do our duty, to be found in the way of it, and to do it as it ought to be done, we are careless of our way. It is not enough to the making of our way good that we cease to do evil, but we must learn to do well, and must learn to do it well, which will not be done without consideration. We must see to it, that in all the duties of the Christian life we *walk circumspectly, ακριβως, accurately, exactly*;[m] must do it by rule, and therefore must do it with care.

What we do that is good, must be done from a right principle, for a right end, and in a right manner; and therefore it must be done carefully, because herein it is so easy a thing to miss it; and if we are carried on in a road of religious exercises only by custom, and not by conscience and a due concern, we do but mock God and deceive ourselves, and it will turn to no good account.

Many an opportunity we have of doing good to others, and getting good to our own souls, which, if we do but walk carefully, we might make a good improvement of; but we lose it and let it slip, and it is a sign we despise our way; for the husbandman

g Hos. xii. 8. h John xiii. 10. i Jer. viii. 6. k Eccl. v. 1. l Gal. v. 12. m Eph. v. 15.

that has a respect to his business, and a value for it, will not drop his proper time for sowing and reaping.

What is done in religion without care, is done accordingly. If we go about solemn exercises without solemn preparation, we commonly come off from them without advantage; and if the commandment be not duly observed, it will not be obeyed as it should be. It is charged upon Jehu, that *he took no heed to walk in the law of the Lord God of Israel with all his heart.*[n] And it is true of many, that they do not walk surely, are in no care to go upon sure grounds, and to take every step right, which is a sign they do not walk uprightly, nor have any true value for their own way.

II. I am next to show what a foolish and dangerous thing it is for us to despise our own ways, and what an absurdity they are guilty of who do so. Believe it, sirs, the ways we despise are not so despicable as we would make ourselves believe they are; but a great deal of stress ought to be laid upon what we say and do, yea, upon what we think too; and consequently a great deal of care and concern ought to be about it.

This will appear if we consider these five things:

1. That the God of heaven observes and takes particular notice of all our ways; even the ways of our hearts, even their thoughts and intents, are *naked and open before the eyes of him with whom we have to do,*[o] προς ὀν ἡμιν ὁ λογος—*with whom there is for us an account running*, and to whom there must be shortly an account given up. God sees our ways, not only as he sees all things, but with a particular observation, as things that must be judged of, and by which judgment must be given justly.

It is a general truth laid down, and comes in as an argument against all secret sins, and those which are most artfully and industriously concealed; that *the ways of man are before the eyes of the Lord, and he pondereth all his goings.*[p] But we should each of us apply it to ourselves, and to our own goings. Job does so: *Doth not he see my ways and count all my steps?*[q] *David* does so: *Thou compassest my path, and my lying down, and art acquainted with all my ways.*[r] Now, shall we make a light matter of that which the God of heaven makes such a great matter of, or let that in us pass allowedly unobserved, which he so carefully observes? It is natural to us to have some regard to ourselves, that we observe a due decorum when we are in the presence of our betters, whose eye we observe to be fixed upon us. Therefore we should have a jealous eye upon ourselves, because God has an eye upon us wherever we are, and whatever we are doing.

Therefore we should be very careful and diligent to avoid sin, because all our evil ways are before God; they can none of them be hid from his piercing eye; he sees all the secret wanderings of our hearts from him, and all the secret risings of our hearts against him, and is much displeased with them. And shall our sins be no provocation to us, when they are such a provocation to him? Does he complain of his people's bent to backslide from him, and shall not they complain of it? Is he broken with their unfaithful heart, and shall they make light of it?

And therefore we should be very careful and diligent to do our duty, because God takes notice of all we think, or say, or do well, and is pleased with it, and it shall be owned in the great day, even a cup of cold water given to a disciple; which should engage us to wait all opportunities of doing good, because God observes all the good we do, especially if it be done in secret; for that shall with a particular regard be seen, and openly recompensed. *The Lord knows the way of the righteous*, and, therefore, they should themselves take cognizance of it, of every path, and every step.

2. That Satan is a subtle enemy, who seeks to pervert our ways, and to draw them into his service and interests. If we despise our ways, yet he does not, but labours with the utmost subtilty and sedulity to draw us aside out of the good and right way, and to seduce us into the paths that lead to ruin. He is represented, and his agents, by the foolish woman, who calls passengers who go right on their way, to come share in the stolen waters. Now if Satan be so watchful and busy to make us turn out of our way, or trifle in it, and lets slip no opportunity of doing us a mischief in our way, we are fools if we be unconcerned, and slip opportunities of doing ourselves a kindness. Our way is beset, and, therefore, we should be never off our guard.

Especially, because then our way is most endangered when it is most despised: when we least consider what we do, our spiritual enemies gain most advantage against us, and make an easy prey of us. Satan's design is more than half accomplished, when he has brought men to an indifference as to their own actions, and let things go just as they will without either forecast or review.

This is a good reason therefore why we should be sober and vigilant, and make conscience of what we say and do, because our adversary the devil is seeking to devour us. Therefore St. Paul is jealous over the Corinthians, and has a watchful eye upon all their ways, because there is danger, lest they should be beguiled as Eve was through the subtilty of the serpent; and of the Thessalonians, lest by any means the tempter have tempted them, and his labour should be in vain.[s] And for the same reason we should have a jealousy of ourselves and our own way, lest if we sleep, and neglect our way, we lose

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n 2 Kings x. 31 o Heb iv. 13. p Prov. v. 21. q Job xxxi. 4. r Ps. cxxxix. 3. s 1 Thess iii. 5.

our spear and cruse of water, as Saul did when he slept; nay, and our heads and lives, as Sisera did, when he slept in the tent of one who pretended to be his friend.

3. That we have many eyes upon us, that are witnesses to our way. David prays, *Lord, lead me in a plain path because of mine enemies;*[t] because of them who observe me; so it is in the original. We have need to look about us, for there are many about us who look upon us, to take notice of what we say and do. Let us walk honestly, *ευσχημονως—decently*, and as becomes our character, (so the word signifies,) as *in the day*, when we may be seen, and when we are in the midst of those who will observe us.

Some have their eye upon our way, perhaps, to take pattern by it, and that they may learn to do as we do, and then I am sure we ought not to despise our way, because the example of it may have a great influence upon others; so that if we do amiss, others will do amiss too, and so we shall become accessary to their sin, and shall be to answer not only for our ways, but, as the Scripture speaks, *for the fruit of our doings*, as Jeroboam for his sin, wherewith he made Israel to sin. If it be a good reason why we should not make friendship, nor keep company, with an angry man, lest we learn his ways, much more is it a reason why an angry man should moderate his anger, and put on meekness, lest others should learn his ways, and get a snare to their souls,[u] lest by setting his own house on fire he burn down a whole street. We ought to be very careful what language we speak, whether that of Canaan or that of Ashdod,[v] for those about us will learn our dialect, and be either the better or the worse for it.

Some, perhaps, have their eye upon our way to seek for matter of reproach; they watch for our halting, and if we say or do amiss, religion shall suffer by it, and be evil spoken of; and the enemies of the Lord will have their mouths opened to blasphemy, as in David's case.[w] You who make a greater profession of religion, who attend preaching and catechising more than others, have need to be very strict and regular in your whole conversation; for otherwise, by reason of you the way of truth will be evil spoken of;[x] religion will be struck at, and wounded through your sides. That which, in others, would be winked at as a small fault, will, in you, be magnified and made a great matter of. Take ye therefore good heed to yourselves, that you may cut off occasion from them who desire occasion,[y] to reproach the good ways of the Lord, and prejudice people against them.

Some, perhaps, have their eye upon our way, that on the other hand would rejoice to see us do that which becomes us, would have no greater joy than to see us walk in the truth, our strictness and stedfastness would be their strength and song: *Now we live*, says the apostle, *if ye stand fast.* We have reason to think that the good angels rejoice, as in the conversion of sinners, so in the even and regular walking of the saints; and, therefore, we are charged to behave ourselves very reverently in the worship (a branch of our way which is by no means to be despised) because of the angels. Now, if our way be compassed about with so great a cloud of witnesses,[z] it concerns us to have an eye to it ourselves; and to run, and run well, the race that is set before us, especially looking unto Jesus.

4. That we must shortly give an account of all our ways. As there is now an account kept of them all in the book of God's omniscience, and of the sinner's own conscience, because we are here in a state of trial and probation; so there must shortly be an account given of them all, and they must all be reviewed, for God requireth that which is past,[a] and will tell thee, *these things thou hast done.*

It is a folly for us to despise our own ways, and make a light matter of them, and to turn off the errors of them with a jest, when so great a matter will be made of them in the judgment; in the judgment at hand, which follows immediately upon death; in the judgment at last, the public judgment of the great day. Therefore, it concerns us to fear God and keep his commandments, and to see that our matters be right and good, for God shall bring every work into judgment, bring it into the account, with every secret thing, whether it be good or whether it be evil.[b] This was known and pressed by an Old-Testament preacher, but is much more clearly revealed in the New Testament, which tells us, *We must all appear*, one as well as another, all without exception, *before the judgment-seat of Christ*, to give an account of *every thing done in the body*, and to *receive according to it, whether it be good or evil.* Brethren, these are the true sayings of God; all we are doing now will be called over again in the day of judgment; as sure as we see this day, we shall see that day, and it will be to us according as we are found.

O what a concern should this fill us with, to think that what we are now doing, every day, has a reference to that day; which methinks should make every day a great day, a judgment day, with us: for if we would daily judge ourselves concerning our own way, we should not be judged of the Lord.[c] It would awaken us to consider our ways, if we would but consider how they will appear in that day, when we and they must appear undisguised, in true colours; and with what eye we ourselves shall look upon them, an eye of shame, or an eye of satisfaction, and thankfulness to God. This should especially give check to the looses and extravagances

t Ps. v. 8; xxvii. 11. u Prov. xxii. 25. v Neh. xiii. 24. w 2 Sam. xii. 14. x 2 Pet. ii. 2.

y 2 Cor. xi. 12. z 1 Cor. xi. 10. a Eccl. iii. 15. b Eccl. xii. 14. c 1 Cor. xi. 31.

of youth: Thou hast a mind, O young man, to lay the reins on the neck of thine appetites and passions, to indulge thyself in a sensual liberty, to walk in the way of thy heart, and in the sight of thy eyes, and this would be a brave way of living, if thou wast never to hear of it again; *but know thou, for all these things God will bring thee into judgment*;[d] for all thy indulgence of thyself in carnal mirth and sensual pleasure, unbounded and uncontrolled; for all those merry days and merry nights of thine, from which every thing was banished that was serious, and when God was not in all, not in any, of thy thoughts. Let the thoughts of this take young people off from their inordinate pursuits of the pleasures of sense, and deaden their desires towards them, that they may acquaint themselves with the pleasures of religion, which are spiritual and divine, and as much exceed the other as the richest wine does puddle-water.

5. That according as our ways are now, it is likely to be well or ill with us to eternity. It is the greatest folly imaginable to despise our way in this world, for as our way is, so will our end be in that world which has no end. Those who go upon the water only for pleasure care not what course they steer; but they who go upon business must steer the right course, and secure their point.

Believe it, sirs, and I pray consider it, that you are here upon trial for another world, and it will be to you a world of happiness or misery, according as you pass your trials. As you spend your time, you are likely to spend your eternity. If the prevailing temper of your mind now be vain and carnal, selfish and sensual, earthly and worldly, and you go out of the world under the dominion of such a temper, you are utterly unfit for heaven, and so is heaven for you, it would be no heaven to you. If the general course of your conversation be contrary to the rules of Christianity; if, instead of being constant and devout worshippers of God, you slight and neglect religious exercises, and think meanly of them; if, instead of living by faith in Christ, and in a continual dependence upon him for righteousness and grace, you lay him aside, and overlook him in what you have to do with God; if, instead of living a life of self-denial and mortification, you indulge yourselves in all the gratifications of sense, and are in them as in your element; if, instead of bridling your passions, you indulge them upon every provocation, and are impatient of the least instance of contempt and contradiction, as if humility and meekness were no part of the law of Christ, or the livery of Christians; if, instead of loving all men, even your enemies, and forgiving injuries, you have a jealousy of all, an antipathy to some, and bear malice and ill-will to all that you apprehend have been injurious to you, or stand in your light, or in your way; if, instead of being charitable and doing all the good you can to every body, you are selfish, and seek your own things only, and are oppressive and hard with those you have power over or advantage against; if, instead of setting your affections on things above, and having your conversation in heaven, you are wholly intent upon the world, and the things of it; if that be the subject of your most serious cares, and the object of your most vigorous pursuits, and you go on in such a course as this to the end of your way, you cannot inherit eternal life; if the word of God be true, and there be any weight in the reason of the thing itself, you cannot; you cannot but perish, eternally perish. And can it then be an indifferent thing to us what our way is? Can it be all one whether we live a godly or ungodly life, when our everlasting weal or woe does certainly depend upon it? O that we were wise and understood this, that we would consider our latter end! then we durst not despise, durst not but consider, our way.

And those who have good hope through grace that they are in the way that leads to life, are concerned to regard their particular paths, to look well to their goings, and every step they take, because they know not how much their vigorous advances in grace and holiness, and their careful improvement of all opportunities of doing good, may add to the degrees of their glory and joy in heaven; nor how much their remissness, and the unevenness of their walking, may take from them: but this I am sure we all ought to fear, lest a promise being left us of entering into that rest, and we having by faith laid hold on that promise, any of us should so much as seem to come short,[e] should seem either to others or to ourselves, should in the nature of the thing be in danger of it, or should come short of any of that measure to which, if we had been more careful, we might have attained.

Nothing can be more proper to awaken us to put a value upon our own ways, than to lay this to heart, that our present time is seed-time, and as we sow now we shall be reaping to eternity. The husbandman sows his ground with care, because he knows, that when what he sows comes up again, it will appear whether it was sown wisely and well or no, Gal. vi. 7, 8. The matter is brought into a little compass, *If we sow to the flesh* in a carnal, sensual life, *we shall of the flesh reap corruption; but if we sow to the spirit, we shall of the spirit reap life everlasting:* and then I am sure it is folly for us to despise our own way.

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[d] Eccl. xi. 9.

[e] Heb. iv. 1.

The Application.

The application of this plain and practical discourse lies upon yourselves, brethren; the Lord help us all to apply it!

1. Let it be a caution to us not to be rigid and severe in our censures of other people's ways, for that is none of our business; (we are incompetent judges of our brethren, for we know not their hearts;) nor of their works, for we know not the principles they act from, or the ends they aim at, nor the one half of what is requisite to be known in order to the passing a right judgment upon them; we can judge at best but by the outward appearance, and, therefore, it is ten to one but we are deceived in our judgment. And as we have not ability, so we have not authority, to judge concerning them; we step into the throne of God if we do: *What have we to do to judge another man's servant? to his own master he stands or falls.* We are to hope charitably concerning our brethren, and to put the best construction upon their words and actions that they will bear; but as to their way, and the end of it, the Lord only knows that, and to him we must leave it.

And this is another good reason why we should not pretend to judge our brethren and their way, because we have enough to judge ourselves and our own way: and here it becomes us as much to be strict and severe, as in judging of our brethren it becomes us to be candid and charitable, and make the best of every thing.

2. Let it be a charge to us to look well to our own ways. Let others, if they be overtaken in a fault, be restored with a spirit of meekness; and let us not be curious in prying into the fault, and examining all the circumstances of it; nor sharp in upbraiding them with their carelessness; but let every man prove his own work, let him bring that to the *touchstone*, and be very critical in trying it, and earnest with God in prayer, to discover him to himself; and if he find his heart upright with God, then he shall have rejoicing in himself alone, and not in another.[f]

O that I could prevail with you who are young, betimes to make conscience of what you say and do, and oblige yourselves to live by rule, and not, as most young people, to despise your own way. When you go out into the world, and begin to "be for yourselves," as you say, I beseech you, do well for yourselves. When you are gone from under the influence of your parents and masters, yet still continue under the influence of the good education they gave you, and think not, when you are set at liberty from them, you may live at large. With what grief have I sometimes heard that vain song put into the mouths of young people, which begins, "From grave lessons and restraints." I cannot repeat it, nor desire to do it, but it is designed to teach them to triumph in having shaken off the shackles of virtue, and laid the reins on the neck of lust. It is time *to warm*, my brethren, and to show ourselves zealous for the honour of God and conscience, of virtue and serious piety, for that is it I here, in the name of my great Master, contend for, and not the petty private interests of any party: let them take their lot, despise their way and spare not; the kingdom of God is not meats and drinks, either the imposition or the opposition of those matters of doubtful disputation; but it is righteousness and peace, and joy in the Holy Ghost. It is the great and fundamental law of Christianity, *repentance toward God, and faith towards our Lord Jesus Christ;* it is humility and meekness; it is sobriety and temperance; it is chastity and strict modesty; it is justice and equity; it is universal charity and beneficence; that I am pressing upon you: these are the ways that you must walk in, if ever you hope to find rest to your souls; these ways must be your ways, and in these you must persevere to the end, and in these and all the acts of devotion, and the instituted exercises of religion, you must live a life of communion with God. In urging these, I say again, it is time to be in earnest, when the enemies of serious godliness are not only so subtle as secretly to weaken its principles, and sap its foundations under ground, but so daring as openly to attack all its strong holds; when you are taught by a celebrated poet to say,

> "Conscience and Heaven's fears, religion's rules,
> Are but state-bells to toll in pious fools."

This is instructing you how to despise your own ways; but, *Cease my son to hear the instruction which causeth to err from the words of knowledge:*[g] and the Lord rebuke those who give such destructive instructions, even the Lord who has chosen Jerusalem, rebuke them, and snatch those as brands out of the burning who incline their ear to such instruction.

That which I am persuading you all to, both young and old, is, to keep yourselves, and all your words and actions, under a strict discipline. Are you your own masters? Be faithful masters then to yourselves, and not careless ones. (1.) Be strict in your inquiries concerning your present way, and herein deal faithfully with yourselves, and do not despise a matter upon which your all depends. Are you in the broad way that leads to destruction, or in the narrow way that leads to life? among the many who walk in the way of their own hearts, or among the few who walk in the way of God's commandments? Christ is the way; are you in Christ? Holiness is the way; and is it the way of holiness that you are

[f] Gal. vi. 1, 4.

[g] Prov. xix. 27.

walking in? Be willing to find out the worst of your case, you need not be afraid to do so, while it may be amended, be it ever so bad: and be concerned to find it out; for if it be bad, and not amended in time, it will shortly be past recovery.

Take heed of deceiving yourselves in a matter of such vast moment as this is. The word of God has plainly told you once and again, *There is a way which seemeth right unto a man*, and he says I shall have peace, though I go on in it, *but the end thereof are the ways of death*;[h] and will you suffer yourselves to be cheated into your own ruin, when you have such fair warning given you? How bitter will the reflection upon it be hereafter, if you thus put a cheat upon your own souls! Self-deceivers will be self-destroyers, and, for that reason, to eternity self-tormentors.

For the Lord's sake, sirs, and for your own precious souls' sake, bring this matter to an issue quickly, by making your calling and your election sure, and so making your salvation sure. You are busy to make other things sure, that neither can be made sure, nor are worth making sure: O that you would make this sure, which may and must be made sure, and leave it no longer in suspense! You cannot but tremble every step you take, as long as your own consciences tell you, if you give them leave to be faithful, that it is a step forward in the way of sin and death; but if you have good ground to hope, that through grace you are walking in the way of good men, that leads to life and happiness, you may go on cheerfully; you may sing in that way. Believe this matter therefore worth settling.

(2.) Be strict and impartial in your reflections upon your past ways, and do not despise them because they are past, for they are not past and gone, not gone out of God's remembrance: *Now, therefore, thus saith the Lord of hosts, consider your ways.*[i] Set your hearts to your ways; so the word is; apply your minds seriously to think of them, and lay the concern of them near your hearts. Compare the temper of your minds, and the tenor of your lives, with the rule of God's word, which is right and strait, and therefore of use to show you the crooked ways into which you have turned aside; as far as you have varied and deviated from that, you have gone wrong. Find out the particular obliquities of your thoughts and affections, your words and actions, that you may know what to sorrow for, as the plague of your own heart, and what to get healed; for a disease that is known is half cured. Be particular in your reviews, that you may be so in your penitential acknowledgments; may be able to say not only, "I have done evil," but, "I have done this evil;" and not only so, but, "Thus and thus have I done;" as Aaron, who on the day of atonement, (that day to afflict the soul,) was to confess over the scapegoat all the iniquities of the children of Israel, and all their transgressions in all their sins,[k] the sins themselves and all the aggravations of them. And usually the more particular we are in the confession of sin, the more comfort we have in the sense of the pardon, and the better fortified against temptations to relapse and return to folly: *Dolus versatur in generalibus—Deceit employs general confessions only.*

It is good to be making penitential reflections, every day, upon our sins of daily infirmity; and the more frequently this work is done, the more easy it will be. "Even reckonings make long friends:" if we daily audit accounts with our own consciences, and examine what we have done each day; if in the close of every week we do as God did, look upon the week's work, and behold all that we have done; if, before we attend on the Lord at his table, we be particular in censuring ourselves for what has been amiss, and renew our repentance, and fetch in fresh assurances of the divine favour in Christ, we shall show that we have indeed a value for our way, and the great day of account will be no terror to us.

3. Be very circumspect and considerate as to the particular paths that are before you. Do nothing rashly, but every thing with due care. Let David's resolution be yours, and stick to it, *I said I will take heed to my ways.*[l] He who walks uprightly, walks surely, will see to it that he goes upon sure grounds, in opposition to walking at all adventures, and going on frowardly in the way of his heart. You put contempt upon your ways if you do not make conscience of them. Dread that wicked notion, that it is all alike what you do; though you be ever so poor and low in this world, and ever so inconsiderable among men, and your way ever so little taken notice of, yet God's eye is upon it, and, therefore, yours should be so. Do nothing rashly, for fear of doing amiss.

As those who value their own souls cannot but think themselves concerned to keep their hearts with all diligence, so those who value their own ways cannot but see themselves as much concerned to ponder the path of their feet; which direction follows the former, and is given in pursuance of it. Whatever you go about, consider diligently what is set before you; stand not gazing about you, and making your remarks upon other people's ways, but let your eyes look right on, and your eyelids look straight before you, for your concern is with your own ways; let not your eyes turn, lest your feet follow them to the right hand or to the left. Let heaven be the fixed end you walk towards, and the Scripture the fixed rule you walk by, and then you will walk steadily and with a holy security.

And as those who value their own souls cannot do

h Prov. xiv. 12; xvi. 25. i Hag. i. 5, 7. k Lev. xvi. 21. l Ps. xxxix. 1.

better for them, than to commit the keeping of them to God, as to a faithful Creator, and to Jesus Christ, the Bishop of souls, who has taken the oversight of them, not of constraint, but willingly; so those who value their own way cannot do better concerning it, than to commit their way, to commit their works, unto the Lord. Having chosen his word for your rule, be led by his Spirit. *I know* (says the prophet) *that the way of man is not in himself, neither is it in man that walketh to direct his steps.*[m] We ought, therefore, in all our ways to acknowledge God, and to depend upon the conduct and support of his grace which he has promised to those who seek him, and refer it to him to choose out their way, and to sit chief; in dependence upon which, every good Christian may promise himself the same satisfaction that the Psalmist pleases himself with, *Thou shalt guide me with thy counsel, and afterwards receive me to glory.*

And, now, am I leaving you at parting under any serious, solicitous concern about your own way, resolving for the future to walk more circumspectly than you have done, in the strength of divine grace? And is this your resolution? The Lord keep it always in the imagination of the thought of your heart, and thereby establish your way before him.

[m] Jer. x. 23.

SOBER-MINDEDNESS

RECOMMENDED TO

YOUNG PEOPLE,

IN A DISCOURSE ON TITUS II. 6.

To the Reader.

It has been the laudable practice of many good ministers, both in city and country, now about this time of the year, to preach sermons particularly to young people, to awaken them to a sense of their great concern. And it is very seasonable to do it now, not only because in these days of leisure they have more time to attend on such an opportunity, but because in these days of liberty and recess from business, young people are more exposed to temptations, which they have special need to be guarded against. Nor know I how we can better do honour to Christ, than by endeavouring thus to serve the great intentions of his coming into the world, and to bring in to him a seed to serve him, which shall be accounted to him for a generation; that from the womb of the morning he may have the dew of their youth.

Upon such an occasion as this, the substance of the following discourse was preached the other day in London; but I could not have persuaded myself to publish it, had I not been requested to do it by a number of very hopeful promising youths, to whom I have lately become related, for the present, as a Catechist; in which service, though it has been looked upon as one of the lowest branches of the ministerial office, yet it is the top of my ambition to be found, through grace, skilful, faithful, and successful.

To their service I dedicate it, not forgetting my friends in the country, the young ones of whose families I must ever have a deep and tender concern for. My prayer, both for the one and for the other, is, that they may betimes know the God of their fathers, so as to serve him with a perfect heart, and a willing mind; so know him, and Jesus Christ whom he has sent, as may be life eternal to them.

Matt. Henry.

Jan. 3, 1712-13.

Titus ii. 6.

Young men likewise exhort to be sober-minde

Paul the aged is here directing Titus, a youn nister, whom he calls *his own son in the common* what subjects to preach upon; in the choi which ministers have need of wisdom, should for wisdom, and take direction from this and Scripture directions.

In general, he must speak the things whicl come sound doctrine, *v.* 1. He must preacl doctrine of Christ, the truth as it is in Jesu great mystery of godliness, that is sound, or w some, doctrine, which is good for food, spiritual with which souls are nourished up, 1 Tim. i And good for medicine too; it is healing doctri it speaks pardon of sin to those who complain c terror of guilt, and promises power against s those who complain of the strength of corrup and, blessed be God, this sound, this healing trine is preached to you, in its purity, and I ho its power, in season and out of season.

But this is not all, he must speak other t which become this sound doctrine, opposed to Jewish fables and commandments of men, which they of the circumcision corrupted the trine of Christ; *ch.* i. 10, 14. The best w guard against them, will be to preach the duti Christianity with the doctrines of it; the which is after godliness, *ch.* i. 1. Practical reli which regulates and governs the heart and li that which becomes the doctrine of Christia which it becomes the teachers of that doctri preach, and both they and the professors of that trine to make conscience of. *The grace of Goo brings salvation teacheth us*, and, therefore, the m ters of the word of that grace must teach you, all who hope for that salvation must learn, to *ungodliness, and worldly, fleshly lusts, and to soberly, righteously, and godly.* Right notions

not serve without good morals. Young people saying their catechism, if it were the best catechism in the world, saying it ever so well, and saying nothing against it, will not save them, if the temper of their minds, and the tenor of their conversation, be not agreeable to the sound doctrine they converse with, of a piece with it, and such as becomes it.

Titus is here particularly directed to preach upon the duties required from Christians of each sex, and each age of life. He must teach aged men how they ought to carry themselves, so that their hoary head being found in the way of righteousness, might be a *crown of glory to them*, *v.* 2. And the aged women likewise, *v.* 3. that they may teach the young women, *v.* 4. And here, in my text, he is directed what application to make to young men. Thus particular should ministers be in their preaching, that they may, as far as may be, reach every one's case, which is the likeliest way to reach every one's conscience. Thus ministers must endeavour rightly to divide the word of truth, and as wise and faithful stewards in God's house, to *give every one their portion of meat in due season:* and O that every one would take their portion, and feed upon it, and digest it, and instead of saying, "*This was* for such a one," would learn to say, "*This is for me.*"

In dealing with young men,

1. He is here directed to exhort them; παρακαλει. He must *instruct* them what to do, that they might know their duty; he must put them in mind of it, that they might know it when they had occasion to do it; he must excite and stir them up to it, and urge it upon them with motives and arguments; and he must encourage them in the doing of it, and comfort them, that they might go on in it cheerfully. All this is included in the word here used for *exhorting* them; and there is need of all this, and all little enough; for some are ignorant and need to be taught, others are careless and need to be quickened; some think their duty an indifferent thing, and on such we must press the command which makes it necessary; others think it an impracticable thing, and to such we must preach the grace that makes it easy.

In urging practical godliness, it is hard to say which is more needful, persuasion or direction; and which will be most serviceable to our end, good rules to show us what we should do, or good reasons to convince us that it is our duty and interest to do it: perhaps some stand in more need of the one, others of the other, and the Scripture furnishes us with abundant matter for both, enough to furnish the man of God for every good word of this kind.

The original word παρακαλεω, being a compound of καλεω, *voco*, might properly be rendered, to *call to*, or *call upon*; and that is the work of ministers, to be your monitors. We call to you, we call upon you, frequently, and with importunity, and as we see occasion, to mind your duty, and not to trifle in it, to take heed of sin, and not expose yourselves to it. This is the word behind you, which is promised, (Isa. xxx. 21.) which shall say, *This is the way, walk in it*, and turn not aside to the right hand or to the left.

Titus must exhort them in his public preaching, and in that must choose out words to reason with them. The rulers of the Jewish synagogue, after the reading of the Law and the Prophets in the assembly, on the sabbath, desired of Paul, a word of exhortation for the people, Acts xiii. 15. And public exhortations to those of one age, relation, or condition, may be of use to others, who are not to sit by as unconcerned, but some way or other to accommodate it to themselves, for what we say unto some we say unto all.

Yet this was not enough; he must exhort them in his personal conversation with them, must visit them at their houses, and there give them this admonition; must give it in a particular manner to those that he saw needed it, give it with application, "In this and the other instance you must be of a better spirit, and carry it better." When he was in company with young men he must be giving them good advice, and instead of allowing himself to be vain as they were, endeavour to make them grave as he was. Ministers must preach not only in the pulpit, but out of it, their conversation must be a constant sermon, and, in that, they may be more particular in the application, and descend to persons and cases better than they can in their public ministry. Those ministers who complain that they would do this statedly and solemnly, but cannot bring it to bear, yet can have no excuse for not doing it occasionally, when it comes in their way, nor would seek an excuse if they had but a heart to it.

2. That which he must exhort them to, is to be sober-minded; all the law that concerns them in particular, is summed up in this one word; exhort them σωφρονειν,—*to be sober-minded.* It is a very significant, comprehensive word; and has in it a check to all the ill habits and ill courses that are so mischievous and ruining to young people. The word speaks the duty of young men, but it is likewise twice used in the directory for young women, (*v.* 4.) *that they may teach* the *young women to be sober*, ινα σωφρονιζωσι τας νεας—*that they may sober the young women*, may give them such instructions and examples as may help to make them sober; and again, (*v.* 5.) that they may teach them to be σωφρονας—*discreet*; so that it is the duty of young women, as well as young men, to be sober-minded; it is an exhortation proper for both the sexes of that age; and it is my exhortation to all of that age, who are within hearing to-day I beseech you suffer this word of exhortation, receive it at your peril, for if it come from God it is your utmost peril to refuse it.

Doct. It is the great duty of all young people to be sober-minded.

I shall endeavour to show you, I. What this sober-mindedness is which young people must be exhorted to. And, II. What considerations should engage you who are young to be sober-minded. And then, III. Make application.

I. Let us see what it is that we urge upon you, when we exhort you to be sober-minded. And I shall keep to the original word used in my text, and the various significations of it. It is the same word that is used to set forth the third part of our Christian duty, and is put first of the three lessons which the grace of God teaches us,—to live soberly, σωφρονως, v. 12. And in another place it is put last of three excellent Christian graces, God has given us the spirit of power, and of love, and σωφρονισμου—*of a sound mind*, 2 Tim. i. 7. And σωφρονισμος is put by Plutarch, in general, for the education of youth; the sobering of them.

Give this exhortation its full latitude, and it speaks to you who are young these nine things:

1. You must be considerate and thoughtful, and not rash and heedless. To be sober-minded, is to make use of our reason, in reasoning with ourselves, and in communing with our own hearts; to employ those noble powers and capacities, by which we are distinguished from, and dignified above, the beasts, for those great ends for which we were endued with them, that we may not receive the grace of God in them in vain, but being rational creatures, may act rationally, as behoves us, as becomes us.

You learned to talk when you were children; when will you learn to think? to think seriously, to think to the purpose? Floating thoughts your heads are full of, foreign and impertinent ones; when will you be brought to close and fixed thoughts? to think with concern and application of the great things that belong to your everlasting peace and welfare?

Some have recommended the study of the mathematics, as proper to fix the minds of young people, and bring them to think. I wish any thing would do it, but would much rather it were done by a deep concern about the soul and another world, which, if it once prevail, will effectually fix the thoughts, and to the best purpose; for when once you come to see the greatness of that God with whom you have to do, and the weight of that eternity you are standing upon the brink of, you will see it is time to think, high time to look about you.

Learn to think not only of what is just before you, which strikes the senses, and affects the imagination, but of the causes, and consequences, and reasons of things; to discover truths, compare them with one another, argue upon them, and apply them to yourselves, and to bring them to maturity; not to fasten upon that which *comes first* into your minds, but upon that which should come first, and which deserves to be first considered.

Multitudes are undone because they are unthinking; inconsideration is the ruin of thousands, and many a precious soul perishes through mere carelessness; *Now therefore, thus saith the Lord of hosts, Consider your ways*; retire into your own souls, begin an acquaintance with them; it will be the most profitable acquaintance you can fall into, and will turn to the best account. While you are coveting to see the world, and to be acquainted with it, be not strangers at home.

Take time to think; desire to be alone now and then, and let not solitude and retirement be an uneasiness to you, for you have a heart of your own that you may converse with, and a God nigh unto you, with whom you have a pleasing communion.

Learn to think freely; God invites you to do so: *Come now, and let us reason together*. We desire not that you should take things upon trust, but inquire impartially into them, as the noble Bereans, who searched the Scriptures daily, whether those things were so, which the apostles told them. Pure Christianity and serious godliness fear not the scrutiny of a free thought, but despise the impotent malice of a prejudiced one.

There are those, I find, who, under the pretence of being free-thinkers, by sly insinuations, endeavour to shake young people's belief of the divine authority of the Scriptures, and undermine all revealed religion, by turning sacred things into jest and ridicule; but they usurp the honourable character of free-thinkers; it does not belong to them; they are as far from the freedom they pretend to, as they are from the sincerity they protest against; for it is certain, that pride and affectation of singularity, and a spirit of opposition and contradiction, do as much enslave the thoughts on the one hand, as an implicit faith and obedience on the other hand. While they promise men liberty, they do but deceive them; and under colour of being sole masters of reason, and ridiculing all who agree not with them, they as arbitrarily impose upon men's credulity, as ever popes and councils did under colour of being sole masters of faith, and anathematizing all who differ from them.

Learn to think for yourselves, to think of yourselves, to think with application. Think what you are, and what you are capable of. Think who made you, and what you were made for; for what end you were endued with the powers of reason, and attended by the inferior creatures. Think what you have been doing since you came into the world; of the great work you were sent into the world about; of the vanity of childhood and youth, and how unavoidably the years of them are past away as a tale that is told; and whether, therefore, it be not time, high time, for the youngest of you to begin to be religious, and to enter in at the strait gate.

And as to your particular actions, do not walk at

all adventures, as those do who despise their own ways; but consider what you do before you do it, that you may not have occasion to repent of it afterwards. Do nothing rashly, but always speak and act under the government of the great law of consideration. Ponder the path of your feet, that it may be a straight path.

Some people take a pride in being careless; tell them of such and such a thing that they were warned about, they turn it off with this excuse, that for their parts they never heed; they mind not what is said to them; nor ever thought of it since; and so glory in their shame.

But be not you thus negligent; for then, and not till then, there begin to be hopes of young people, when they begin to set their hearts to all these things that are testified unto them, and to think of them with the reason of men, and the concern they deserve.

2. You must be cautious and prudent, and not wilful and heady. The word in the text is the same that is rendered, *v.* 5. to be *discreet; prudenter agere —to behave prudently.* You must not only think rationally, but when you have done so, you must act wisely, and so as will be most for your true interest; walk circumspectly; look before you, look about you, look under your feet, and pick your way; not as fools, but as wise.

David's purpose when he set out in the world was, *I will behave myself wisely in a perfect way;* and his prayer was, *Lord, when wilt thou come unto me,* Ps. ci. 2. And accordingly we find, (1 Sam. xviii. 14.) his purpose performed, and his prayer answered, *He behaved himself wisely in all his ways, and the Lord was with him.* Those who govern themselves, God will guide, but will justly leave those who love to wander, to wander endlessly.

Put away childish follies with other childish things, and do not all your days think and speak as children. Espouse principles of wisdom, fix to yourselves rules of wisdom, and be ruled by those rules, and actuated by those principles. It is the wisdom of the prudent to understand his own way, his own business, not to censure other people's; and this wisdom will in all cases be profitable to direct what measures, what steps, to take.

Youth is apt to be bold and venturous, and therefore, resolute and peremptory, to its great prejudice. But be not you so; let reason and conscience, according to the duty of their place, give check to the violence of appetite and passion; let them rectify the mistakes, and overrule the hasty dictates, of humour and fancy, and reduce the arbitrary and exorbitant power of those tyrants.

How often does Solomon press it upon the young man he takes under his tuition; *My son, be wise, wisdom is the principal thing, therefore get wisdom, get understanding.* You who are launching out into the world must take wisdom to be your pilot, or you are in danger of splitting upon some rock or other; this must be your pillar of cloud and fire, which you must follow the conduct of through this wilderness.

Be diffident of your own judgments, and jealous of yourselves, that you do not take things right, or not take them entire, and for that reason afraid lest the resolutions, which are the result of your considerations, should prove wrong; and therefore leave room for second thoughts. Say not, "I will do so and so, I am resolved I will walk in the way of my heart, and in the sight of my eyes, whatever it cost me." Never have any will but what is guided by wisdom.

And, therefore, in every case of moment and difficulty, be willing to be advised by your friends, and depend more upon their judgment, who have had longer experience of the world, than upon your own. Consult with those who are wise and good, ask them what they would do, if they were in your case; and you will find that in multitude of counsellors there is safety, and that that oftentimes proves best which was least your own doing; or if it should not prove well, it will be a satisfaction to you, that you did not do it without advice, and mature deliberation; and as the thing appeared then, you did it for the best.

What brighter character can be given to a young man, than to say he is wise? Or what blacker, than to say he is stubborn? See the former,—in Solomon, who calls himself a child, that *knows not how to go out, or to come in,* (1 Kings iii. 7.) and yet his father calls him *a wise man,* who knows what he has to do; see the latter,—in the character of the rebellious son who was to be stoned to death, against whom the indictment runs thus, He is *stubborn,* he *will not obey the voice of his father and mother,* Deut. xxi. 18, 20. Those are the fools whom there is little hopes of, who despise wisdom and instruction, Prov. i. 7. He who will not be counselled cannot be helped.

But would you be wise? Not only be thought so, but really be so. Study the Scriptures; by them you will get more understanding than the *ancients,* than *all your teachers,* Ps. cxix. 99, 100. Make your observations upon the carriage and miscarriage of others, that you may take pattern by those who do well, and take warning by those who do ill, may look upon both and receive instruction. But especially, be earnest with God in prayer for wisdom, as Solomon was, and the prayer was both pleasing and prevailing in heaven. *If any man,* if any young man, *lack wisdom,* and is sensible that he lacks it, he is directed what to do, his way is plain, let him *ask it of God;* and he is encouraged to do it, for *the Lord giveth wisdom,* he has it to give, Prov. ii. 6. He delights to give it, he gives liberally; he has a particular eye to young people in the dispensing

of this gift, for his word was written to give to the young man knowledge and discretion, Prov. i. 4. And because some are willing to be counselled, yet do not care to be chidden, we are told that he gives, and upbraids not; yet, as if this were not encouragement enough to the beggars at Wisdom's gates, there is an express promise to every one who seeks aright, that he shall not seek in vain; it is not a promise with a peradventure, but with the greatest assurance, *It shall be given him*, Jam. i. 5. To all true believers, Christ himself is and shall be made of God Wisdom, 1 Cor. i. 30.

3. You must be humble and modest, and not proud and conceited. The word signifies *modestè se gerere,—to behave one's self modestly.* Σωφροσυνην εκαλεσε την ταπεινοφροσυνην. So Chrysostom, *Hom. ad Rom.—Sober-mindedness is the same with lowly-mindedness.* And Theodoret makes it the same with that poverty of spirit, on which Christ pronounces his first blessing, Matt. v. 3. It is recommended to the younger to be clothed with humility, (1 Pet. v. 5.) that is being sober-minded.

It is an observation that I have made upon the little acquaintance I have had with the world, that I have seen more young people ruined by pride, than perhaps by any one lust whatsoever; and, therefore, let me press this upon you with all earnestness. And it is a caution introduced with more than ordinary solemnity, (Rom. xii. 3.) *I say, through the grace given unto me, unto every man that is among you.* And what is the word that is thus declared to be of divine original, and universal concern? It is this: that *no man think of himself above what he ought to think, but think soberly.* And there is an elegant paronomasia in the original, which, for the sake of the young scholars, I beg leave to take notice of, μη υπερφρονειν παρ' ο δει φρονειν, αλλα φρονειν εις το σωφρονειν—let him think *unto sobriety;* the word used in the text; let him think himself into a sober mind, and always keep in that good mind.

Keep up low thoughts of yourselves, of your endowments, both outward and inward; of your attainments and improvements, and all your performances, and all the things you call merits and excellences. Boast not of a false gift, of what you have not, nor be puffed up with what you have. What there is in you that is commendable, wink at it yourselves, as most people do at their own faults, and diminish it, and look much at that in others which is more commendable. Let not the handsome glory in their beauty, nor the ingenious in their wit, for there cannot be a greater allay to the glory than to have it said, such and such are comely, and witty, but they know it. Does your face in any respect shine? Be as Moses was, *He wist not that the skin of his face shone;* and do what Moses did, as soon as he perceived it,—put a veil upon it. Delight more to say and do what is praise-worthy, than to be praised for it; for what hast thou which thou hast not received, and what hast thou received which thou hast not abused? And why then dost thou boast?

Keep up a quick and constant sense of your own manifold defects and infirmities; how much there is in you, and how much is said and done by you every day, which you have reason to be ashamed of, and humbled for; in how many things you come short of others, and in how many more you come short of the rule. You will find no reason to be proud of what you know, when you see how much you are ignorant of; nor of what you do that is good, when you see how much you do amiss. Dwell much upon humbling considerations, and those that tend to take down your high opinion of yourselves; and keep up a humble sense of your necessary and constant dependence upon Christ and his grace, without which you are nothing, and will soon be worse than nothing.

Think not yourselves too wise, too good, too old, to be reproved for what is amiss, and to be taught to do better. When you are double and treble the age you are, yet you will not be too old to learn, and increase in learning. If any man think that he knows any thing, that he knows every thing, so that he needs no more instruction, he knows nothing yet as he ought to know it, 1 Cor. viii. 2. And therefore he who seems to be wise, seems so to himself, seems so to others, let him become a fool, that he may be wise; let him be sensible of his own folly, that he may be quickened to use the means of wisdom, and prepared to receive the grace of wisdom, 1 Cor. iii. 18.

Be not confident of your own judgment, nor look upon those with contempt that do not think as you do. Elihu is a great example of humility and modesty to those of your age; he was swift to hear, and very ambitious to learn, for it is the learning age; *I am young and you are old,* and therefore I *waited for your words, I gave ear to your reasons, I attended unto you,* ready to give what you said its due weight, and expecting to hear something that I had not known before: but he was *slow to speak; I was afraid, and durst not show you my opinion, for I said, days should speak,* Job xxxii. 6, 7, 11, 12. Be not forward to say, "I hold so and so," for (as a grave divine once told a novice, that was laying down the law with great assurance) "It best becomes you to hold your peace."

Take heed of thinking yourselves above your business. You that are apprentices, think not yourselves above your service; humility will make the yoke you are under easy to you, which will gall the proud and stiff neck. You who are set up for yourselves, think it no disparagement to you to confine yourselves to your business, and to make a business of it, to see to it with your own eyes, no, nor to put your own hands to it. Be ashamed of nothing but sin.

It will be yet much worse, if you think yourselves above your religion; above the restraints of it, as if it were a thing below you to be afraid of sin, and to make conscience of your words and actions, whereas there cannot be a greater disgrace to you than loose walking; or above the exercises of religion, as if it were a thing below you to pray, and hear the word, and join in acts of devotion, for it is really the greatest honour that you can do yourselves, thus to honour God.

Let this branch of sober-mindedness appear in your looks and carriage; let the show of your countenance witness for you, that you are not confident and conceited, but that you keep up a due diffidence of yourselves, and a due deference to all about you, especially those above you. Be not pert in your carriage, nor fantastical in your dress. If there be any thing in the garb and carriage, that young people may be innocently proud of, because those about them will be justly pleased with it, it is the gravity of it, when it is an indication of humility and modesty reigning in the heart; for those are the best ornaments, and in the sight of God, and all wise men, of great price. And you will find, that *better it is to be of a humble spirit with the lowly, than to divide the spoil with the proud;* for when *men's pride shall bring them low, honour shall uphold the humble in spirit*, and they shall be upheld, borne up and borne out in that honour.

4. You must be temperate and self-denying, and not indulgent of your appetites. It is the same word in the text, that, *v.* 2. is translated *temperate*, and is one of the lessons that the aged men must learn; and some think it properly signifies a moderate use of meat and drink: so as to keep the mean, and in the use of them σωειν την φρηνην, or την φρονησιν, to save our mind from being clouded, and our wisdom from being corrupted, that is, our hearts from being *overcharged with surfeiting and drunkenness;* we commonly put a "sober man" in opposition to one that is drunk, or addicted to drunkenness.

Let me therefore warn young men to dread the sin of drunkenness, keep at a distance from it, avoid all appearances of it, and approaches towards it. It has slain its thousands, its ten thousands, of young people; has ruined their health, brought diseases upon them, and cut them off in the flower of their days. How many fall unpitied sacrifices to this base lust! It has ruined their estates and trades, at their first setting out; when the time that should have been spent in the shop and warehouse, is spent in the tavern and ale-house. When the money they should buy goods with, and pay their debts with, is thrown away in the gratification of an inordinate love of wine and strong drink, no wonder if they soon break, and run their country.

Take heed of the beginnings of this sin, for the way of it is down hill; and many under pretence of an innocent entertainment, and passing the evening in a pleasant conversation, are drawn in to drink to excess, and to make beasts of themselves. And you should tremble to think how fatal the consequences of it are; how unfit it renders you for the service of God at night, yea, and for your own business the next morning; how many are thus besotted, and sunk into that drowsiness, which clothes a man with rags: and yet that is not the worst, it extinguishes convictions, and sparks of devotion, and provokes the Spirit of grace to withdraw; and it will be the sinner's eternal ruin if it be not repented of, and forsaken in time; for the word of God has said, and it shall not be unsaid, it cannot be gainsaid, *Drunkards shall not inherit the kingdom of God.*

Look not then upon the wine when it is red, when it gives its colour in the cup, is charming, is tempting, be not overcome with its allurements, for at the last it bites like a serpent, and stings like an adder. If you saw the devil putting the cup of drunkenness into your hand, I dare say you would not take it out of his; you may be sure the temptation to it comes from him, and, therefore, ought to dread it as much as if you saw it. If you saw poison put into the glass you would not drink it; and if it be provoking to God, and ruining to your souls, it is worse than poison: there is worse than death, there is hell, in the cup; and will you not then refuse it?

How many ways may you spend your evening, when you are fatigued with the business of the day, better than in drinking, in immoderate drinking! I am sorry we cannot urge against you, so much as gladly we would, the scandal of it, it is grown so fashionable. But whether you will hear, or whether you will forbear, we will insist upon the sin of it, and its prejudice to the soul both here and for ever, and beg of you, in consideration of this, to frighten yourselves from it. We will insist likewise upon the real disgrace, that it is a reasonable creature who is, hereby, spoiled of his crown, and levelled with the brutes; and beg of you, in consideration of this, to shame yourselves out of it before God and your own conscience.

It is a sin that is in a special manner shameful and hurtful to those who profess religion. You who have been well educated, who have been bred up in sober families, have had examples of sobriety set you, and have known what the honours and pleasures of a sober conversation are; if, when you set up for yourselves, you think yourselves happy in getting clear from the restraints of a sober regimen, and take the liberty of the drunkards, what a reproach will it be to you! what a degeneracy! what a fall from your first love! and where will it stop? Perhaps you have given up your names to the Lord Jesus at his table, and dare you partake of the cup of the Lord, and the cup of devils? Let Christians, who are made to our God kings and priests, take to

themselves the lesson which Solomon's mother taught him, *It is not for kings, O Lemuel, it is not for kings.* So it is not for Christians to drink wine, but with great moderation, lest they drink and forget the law, forget the gospel, Prov. xxxi. 4, 5.

Yet this is not all I have to warn you against, under this head. Let not young people be nice and curious in their diet, nor solicitous to have all the delights of sense wound up to the height of pleasurableness; be not desirous of dainties, for they are deceitful meat, Prov. xxiii. 3. It is true that the use of them is lawful, but it is as true, that the love of them is dangerous; and the indulging of the appetites of the body to them is often prejudicial to the soul and its true interests. Learn betimes to relish the delights that are rational and spiritual, and then your mouths will be out of taste with those pleasures that are brutal, and belong only to the animal life; and be afraid lest by indulging the body and the lusts of it, you come by degrees to the black character of those that were φιληδονοι μαλλον ἠ φιλοθεοι—*lovers of pleasure more than lovers of God*, 2 Tim. iii. 4.

The body is made to be a servant to the soul, and it must be treated accordingly; we must give it, as we must to our servants, that which is just and equal, let it have what is fitting; but let it not be suffered to domineer, for nothing is so insufferable as a servant when he reigneth, (Prov. xxx. 22.) nor let it be pampered, for he who *delicately brings up his servant from a child, shall have him become his son at the length*, Prov. xxix. 21. Be dead, therefore, to the delights of sense; mortify the love of ease and pleasure; learn betimes to endure hardness; use yourselves to deny yourselves, and so you will make it easy to yourselves, and will the better bear the common calamities of human life, as well as sufferings for righteousness sake. Those who would approve themselves good soldiers of Jesus Christ, must endure hardness, must inure themselves to it, 2 Tim. ii. 3.

5. You must be mild and gentle, and not indulgent of your passions. The word here used signifies moderation, such a soundness of mind as is opposed to frenzy and violence. We have need of sobriety to restrain and repress, not only our inordinate appetites toward those things that are pleasing to sense, but our irregular resentment of those things that are displeasing; for such a vexatious knowledge of good and evil has mankind got by eating of the forbidden tree.

Young people are especially apt to be hot and furious, to resent injuries, and to study revenge, like Simeon and Levi, whose anger was cursed, for it was fierce; and their wrath, for it was cruel; and, therefore, the passion is ungoverned, because the pride is unmortified. They are fond of liberty, and therefore cannot bear control, and wedded to their own opinion, and therefore cannot bear contradiction, but are all in flame presently, if any one cross them; and reckon that an honour, which is really their shame, to lay the reins on the neck of their passions, not caring what indecencies they are transported into by them, nor considering how mischievous the consequences may be.

Learn betimes to bridle your anger; to guard against the sparks of provocation, that they may not fall into the tinder; or if the fire be kindled, put it out presently, by commanding the peace in your own souls, and setting a watch before the door of your lips. And when, at any time, you are affronted, or think yourselves so, aim not at the wit of a sharp answer, which will stir up anger, but at the wisdom and grace of a soft answer, which will turn away wrath, Prov. xv. 1.

You are setting out in the world, and would have your passage through it comfortable. Now, there is nothing will contribute more to that than a quiet spirit: *The meek shall inherit the earth*, was God's promise, by David first, (Ps. xxxvii. 11.) and afterwards by the Son of David, (Matt. v. 5.) that if they possess not an abundance of wealth, yet they shall delight themselves in the abundance of peace. By the good government of your passions, you will make yourselves easy, and easy to those about you; and a great deal of misohief both to others and to yourselves will be prevented.

The moral philosophers valued themselves very much upon the power which their instructions had upon young people, to soften and sweeten their temper, and teach them to govern their passions, and keep a strict hand upon them. And shall Christianity, which, to all the arguments which reason suggests for meekness, adds the authority of the God who made us, forbidding rash anger, as heart-murder,—the example of the Lord Jesus Christ who bought us, and bid us learn of him to be meek and lowly in heart,—and the consolations of the Spirit, which have a direct tendency to make us pleasant to ourselves and others,—and our experience of God's mercy and grace, in forbearing and forgiving us; shall this divine and heavenly institution come short of their instructions, in plucking up this root of bitterness which bears gall and wormwood, and making us peaceable, gentle, and easy to be entreated, which are the bright and blessed characters of the wisdom from above, Jam. iii. 17.

If you suffer your passions to get head now you are young, they will be in danger of growing more and more headstrong, and of making you perpetually uneasy; but if you get dominion over them now, you will easily keep dominion, and so keep the peace in your hearts and houses; and through the grace of God, it will not be in the power even of sickness or old age to make you peevish, to sour your temper, or imbitter your spirits. Put on therefore,

among the ornaments of your youth, *as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, and long-suffering.* Your age is made for love; let holy love therefore be a law to you.

6. You must be chaste and reserved, and not wanton and impure. Both the Greek fathers and philosophers use the word *σωφροσυνη* for chastity; *Continentiam et castitatem significat—It signifies continence and chastity.* Isidore Pelus. And when it is here made the particular duty of young men, this signification of the word must certainly be taken in; for the lusts of the flesh, which are manifest, *adultery, fornication, uncleanness, lasciviousness,* (Gal. v. 19.) are particularly called youthful lusts.

And against those, in Christ's name, I am here to warn all you who are young; for God's sake, and for your own precious souls' sake, flee these youthful lusts; dread them as you would a devouring fire, or a destroying plague, and keep at a distance from them; abstain from all appearances of these sins; hating even the garment spotted with the flesh, even the attire of an harlot. Covet not to know these depths of Satan, but take a pride in being ignorant of the way of the adulterous woman. See all temptations to uncleanness coming from the unclean spirit, that roaring lion who goes about continually, thus seeking to devour young people. O that you would betimes conceive a detestation and abhorrence of this sin, as much below you, and more against you; and put on a firm and steady resolution, in the strength of the grace of Jesus Christ, never to defile yourselves with it; remembering what the apostle prescribes, as that which ought to be the constant care of the unmarried, to be holy both in body and spirit, and so to please the Lord, 1 Cor. vii. 34.

Take heed of the beginnings of this sin, lest Satan in any thing get advantage against you, and the little thief, stolen in insensibly at the window, open the door to the great one. How earnestly does Solomon warn his young man to take heed of the baits, lest he be taken in the snares, of the evil woman. *Remove thy way far from her,* says he, for he that would be kept from harm, must keep out of harm's way; *Come not nigh the door of her house,* but go on the other side of the street, as thou wouldst, if it were a house infected; *lest thou mourn at the last, when thy flesh and thy body are consumed, and say, how have I hated instruction, and my heart despised reproof,* Prov. v. 8. 11, 12.

Pray earnestly to God for his grace to keep you from this sin, and that it may be sufficient for you; so that be the temptation ever so sudden, it may find you awake, and aware of it, that you may not be surprised into it; and be it ever so strong, it may find you armed against it, with the whole armour of God, that you may not be overpowered, and overcome by it.

Get your hearts purified by the word of God, and sanctified by divine love, for how else shall young people cleanse their way, but by taking heed thereto, according to the word. Keep up the authority of conscience, and keep it always tender, and void of offence. Make a covenant with your eyes, that they may not be the inlets of any impure thoughts, or the outlet of any impure desires; and pray David's prayer, *Turn away mine eyes from beholding vanity;* that you may never look and lust.

Modesty is the hedge of chastity, and it is the ornament of your age, therefore, be sure to keep that up. Let your dress and carriage be very modest, and such as denotes a chaste conversation coupled with fear. Make it to appear that you know how to be pleasant and cheerful, without transgressing even the strictest rules of modesty; nay, that you know not how to be so, when any thing is said or done against those rules.

I would especially charge you who are young, to take heed that no corrupt filthy communication proceed out of your mouth. Never dare to speak, nor delight to hear, any thing that is immodest; *Fornication and all uncleanness, let it not be once named among you;* it is foolish talking and jesting, which is not convenient, which is very unbecoming the professors of such a pure and undefiled religion as Christianity is; it is that evil communication which corrupts good manners; it is, as some think, that idle word, for which our Saviour says we must give account in the great day. Think what a great dishonour lascivious talk is to God, what a reproach to yourselves, and what mischief it does to those you converse with; how great a matter a spark of this fire from hell may kindle; and how much of the sin and ruin of souls you may hereby have to answer for. God turns those to a pure language, whom he brings to call upon his name.

7. You must be steady and composed, and not giddy and unsettled. This we commonly take to be signified by a sober mind, a mind that acts and moves steadily, and is one with itself; in opposition to a roving, wandering heart, a heart divided, which cannot but be found faulty. Be *sober-minded,* that is, let your hearts be *fixed,* Ps. cviii. 1. Establish your hearts, and be not like Reuben, unstable as water, for those who are so will never *excel.*

Fix now, in the days of your youth, for God and Christ, and serious godliness; fix for heaven as your end, and holiness as your way. Halt no longer, hover no longer, between two, but be at a point; you have often been bid to choose whom you will serve, stand no longer deliberating, but bring this matter at length to the issue you will abide by, and abide by it, *Nay, but we will serve the Lord.*

Fix to that, whatever it is, that you are designed for in the world; fix to your business, fix to your book, if that is to be your business. *Dum quid sis*

dubitas, jam potes esse nihil—While you are doubting what to be, you can do nothing. Whatever it is that you are employed in, let your application to it be close and constant, and do not upon every slight and trivial pretence start aside from it, and say you are weary of it, or you hope to mend yourselves, when the same volatile humour that makes you uneasy in the place and work you are in, will soon make you so in another.

Learn to fix your thoughts, and be not wandering; let them not run from one thing to another, as the bird in wandering, and the swallow in flying, for thus they run at length with the fool's eyes into the ends of the earth; but what thy hand finds to do, and thy heart to think of, which is to the purpose, do it and think of it with all thy might, and pursue it close, till thou bring it to an issue, and then it is done and thought to purpose indeed; whatever thou doest, *hoc age—do this*, mind thy business.

Learn to fix your aims, and act with a single eye; for the double-minded man, who is far from being sober-minded, cannot but be unstable in all his ways, and turns himself as the wind turns, and *he that wavers is as a wave of the sea*, Jam. i. 6, 8. Act considerately, that is, consistently with yourselves; and as those who understand your own ways; and have not your ear open to every whisper and suggestion that would turn you out of it. Be no more children, tossed to and fro with every wind, enticed to and fro with every bait, Eph. iv. 14. But in understanding be ye men, be ye fixed; let your foot stand in an even place, and then let your hearts be established, be not moved, be not removed.

8. You must be content and easy, and not ambitious and aspiring. Some make the word to signify, *animi demissio—the bringing of the mind down to the condition*, when the condition will not in every thing be brought up to the mind. A sober mind is that which accommodates itself to every estate of life, and every event of Providence, so that whatever changes happen, it preserves the possession and enjoyment of itself.

You who are young must learn betimes to reconcile yourselves to your lot, and make the best of that which is, because it is the will of God it should be as it is, and what pleases him ought to please us; for he knows what is fit to be done, and fit for us to have, better than we do. Let this check all disquieting discontented thoughts. *Should it be according to thy mind?* Shalt thou who art but of yesterday control him, quarrel with him, or prescribe to him, whose counsels were of old from everlasting? It is folly to direct the divine disposals, but wisdom to acquiesce in them.

He who *determineth the times before appointed, and the bounds of men's habitation*, ordered what our rank and station should be in the world, what parents we should be born of, what lot we should be born to, and what our make and capacity of mind and body should be; and in these respects there is a great variety ordained by Providence between some and others, who yet are made of one blood; some are born to wealth and honour, others to poverty and obscurity. Some seem made and marked by nature (that is, the God of nature) to be great and considerable, while others seem doomed to be all their days little and low; you see many above you, who make a figure in the world, and are likely to do so yet more, while you are but as cyphers; yet do not envy them, nor fret at the place God's providence has put you in, but make yourselves easy in it, and make the best of it, as those who are satisfied—not only in general, that all is well that God does; but in particular, all is well that he does with you.

Possess your minds, now you are young, with a reverence for the divine Providence, its sovereignty, wisdom, and goodness; and bring your minds unto a cheerful reference of yourselves to all its arbitrations; *Here I am, let the Lord do with me*, and all my affairs, *as seemeth good in his sight.* This would have a mighty influence upon the conduct of your affairs, and the evenness of your spirits, all your days. Whatever you are dispossessed of, or disturbed in the enjoyment of, resolve to be easy, not because you cannot help it, "This is an evil, and I must bear it," that is but a poor reason; but because it is the will of God, whose will is his wisdom, "This is an evil, but it is designed for my good, and I will bear it."

Lay your expectations low from this world, and promise not yourselves great matters in it. It is God's command, (Rom. xii. 16.) *Mind not high things*, set not your eyes and hearts upon them, as if they were the best things, and as if they would make you happy, and you could not be happy without them; but condescend to them of low estate, and take as much pleasure in conversation with them, as if they were company for princes and peers; or, as the margin reads it, *Be content with mean things*, with a mean habitation, mean diet, mean clothes, mean employments, if such be your lot, and instead of blaming it, bless God for it, that it is not worse, and believe that it is fittest for you.

Not that I would have young people mean-spirited, or cramped in their aims and endeavours; whatever your business is, strive to be excellent and eminent in it; whatever your substance is, be diligent, that by the blessing of God upon it, it may, like Job's, be *increased in the land.* A good man leaves an inheritance, honestly got, to his children's children. But I would not have you ambitious of great things; covet not by taking thought to add cubits to your stature; let it suffice to thrive by inches, with the increases of the sober-minded; who do not make haste to be rich, for "Soft and fair goes far."

We commonly say of you who are young, that you

are upon your preferment; shall I persuade you to reckon it your best preferment to be eminently pious, and serviceable to the glory of God, and the interests of his kingdom in the world? That is the way to have the best reputation among men, which wise men reckon no despicable preferment, for *A good name is better than precious ointment.* Aim at advancing yourselves, not that you may live in so much the more pomp and ease, but that you may be in so much the better capacity to do good, and that is true preferment.

We commonly say of you who are young, that now is your time to make your fortune; it is a heathenish expression, for it is not blind fortune, but an all-seeing Providence, that we are governed by; but that is not all; it is not in your power to make your own lot; *Every man's judgment proceedeth from the Lord*, every creature is that to you, and no more, than he makes it to be; and, therefore, you must seek his favour; and reckon your lot best made when you have the Lord to be the portion of your inheritance and your cup, and then say, *The lines are fallen to you in pleasant places;* that is best for you, which is best for your souls, and in that you must soberly rest satisfied.

Jacob was setting out in the world, and going to take him a wife, when all he desired and aimed at, and, if I may so say, indented for in his marriage articles, was bread to eat, and raiment to put on, to be kept in his way, and brought at length to his father's house in peace; and why should any of the spiritual seed of Jacob look higher in this world, who knows and hopes he has eternal riches in reversion after *one* life? Let young people be modest and moderate, and sober-minded, in their desires and expectations of temporal good things, as becomes those who see through them, and look above and beyond them, to the things not seen, that are eternal.

9. You must be grave and serious, and not frothy and vain. This signification we commonly give to the word here used. Him that is serious we call a sober man; and I put this last, of the ingredients of this sober-mindedness, because it will have a very great influence upon all the rest; we should gain our point entirely with young people, if we could but prevail with them to be serious. It is serious piety we would bring them to, and to live in good earnest.

Not that we would oblige young people never to be merry, or have any ill-natured design upon them to make them melancholy. No, religion allows them to be cheerful; it is your time, make your best of it. Evil days will come, of which you will say *you have no pleasure in them*, when the cares and sorrows of this world increase upon you, and we would not have you to anticipate those evil days. It is mentioned as an instance of the promised prosperity, and flourishing state, of Jerusalem, that *the streets of the city shall be full of boys and girls playing in the streets thereof*, Zech. viii. 5. Nay, religion prescribes cheerfulness to all those who are sincere and hearty in it; *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works*, Eccl. ix. 7. God expects to be served by us with joyfulness and gladness of heart, in the abundance of all things, Deut. xxviii. 47.

And it is certain, that none have such good reason to be cheerful as godly people have, none can be so upon better grounds, or with a better grace; so justly or so safely. I have often said, and I must take all occasions to repeat it, that a holy, heavenly life, spent in the service of God, and in communion with him, is without doubt the most pleasant, comfortable life, that any one can live in this world.

But that which I would caution you against under this head, is vain and carnal mirth, that mirth, that laughter of the fool, of which Solomon says, *It is mad*, and *What doeth it?* Innocent mirth is of good use in its time, and place, it will revive the spirit, and fit you for business, a merry heart does good like a medicine; but then it must be used like a medicine, must be taken physically, only when there is occasion for it, and not constantly, like our daily bread; and like physic, it must be taken *sub regimene—by rule;* as not too often, so not too much at a time, like opiates, which are taken by drops, and with great caution. When you make use of these medicines, it must be with due correctives, and you must take great care of yourselves, lest that turn to your prejudice, and become a snare and a trap, which was intended for your health and welfare.

Allow yourselves in mirth as far as will consist with sober-mindedness, and no further; be merry and wise; never let your mirth transgress the laws of piety, charity, or modesty, nor intrench upon your time for devotion and the service of God. Wise men will always reckon him over-fond of his mirth, who will rather lose his friend than his jest; much more may he be reckoned so, who will rather lose his God and a good conscience. Never make sport with the Scripture and sacred things, but let that which is serious always be spoken of with seriousness; for it is dangerous playing with *edge-tools.*

Take heed lest your mirth exceed due bounds, and transport you into any indecencies; that you give not yourselves too great a liberty, and then think to excuse it by saying, *Am not I in sport?* Prov. xxvi. 19. Set a double guard at such a time before the door of your lips, lest you offend with your tongues; and especially keep your hearts with all diligence. Let the inward thought still be serious; and in the midst of your greatest mirth, retain a disposition habitually serious, and a reigning affection to spiritual and divine things; such as will make you indifferent to all vain mirth and pleasure,

and set you above it, and enable you to look upon that with a holy contempt, which many spend so much of their time in with so great a complacency. A serious Christian, though, to relax himself and entertain his friends, he may allow himself a little mirth and recreation, yet he will make it to appear that he is not in his element, that he knows better pleasures, and has given them the preference. A believing foretaste of the milk and honey of Canaan, is enough to put the mouth quite out of taste with the garlic and onions of Egypt.

But while I am pressing you who are young to be always serious, habitually so, always well affected to serious work, what shall we think of those who are never serious? who are always merry, always jesting, always bantering, so that you never know when they speak in earnest; who are always in pursuit of some sensual pleasure or other, and never know what it is to be one quarter of an hour serious, from the beginning of the year to the end of it? Certainly they forget, that *for all these things God shall bring them into judgment*, and they know not how soon. O that this laughter might be turned into the mourning of true penitents, and this joy into the heaviness of sincere converts, that it may not be turned, as otherwise it certainly will be, into the weeping and wailing of damned sinners! The same Jesus who said, *Blessed are they that mourn, for they shall be comforted*, has said also, *Woe unto you that laugh now, for you shall mourn and weep*, Luke vi. 25.

Shall I now prevail with you who are young, to value wisdom above wit, and that which helps to make you serious above that which helps to make you merry; and to take as much pleasure in gravity, as others do in vanity? It will be the honour of your youth, will arm you against the temptations you are surrounded with, and will not only mark you for something considerable in this world, but for something infinitely more so in the other world. And, if you understand yourselves aright, I dare say, one hour spent in the employments and enjoyments of a sober, serious mind, will afford you more true comfort in the reflection, than many spent in mirth and gaiety, because it will certainly pass so much better in the account another day.

If you take the world for your guide, you will be bid to "laugh and be fat;" will be told that "an ounce of mirth is worth a pound of sorrow;" but if you will attend to the dictates of the word of God, (and it is fit that the word that must judge us hereafter should rule us now,) that will tell you, that *sorrow is better than laughter*; and that it is *better to go to the house of mourning, than to the house of feasting, for by the sadness of the countenance the heart is made better*; it is made *serious*.

And thus you see what it is to be sober-minded, and how much of your duty it takes in; but are you content that it should take in all this? Can you say, that though in many things you come short, yet you esteem all these precepts, and all the things contained in them, to be right, and, therefore, hate every false way? You will then be very willing to have this sober-mindedness further pressed upon you.

II. Let us see what considerations are proper, and may be powerful, to make young people in all these respects sober-minded: and will you who are young, apply your minds a little to these things?

1. You are all reasonable creatures, and therefore ought to be sober-minded. Consider how noble and excellent that rank of beings is that you are of; how far advanced above that of the beasts, and consequently how unjust you are both to God and to yourselves, if by incogitancy, inconsideration, or the indulgence of any brutish appetite or passion, you level yourselves with the beasts that perish.

What have you your reason for, if you do not make use of it? your mind, if you do not take care to keep yourselves of a sound mind? or, if you mind not that for the sake of which you had your minds given you? *Shew yourselves men*, therefore, by *bringing to mind, O ye transgressors*, Isa. xlvi. 8. Sinners would become saints, if they would but show themselves men, for the service of Christ is a reasonable service, and those who are wicked are unreasonable men: be persuaded therefore to act rationally; and to save the nobler powers of reason from being tied up and overpowered by this and the other rebellious lust and passion.

You brought rational souls with you into the world; but think how long the seeds of reason lay buried under the clods before they began to spring up; how long those sparks of a divine fire seemed lost in the embers, during the years of infancy, when you were not capable of the consideration we are persuading you to. Yet then God took care of you, provided for you, and did you good, when you were not able to do him any service. Study, therefore, now you are come to the use of reason, what honours and what dignities shall be done to him, who was then careful for you with all that care. Study how you shall redeem the time that was then unavoidably lost, by making so much the more use of your reason now.

Think likewise how much time runs to waste in sleep, how many hours pass every day, during which the operations of reason are suspended, and fancy is all that while busy at work in a thousand foolish dreams; yet then God preserves us, and gives his angels a charge over us. Let us, therefore, when we are awake, set reason on work, find it employment, and support its authority by sober-mindedness; and let not the conversation of the day be as idle and impertinent as the dreams of the night are; as I fear with many it is, both young and old.

Think, likewise, how piteous the case of those is who are deprived of the use of their reason, who are

born idiots, or are fallen into deep melancholy, or into distraction and frenzy; who are incapable of thinking, speaking, and acting rationally, and are put out of the possession, government, and enjoyment of themselves. This might have been your case; it is God's great mercy to you that it is not so; nor can you be secure, but that some time or other it may be so. You would dread it as the greatest affliction, not to be able to use your reason, and will you not dread it as a great sin, not to use it well, and as it should be used, now you are able.

When St. Paul would prove to the most noble Festus, that he was not beside himself, that he was not mad, his plea is, *I speak the words of truth and soberness;* as if those that do not speak the words of truth and soberness, all whose talk is banter and vanity, were no better than mad, and beside themselves. O that such young people as are thus taken in the snare of carnal mirth, and are in effect made delirious by it, as you may perceive by the rambles of their talk, would at length recover their senses, return to their wits, and be sober-minded! That they would, like the prodigal son, come to themselves, and come to a resolution to stay no longer in the devil's fields, to feed the swine of their own sinful lusts——but to return to their Father's house, where they will be happy and shall be welcome.

When Christ was here upon earth, healing all manner of sickness, and all manner of disease, there was no one sort of patients that he had greater numbers of than such as were lunatic, and their lunacy was the effect of their being possessed with the devil. It was the miserable case of many young people; we find parents making complaints of this kind concerning their children; one has a daughter, another has a son, grievously vexed with the devil; but Christ healed them all, dispossessed Satan, and so restored them to the possession of their own souls; and it is said of some whom he thus relieved, that they sat at the feet of Jesus clothed, and in their right mind; it is the word used in the text, Luke viii. 35. As far as sin reigns in you, Satan reigns, and your souls are in his possession; Christ by casting out devils, gave a specimen and indication of the great design of his gospel and grace, which was to cure men of their spiritual frenzy, by breaking the power of Satan in them. O that you would therefore apply yourselves to him! Submit to the word of his grace, pray for the Spirit of his grace; and by this it will appear, that both these have had their due influence upon you, if you sit at the feet of Jesus in your right mind; in a sober mind. And, indeed, you never come to your right mind, till you do sit down at the feet of Jesus, to learn of him, and be ruled by him; you never are truly rational creatures, till in Christ you become new creatures.

2. You are all sinners, and guilty before God; conceived in iniquity, born in sin, you are by nature children of disobedience, and children of wrath; whether you have ever thought of it, or no, certainly it is so, the Scripture hath concluded you all under sin, and consequently under a sentence of death, like that of a physician upon his patient, when he pronounces his disease mortal; nay, like that of a judge upon the prisoner, when he pronounces his crime capital, so that both ways your danger is imminent and extreme. And shall not the consideration of this prevail to make you sober.

Were your bodies under some threatening disease, which, in all probability, would in a little time cut off the thread of your life, I believe that would make you serious, that would make you look solemn; were you condemned to die shortly by the hand of justice, that would sober you: and is not the death and ruin of an immortal soul more to be dreaded than that of a mortal body? and should not the danger of that give a louder alarm to the most secure, and cast a greater damp upon the most jovial, than of the other?

And when you are told, that though the disease is mortal, it is not incurable, though the crime is capital, it is not unpardonable, how should that yet further prevail to make you serious, to make you very solicitous, very industrious, to get the disease healed, and the crime forgiven! Your case will not allow any of your time or thoughts to run waste, or to be trifled away, but you have need, by sober-mindedness, to employ both in a due attendance to the things that belong to your everlasting peace.

You are sinners, and, therefore, have reason to think very meanly and humbly of yourselves; not to expect applauses, or resent contempts, nor to aim at great things in the world. What have such vile wretches as we are to be proud of, or to promise ourselves in this world, who owe our lives, which we have a thousand times forfeited, to the divine patience?

You are sinners, and if yet you are in a state of sin, in the gall of bitterness and bond of iniquity, the misery of your state is enough to give an effectual check to your vain mirth, and would do it if you knew and considered it. *Rejoice not, O Israel, for joy, as other people, for thou hast gone a whoring from thy God*, Hos. ix. 1. Joy is forbidden fruit to wicked people. There cannot be a more monstrous absurdity, than that which they are guilty of, who say to the Almighty, *Depart from us*, who set him at a distance, set him at defiance, and yet *take the timbrel and harp, and rejoice at the sound of the organ*, and *spend their days in mirth*, Job xxi. 12—14.

If, through grace, the power of sin is broken in you, and you are delivered from the wrath to come, and being in Christ, there is no condemnation to you, yet the very remembrance of the misery and danger you were in, and are delivered from, how near you were to the pit's brink, and how you were

snatched as brands out of the burning, should make you serious. You still carry a body of death about with you, which should make you cry out, *O wretched creatures that we are!* You are compassed about with enemies, who war against your souls; you have not yet put off the harness, but have reason still to fear, lest a promise being left you of entering into rest, any of you should seem to come short, and this is enough to make you considerate and cautious, and sober-minded.

In short, till you have by faith in Christ made your peace with God, and are become sincere Christians, you have no reason to rejoice at all; and when you have done it, and have some comfortable evidence of a blessed change, through grace, wrought in you, you will then have better things to rejoice in, than this world can furnish you with; and having tasted spiritual pleasures, will be dead to all the delights of sense; and you will say, offer them to those who know no better.

3. You are setting out in a world of sorrows and snares, of troubles and temptations, and therefore are concerned to be sober-minded, that you may be armed accordingly, so that the troubles of the world may not rob you of your peace, nor the temptations of it rob you of your purity. Your way lies through a wilderness, a land of darkness and drought, and nothing but sober-mindedness will carry you safe through it to Canaan.

Now you are young, and have the world before you, you are apt to flatter yourselves with a conceit that every thing will be safe and pleasant, your mountain you think stands so strong, that it cannot be moved; that nothing can shake either your integrity, or your prosperity; but you little know what this world is, and what snares there are in every condition of life, and every company; in all employments, in all enjoyments. And if you be careless and vain, and live at large, you make yourselves an easy prey to the tempter, and are in danger of being carried away by the course of this world: you have need therefore to take heed to yourselves, and to keep your souls diligently, that is, to be sober-minded; for considering the corruption that is in the world through lust, and the corruption that is in your own hearts, what may we not fear when they come together?

When the restraints of education are taken off, and you begin to find yourselves at liberty, you will meet with so many enticing sins and sinners, that you will be in danger of falling into licentiousness, and being undone, unless the impressions of your education still abide, unless by this sober-mindedness you still be your own parents, your own masters, your own tutors, and by an established virtue, through the grace of God, a *law to yourselves*.

You know not what trials and troubles you may be reserved for, but you know that man who is born of a woman, is but of few days, and full of trouble; his crosses certain, more or less; a cross to be taken up daily; his comforts uncertain; and should not this make you sober, that when afflictions come, they may not be so terrible as they are to those, who by indulging themselves in mirth and pleasure, have made themselves like the tender and delicate woman, that would not set so much as the sole of her foot to the ground, for tenderness and delicacy, Deut. xxviii. 56. Even the common calamities of human life press hard upon such, and wound deep; whereas, those who live a sober, serious, self-denying life, are, like Christ, acquainted with grief, have made it familiar to them, and can the easier reconcile themselves to it.

Some of you, perhaps, are sickly, and often out of health; you carry distempers about with you, which tell you what you are, and you are inexcusable if you be not thereby made sober; if they do not deaden you to the delights of sense, and lower your expectations from the creature, and dispose you to serious work. By the sickness of the body the heart should be made better,—many a one's has been; the uncertainty of whose bodily health has conduced very much to the health of their souls. Those do indeed walk contrary to God who allow themselves in vanity, while they carry about with them sensible tokens of their mortality.

But even the most strong and healthful may die in their full strength, and must die at last; we are all dying daily, death is working in us, and we are walking toward it, and shall not that make us sober? Theirs was an unpardonable crime who said, *Let us eat and drink, for to-morrow we die*, Isa. xxii. 13, 14. Who when they were minded by the prophet of the near approach of death, as a reason why they should repent and reform speedily, turned it quite a contrary way, and argued, if we must have a short life, let it be a merry one; surely, says God, *this iniquity shall not be purged from you*.

The end of all things is at hand, is near at hand with us, be ye therefore sober; that whenever our Lord shall come, we may be in a good frame to meet him. When we consider what our bodies will be shortly, how near akin they are to corruption and the worms, we shall see little reason to pamper them, and to bring them up delicately, for we are hastening to the house of darkness, where the voice of mirth is no more heard.

"When th' hair grows sweet with pride and lust,
The powder doth forget the dust."—*Mr. Herbert.*

You see many young people about you ruined and undone, and it was for want of being sober-minded. Many, perhaps, you have known or might have observed, who were born of good parents, had a religious education, set out well, were for some time hopeful, and promised fair with buds and blossoms,

t ended in the flesh, after they had begun in the rit, and it was for want of consideration; they could : be persuaded to think soberly; they were drawn ay of their own lust and enticed; and those en- ements were hearkened to, when a deaf ear was ned to Wisdom's calls, and to all the dictates of son and conscience; they would not hearken to voice of these charmers, charming ever so wisely. Some have outrun their apprenticeships, others re foolishly thrown themselves away in marriage, ers have set up and made a flourish awhile, but re soon broke and become bankrupts, either by ing high, or by grasping at more business than y could secure; some have been carried away by eistical and profane notions, and others by a loose l vain conversation, all which would have been pily prevented, if they had been humble and creet, and duly governed their appetites and sions.

Others' harms should be your warnings, to take d of the rocks they split upon. Sir Richard ckmore, in his Heroic Poem of Job, thus gives reason of Job's pious care concerning his sons, er the days of their feasting were gone about.

' For he with mournful eyes had often spied,
Scatter'd on pleasure's smooth but treach'rous tide,
The spoils of virtue overpower'd by sense,
And floating wrecks of ruin'd innocence."

. You are here in this world upon your trial for ven. O that you would firmly believe this, not y that you are hastening apace into eternity, but t it will certainly be to you a comfortable or a erable eternity, according to what you are and while you are in the body; and this considera- n, one would think, should make you sober.

Eternal life is set before you, eternal happiness in vision and fruition of God; you may make it e, if it be not your own fault; may lay hold on it, you look about you now. There are substantial ours, satisfying pleasures, and true riches, in nparison with which all the riches, honours, l pleasures of this world are empty names and dows; these may be your portion for ever, they ll be so, if by a patient continuance in well- ng, through Christ, you seek for this glory, ho- r, and immortality. You are here probationers for best preferment, for a place in the New Jerusa- ; you stand candidates for a crown, a kingdom, orruptible, undefiled, and that fadeth not away, stand fair for it; and is it not time to think then? think seriously, and soberly to apply yourselves that business for which you were sent into this rld, and from which, if it be done faithfully, you y remove with comfort to another world, but if t, your removal to that world will be terrible? u ought to be serious and circumspect now, be- use as you spend your time, so you are likely to spend your eternity; and a great deal of work you have to do, and but little time to do it in.

Let me put the case to you, as to this world. If a wise and wealthy man should take one of you who had but little, and tell you that you should come into his family, and he would provide food and clothing for you for one year, and if you carried your- self well for that year, would submit to the prudent discipline of his family, would be observant of him, and take care to please him, that then at the year's end he would give you ten thousand pounds; but if you were rude and ungovernable, he would turn you out of doors; would not this put you upon consider- ing? Would it not make you sober? Would you not deny yourselves in the gratification of many a desire, for fear of displeasing such a benefactor? If he were ever so humorsome you would humour him, when it were so much your interest. This is your case; the time of your probation is but short; the terms are easy and reasonable; the God you are to please is not hard to be pleased, nor will impose any thing upon you but what becomes you, and will be pleasant to you; the happiness he proposes is infinitely more worth than thousands of gold and silver, and the security he gives, is the inviolable promise of one who cannot lie nor deceive; the misery, if you come short of it, is worse than being turned out of doors, it is to be cast into utter darkness. Life and death, good and evil, the blessing and the curse, are set before you; and will you not then set your hearts to all the words which we testify unto you; will you not think soberly, that you may make sure work in a matter of such vast importance, on which your lives, and the lives of your souls, depend? You are here upon your good behaviour, and therefore are concerned to behave yourselves well; for if you do not, *Son, remember*, will be a dreadful peal rung in your ears shortly, remember how fair thou stoodest for happiness, and what the morsel of meat was, for which, like profane Esau, thou soldest that birth- right.

Lastly, You must shortly go to judgment; with the consideration of this, Solomon endeavours to make his young man sober, that is for walking in the way of his heart, and in the sight of his eyes; *Know thou, that for all these things God shall bring thee into judgment.* And thou who makest a jest of every thing, shalt not be able to turn that off with a jest hereafter, however thou mayst think to do it now, Eccl. xi. 9. This likewise he urges upon his pupil in the close of that book, as a reason why he should be religious; *By these, my son, be admonished, to fear God and keep his commandments, for God shall bring every work into judgment, with every secret thing*, Eccl. xii. 12—14.

Young men who have strict masters, who will call them to an account how they spend their time, and how they go on with their business, are thereby

obliged to be industrious and careful; whereas, if the master be careless, the servant is in temptation to be so too. But you know that you have a Master in heaven, whose eye is always upon you, and follows you closer than the eye of any master on earth can; he knows and observes all you do, all you say, all you think, and an account is kept of it in the book of his omniscience, and your own conscience. These books will shortly be opened, and not only all reviewed, but you will be judged accordingly; and are you not then concerned to think, and speak, and act accordingly? When you are vain and frothy, and your conversation loose and profane, should not this be a check upon you, and make you sober, to think, How will this look, when it comes to be looked over again? How will it pass, when I pass my trials for eternity?

Your bodies are mortal, your souls are immortal, therefore, let not sin reign either in the one or in the other; you are dying, are dying daily; "In the midst of life," nay, in the beginning of it, "we are in death;" you may die this day; may die in youth, and the number of your months be cut off in the midst; and you know, that after death is the judgment; and as your state is fixed in the particular judgment at death, so it will be found in the general judgment at the end of time, and so it will remain to eternity. How awful, how dreadful, the appearance of the Judge will be in the great day, the word of God has again and again told us; *Knowing therefore those terrors of the Lord*, the terrors of that day, *we persuade men*, we persuade young men, to be sober-minded, and, therefore, to let their moderation, that is, their sober-mindedness, their good government and management of themselves, be known unto all men, because the Lord is at hand. *The Judge standeth before the door.*

The Application.

You see now what is expected from you who are young, and how justly it is expected; you see both from the Word of God: and now shall I entreat you to make use of what I have said, to make it useful to yourselves, that this discourse may not be lost upon you.

1. Shall I desire you to examine yourselves, that you may know your own selves; and take heed of being mistaken in your judgment concerning yourselves. Can your hearts witness for you, that through the grace of God, by remembering yourselves and your Creator in the days of your youth, you are become in some measure sober-minded, and answer this beautiful character of young people? I hope I speak to many such; and the misery is, that those who most need these instructions and warnings, come least in the way of them; they will not hear them, will not read them, because they resolve they will not heed them, or be ruled by them.

But to you who are sober-minded, I say as Christ did to the faithful ones in Thyatira, *I will lay upon you no other burthen, but that which you have already*, and I am sure you will agree to call it a light burthen. Hold fast till Christ comes; hold fast your integrity, hold fast your sober-mindedness.

Some are more inclined to soberness in their natural temper than others are, to them these laws of sober-mindedness will be easier than to others; but to them who are not so, though it be more difficult, yet it is withal more necessary. Wisdom, and grace, and consideration, are intended for the checking of the disorders of the natural temper.

But take heed lest you deceive yourselves, and be more forward, than there is cause, to rank yourselves among the sober-minded, and to think that you need not these admonitions. It is not a sober look that will serve, though that is graceful enough, if it be not affected and forced; but it is the sober mind that we are pressing earnestly upon you; examine that now, for God will examine that, and judge of you by it; when you shall find that to be *carnally minded is death*, but to be *spiritually minded is life and peace.*

2. Shall I desire you to exhort yourselves; so some read that which we translate, *Exhort one another*; preach to your own hearts, preach over this sermon to them. Let all young people charge, and admonish, and encourage themselves to be sober-minded.

Let those who have loose notions in religion, and are fond of suggestions, though ever so absurd, which derogate from the authority and honour of the Scriptures and revealed religion, exhort themselves to be sober-minded, and not to be carried about with every wind, nor carried away from the great principles of Christianity, by the craft of them who lie in wait to deceive, and bring them to downright atheism.

Let those who are drawn in, or are in danger of being drawn into the ruining sins of drunkenness or uncleanness, which have been so fatal to multitudes of young people, exhort themselves to be sober-minded, to sit down and consider seriously what will be in the end thereof, and how dreadful that destruction is which these vicious courses certainly lead to. Except you repent and reform, you must perish, must eternally perish; if the word of God be true, you must; and how miserable will your case be if you bring it to this dilemma, that either God must be false, or you must be damned!

Let those who spend their time in carnal mirth, and sensual pleasures, whose business is nothing but sport and pastime, and their conversation nothing but banter and buffoonery, exhort themselves to be sober-minded; sometimes to be serious, and consider themselves; and try if they can make it as pleasant to themselves to think in earnest, as it is now to talk in jest; for I am sure it will be abundantly more profitable.

Let those young people who are addicted to gaming, and flatter themselves with hopes of getting that easily and quickly, which they love above any thing, but are not willing to be at the pains of getting honestly, exhort themselves to be sober-minded, and to consider what a sinful way this is of trading with what they have, and which they cannot in faith pray to God to bless and prosper them in; to consider, that whether they win or lose they can have no true comfort; no joy of their gains, for it is wealth gotten by vanity, that has a curse attending it; nor any support under their losses, for they are owing to their own sin and folly. How many apprentices have been brought by their love of gaming to rob their masters, and so to ruin themselves! And how many young gentlemen have sunk their estates, and young tradesmen their stocks and business, by it; and will you for want of one sober thought, split upon the same rock? Let those who are allured into this snare, into the beginning of it, dread it, and keep at the utmost distance from it; and let those who are taken in it break out of it immediately, with resolution: *Do this now, my son, deliver thyself as a roe from the hand of the hunter.*

Let young dealers in the world, who are entering into business, exhort themselves to be sober-minded, to set out under the conduct of religion and true wisdom; to love their business, to apply themselves, and accommodate themselves, to it. Let them learn betimes to take care; for nothing will be done to purpose without it; to attend the work of their callings with diligence, and order the affairs of them with discretion, and in all their ways to acknowledge God, then are they likely to prosper, and to have good success.

Let young professors of religion, who by the grace of God have escaped the corruption that is in the world, and given up their names to Jesus Christ, exhort themselves to be sober-minded in their profession. Let them take heed of conceitedness and spiritual pride, of confidence in themselves, and their own judgment and ability; let them aim to be best, rather than to be greatest, in the kingdom of God among men. Let them take heed of running into extremes, and of falling into bigotry, and censoriousness; let them be sober in their opinions of truth and falsehood, good and evil, of others and of themselves; expecting that age and experience will rectify many of their present mistakes.

Let young scholars, whose genius leads to books and learning, exhort themselves to be sober-minded. You soon find that you must be serious, must be much so, must learn to think, and to think closely, or you will never make any thing of it; it is not enough to read, but you must study and digest what you read. But that is not all; in your pursuits of knowledge you must be sober, not exercising yourselves in things too high for you, nor boasting yourselves of your attainments; be humble in the use of what you do know, using it for edification, not for ostentation; it is but unprofitable knowledge that *puffeth up*, that only is good for something that doeth good, 1 Cor. viii. 1. Be humble likewise in your inquiries after what you would know; not coveting to be wise above what is written, or to intrude into those things which you have not seen, as many, who are vainly puffed up with a fleshly mind; but be wise unto sobriety. Be willing to be in the dark about that which God has not thought fit to reveal, and in doubt about that which he has not thought fit to determine. This is very well expressed by the learned Grotius, in a poem of his:

Nescire velle quæ Magister Maximus,
Docere non vult, erudita inscitia est.—

Where Revelation ends, to check rash thought,
Were shade illum'd, and ignorance well-taught.

To recommend this sober-mindedness to all of you who are young: This seriousness and sedateness of spirit, and an aptness to consider, are so much the more necessary, if you consider of what great advantage they will be to you every way.

(1.) Thus you will escape the vanity that childhood and youth is subject to, and rescue those precious years from it. It will keep them from running waste, as commonly they do, like water spilt upon the ground, which cannot be gathered up again, and will do much towards the filling up of the empty spaces, even of those years. When Solomon had observed that *childhood and youth is vanity*, he immediately adds for the cure of that vanity, *Remember now thy Creator in the days of thy youth*, that is, in one word, "*Be serious.*"

By using yourselves to consideration, you will come to be aware of the snares that your spiritual enemies lay for you, of the snake under the green grass, and will not be imposed upon so easily as many are by the wiles of Satan; and by habituating yourselves to self-denial and mortification of the flesh, and a holy contempt of this world, you will wrest the most dangerous weapons out of the hand of the strong man armed, and will take from him that part of his armour in which he most trusted, for it is by the world and the flesh that he mostly fights against us: nay, and this sober-mindedness will put upon you the whole armour of God, that you may be able to stand in the evil day; and so to resist the devil, that he may flee from you.

This sober-mindedness will prevent many a temptation which a vain mind invites, and courts, and throws men into the way of; and will shut and lock the door against the tempter, who when he finds it so will give it up; and his agents will be apt to do so too; concluding it in vain to tempt the sober mind; they will do as Naomi, who, when she saw that Ruth was *stedfastly minded*, left off speaking to her.

(2.) Thus you will recommend yourselves to the favour of God, and of all wise and good men; will obtain that good name which is better than precious ointment, and more fragrant; a name for good things with God and good people.

God will love those who love him and seek him early; and will never forget this *kindness of your youth* for serious godliness. If you thus give him the first of your first-fruits, it will be an acceptable offering to him. The beloved disciple was the youngest. And it is said of that young man, who asked that serious question, and asked it soberly, *Good Master, what shall I do that I may inherit eternal life;* that *Jesus beholding him loved him*, Mark x. 21. And as he was likewise well pleased with another, that answered *discreetly*, νουνεχως, like one who had a *sober mind*, Mark xii. 34. And that humility and quietness of spirit, which is one branch of this sober mind, is an ornament, which, wherever it is found, especially in young people, *is in the sight of God of great price;* and that is valuable indeed which he values, and by it we ought to value ourselves.

Nor is it an argument to be despised by you, that all sober people who know you, will love you, and will have no greater joy than to see you live soberly; but it is an argument the rather to be insisted upon by us, because young people are commonly very much influenced by reputation, and have an eye to that more than any thing in the government of themselves, and the choice of their way; now it is certain that reputation is on religion's side, and if the matter be rightly understood, will help to turn the scale for sober-mindedness. It is true there are some, there are many, to whom a young man will recommend himself by being loose and extravagant, and talking at random against that which is serious; but what kind of people are they? Are they not the *fools in Israel?* Are they not sots or fops, whose valuation of persons and things is not at all to be regarded? But do not all discreet and considerate people esteem a young man who is sober, and show him respect, and converse with him, and put a confidence in him? It is the character of a citizen of Zion, that *in his eyes a vile person is contemned;* though he set up for a wit, or a beau, yet if he be loose and profane, he despises him as a fool, and a flash, but he honours them who fear the Lord, and live conscientiously. Now to which of these would you recommend yourselves? Whose opinion would you covet to stand right in, to stand high in? Would you not choose to have credit with men of virtue and probity, and who are themselves in reputation for wisdom and honour, and to be laid in their bosoms, rather than to be hugged, and caressed, and cried up by those who, being slaves to their pleasures, can never be masters of true reason? Especially considering, that these young people who are truly sober, serious, and conscientious, provided they take care to avoid affectation and superciliousness, will be loved and respected even by those who are themselves loose and vain; and will be manifested in their consciences one time or other, that they are the most valuable young men. And I think it is worth considering, and would bear a debate, whether ordinarily sober, serious people do not love their friends and companions better than vain, loose people do theirs, and are not more ready to do them true service?

(3.) Thus you will prepare for a useful life, if it please God you live long, and for a comfortable one. Those who are sober-minded when they are young, as they are thereby fortified against every evil word and work, so they are furnished for every good word and work, and are likely to be in their day vessels of honour fit for our Master's use, while the ludicrous and unthinking live to be at the best the unprofitable burthens of the earth, and good for nothing.

Young people who are sober, are likely to be good, and to do good in every relation and condition of life; who are sober when they are children and servants; who do the duties, and improve the advantages, of their learning age, and behave themselves prudently then, are preparing hereafter to have the charge of families themselves, to which they are likely to be great blessings, and to the places in which they live. They will not only be the joy of their parents' hearts while they live, but an honour to their memories when they are gone, and thus the children will rise up and call the discreet and virtuous mother blessed, by treading in her steps, and producing the good fruits of their prudent and religious education.

Young men who are sober-minded, are likely to be in time serviceable to the communities they are members of, civil or sacred, in a higher or lower sphere. They may be called to the magistracy or ministry, to serve the state, or to serve the church, but few ever come to do real service or credit to either, or to be of account in either of those posts of honour, unless they be sober-minded when they are young. Lose the morning, and you lose the day. But though they may not arrive to such a public station, yet they may, in a private capacity, be eminently useful to their neighbours, in the things of the world, and to their fellow-Christians in divine things, and so be instruments of glory to God. They who are sober-minded when they are young, if they go on as they begin, what will the wisdom be which the multitude of their years will teach? Obadiah, who feared the Lord from his youth, came to *fear him greatly*. Young saints, we hope, will be eminent ones.

(4.) Thus you will prepare for a happy death, if it please God you should die quickly, and may then die cheerfully. O that young people were so wise as to consider their latter end, not only as sure, but

as near; for it is folly for the youngest, and strongest, and most healthful, to put far from them the day of death, when death is every day working in us.

Now the best preparation you can make for it, if you should die in youth, is to live soberly. Then the sting of it will be taken out, through Christ, and consequently the terror of it taken off; and therefore, though you may pray with the Psalmist, *O my God, take me not away in the midst of my days*, yet if the cup may not pass away you need not dread it, you know the worst that death can do you, if it shorten your life on earth, that will be abundantly made up in a better life. Abijah, that sober youth, in whom was found some good thing towards the Lord God of Israel in the house of Jeroboam, dies in the flower of his age, but there is no harm done him, he *comes to his grave in peace*, and goes to heaven triumphantly, 1 Kings xiv. 13. Whereas those who are loose and extravagant, if they die in youth, (as Elihu speaks, Job xxxvi. 14.) *their soul dieth*, so it is in the original, they are spiritually dead, *twice dead*; while they lived in pleasure, they were dead though they lived; and therefore when they die in sin they are *twice dead*, and their life, their life on the other side death, *is among the unclean*, among the Sodomites, (so the margin reads it,) who *suffer the vengeance of eternal fire*, Jude 7, 12.

Let me now close with some general directions to young people, which may be of use to them, in order to the making of them sober-minded.

[1.] Espouse sober principles; for men are, as their principles are. In these avoid extremes, and in the less weighty matters of the law, keep the mean, that you may reserve your zeal for the great things of God, the things that belong to your everlasting peace. Take heed on the one hand of bigotry in the circumstantials of religion, and on the other hand of lukewarmness and indifference in the essentials of it.

Fix such principles as these to yourselves with reference to the main matter: That God's favour is better than life, and his displeasure worse than death. That sin is the greatest evil. That the soul is the man, and that that is best for us, that is best for our souls. That Jesus Christ is all in all to us, and we are undone without an interest in him. That it is as much our wisdom, as it is our duty, to be religious. That the world has not that in it, which will make us happy. That time, and the things of time, are nothing in comparison with eternity, and the things of eternity These, and such as these, are principles of eternal truth, and our firm belief of them, and adherence to them, will be to us of eternal consequence. And as to other things, let your principle be, that *God is no respecter of persons, but in every nation, he that fears God, and works righteousness, is accepted of him*, and therefore ought to be so of us; that *the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost; and he that in these things serveth Christ, is acceptable to God and approved of men*. By such principles as these keep up moderation and sober-mindedness in your profession of religion, which will contribute much to the promoting of it in every thing else.

[2.] Dwell much upon such considerations as are proper to make you sober-minded. Be frequent in meditation upon serious things, the great things of the law and gospel, and let not them be looked upon as foreign things. As you think in your hearts, so you are. If the imagination of the thought of the heart be vain and corrupt, if that eye be evil, the whole man will be accordingly; but if that be serious, the affections and aims will be sober too. However you may allow the outward thoughts to be sometimes diverting, the inward thoughts must be reserved for that which is directing.

Think much of the eye of God, which is always upon you, that you may be careful to approve yourselves to him in every thing; of the glory of God, which you ought always to have your eye upon, that you may answer the end of your creation; think much of the many sins you have committed against God, that you may give diligence to make sure the pardon of them, and of the many mercies you have received from God, that you may study what returns you shall make for his favour; think much of the opportunities you enjoy, that you may be busy to improve them, and of the spiritual enemies you are compassed about with, that you may be sober and vigilant in guarding against them.

The four last things, death and judgment, heaven and hell, are commonly recommended as proper subjects of meditation, in order to the making of the mind serious. Because the end of all things is at hand, and that end an entrance upon a state without end, be ye therefore sober; and check vanity with that consideration.

I have somewhere read of one who had been a great courtier and statesman in Queen Elizabeth's time, I think it was Secretary Walsingham, who in his advanced years retired into privacy in the country, whither some of his pleasant companions came to see him, and told him he was melancholy. "No," says he, "I am serious, and it is fit I should be so; for all are serious round about me, and why then should not you and I be serious?" God is serious in observing us, Christ is serious in interceding for us, the Spirit is serious in striving with us; the truths of God are serious truths, his laws, his promises, his threatenings, all serious; angels are serious in their administrations to us, and our spiritual enemies serious in their attempts against us; glorified saints are serious in the embraces of divine love; poor damned sinners cannot but be serious

under the pourings-out of divine wrath; and we ourselves shall be serious shortly.

[3.] Choose sober company. Nothing is of greater consequence to young people than what company they keep, for we insensibly grow like those with whom we converse, especially with whom we delight to converse. Many who were thought to be very soberly inclined, have had their good inclinations turned the contrary way, by keeping vain and loose company, which, perhaps, at first they were not aware of any danger by, but thought their conversation innocent enough. Though bad company, perhaps, bears more blame sometimes than it deserves, from those who think to excuse themselves by laying the fault on their companions, yet it is agreed to have been of most pernicious consequence to multitudes that set out well.

If, therefore, you would be wise and good, choose such for your associates and bosom-friends as will give you good advice, and set you good examples. He who walketh with wise men, is wise, or would be wise; and he shall be wise, when a companion of fools is deceived, and shall be destroyed. Keep at a distance from loose and vain company; for who can touch pitch and not be defiled? Who can converse familiarly with those who are wicked and profane, and not contract guilt, or grief, or both? If you resolve, as David did, to keep the commandments of your God, you must say to evil-doers, as he did, *Depart from me,* (Ps. cxix. 115.) and be, as he was, the companion of all those that fear God, (*v.* 63.) and let your delight be in the excellent ones of the earth, the sober ones.

[4.] Read sober books. Those who are given to reading, are as much under the influence of the books they read, as of the persons they converse with, and therefore in the choice of them you need to be very cautious, and take advice. Nothing more promotes vanity, especially among the refined part of mankind, than romances, and plays, and loose poems; and thus even their solitude and retirement, which we hope might contribute to their seriousness, are lost, and make them more vain, and more ingeniously so.

Let us, therefore, take the same method to make us sober, more sober; converse with those books which are substantial and judicious, out of which we may learn wisdom. The book of God is given us on purpose to make us wise to salvation; make it familiar to you, and let it dwell in you richly. Let it lead you, let it talk with you, and do you follow it, and talk with it, Prov. vi. 22. And many other good books we have, to help us to understand and apply the Scripture, which we should be conversant with. Inquire not for merry books, songs, and jests, but serious books, which will help to put you into, and keep you in, a serious frame.

[5.] Abound much in sober work. Habits are contracted by frequent acts; if therefore you would have a sober mind, employ yourselves much in meditation and prayer, and other devout and holy exercises. And in these let your hearts be fixed, and let all that is within you be employed. Be much in secret worship, as well as diligent and constant in your attendance on public ordinances; those who neglect these cannot but lose their seriousness.

And see to it that you be very serious when you are about serious work, that you profane not the holy things. I look upon it to be in young people as happy an indication of a serious mind, and as hopeful an omen of a serious life, as any other, to be reverent and serious in the worship of God. For it is a sign that the vanity of the mind runs high and strong indeed, when even there it will not be restrained from indecencies; and he is loose indeed, that is *almost in all evil in the midst of the congregation and assembly,* Prov. v. 14. The greatness of the God with whom you have to do, and the greatness of the concern you have to do with him in, when you are engaged in his worship, should strike an awe upon you, and make you serious.

And have this in your eye in all religious exercises, that by them you may be made more serious; and that the impressions of other holy exercises may be the deeper, and take the faster hold, let me advise young people who are sober-minded, to come betimes to the ordinance of the Lord's supper. Let me press it upon them, not only as a duty they owe to Christ, but as that which will be of great advantage to themselves, to strengthen their resolutions, with purpose of heart to cleave to the Lord.

Those who keep off from it, it is either because they know they are not sober-minded, or because they are not determined to continue so; but none of you will own either of those reasons. Delay not therefore, by that most sacred, solemn bond, to join yourselves to the Lord in a perpetual covenant, never to be forgotten.

And how do you like this sober, serious work you have now been about in hearing or reading this discourse? Have you been in it as in your element? or as a fish upon dry ground? Have you suffered this word of exhortation, and bidden it welcome? Shall I leave you all resolved, in the strength of God's grace, that now in the days of your youth you will be sober-minded? If so, *The Lord keep it always in the imagination of the thought of your heart,* and by writing the law of sobriety there, *establish your way before him!*

A SERMON

CONCERNING THE

RIGHT MANAGEMENT OF FRIENDLY VISITS.

PREACHED IN LONDON, APRIL 14, 1704.

ACTS xv. 36.

Let us go again, and visit our brethren, in every city where we have preached the word of the Lord, and see how they do.

THIS was a good motion which St. Paul made to Barnabas, his brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, inviting his company and assistance in watering those churches among the Gentiles which they had together lately planted. Blessed Paul, that prime minister of state in Christ's kingdom, was not only thoroughly furnished for every good word and work, but was always forward to put forth himself to both; not only a *chief speaker*, (Acts xiv. 12.) but a *chief doer*. Many will be content to follow, who do not care to lead in those services that are difficult and hazardous; but those who by the grace of God are spirited προισταθαι, to *go before in good works*, as the word is, (Tit. iii. 8.) are worthy of double honour: such a one was Paul; witness this instance here.

Though Paul and Barnabas had an extraordinary call to preach the gospel among the Gentiles at first, the Holy Ghost by special designation, separating them to that great work, (Acts xiii. 2.) yet in the prosecution of that service, they were not to expect immediate direction from heaven at every turn, but much was left to their own prudence and zeal, that their example might be the more imitable, in after-times; and this, particularly, of visiting those to whom they had preached.

Antioch was now a safe and quiet harbour, into which Paul and Barnabas, after a troublesome but successful voyage, were lately retired to refresh themselves a little: there they were easy, and yet not idle; for while they continued there (though not many days) they were teaching and preaching the word of the Lord, Acts xv. 35. And they had reason to say, It is good to be here; better be here than in those cities, where bonds and afflictions continually awaited them. But St. Paul's active spirit could not long be reconciled to rest; and, therefore, he has soon thoughts of putting to sea again; he is not unmindful of, nor will he be disobedient to, that heavenly vision which appointed him his work *afar off among the Gentiles*, Acts xxi. 21. Among them, therefore, he is here meditating a second expedition. Against this it was easy to object, as the disciples did against Christ's going into Judea, (John xii. 8.) *Master, the Jews of late sought to stone thee, and goest thou thither again?* The Gentiles had of late actually stoned Paul, (*ch.* xiv. 19.) and yet like a stout soldier of Jesus Christ, that he might make full proof of his ministry, he resolves to go thither again.

Those who have obtained mercy of the Lord to be faithful, will prefer the service of God and their generation before their own ease and safety; and will consult the honour of Christ, and the good of souls, more than any secular interest or satisfaction of their own. If we would approve ourselves the servants of Christ, we must be willing both to labour for him, for this is the day of our work, it will be time enough to rest when we come to heaven; and to venture for him, for this is the day of our combat, and we must not expect our crown, till our warfare is accomplished. Nay, and those who have laboured much, and ventured far, must be willing, with St. Paul here, to labour more, and venture further; Let us go again to do the same work, and encounter the same difficulties. If we would finish our course with joy, we must, like the sun, be constant to it, rejoicing as a strong man to run a race, according as our work is renewed upon our hands, and as the duty of every day requires.

That which St. Paul here designs is a visit, a circular visit; and as one who neither presumed that he was able himself alone for the work that was to be done, nor was ambitious himself alone to receive the respects that would be paid, he urges Barnabas to go along with him, as a sharer in both: for we are members one of another, and the eye cannot say to the hand, I have no need of thee. Christ sent forth his disciples two and two.

Now observe in this project of Paul's,

1. Who they were whom he designed a visit to: *Let us visit our brethren in every city where we have preached the word of the Lord.* Note here,

(1.) That he called them *brethren;* not only *the brethren;* he means not only the ministers, the elders they had ordained in every church, (*ch.* xiv. 23.) but all the believers. Though St. Paul was an eminent apostle, the greatest favourite of heaven, and the greatest blessing to this earth, that (for ought I know) ever any mere man was, yet he styles himself brother to the least and meanest of the disciples of Christ; so setting us a copy of humility and condescension, and giving us an example to Christ's rule, with an eye to its reason, (Matt. xxiii. 8.) *Be not ye called Rabbi, for all ye are brethren.* If our Master be not ashamed to call us all brethren, we must not be ashamed to call one another so; not in formality, but in sincerity, and in token of brotherly love.

(2.) That he takes it for granted, that they had brethren in every city where they had preached the word of the Lord; for the word of the gospel, though in every place it met with a fierce opposition from some, yet others gave it a kind reception; though to some it was a savour of death unto death, to others it was a savour of life unto life. In *every* city where the gospel was preached, there was some good done; some lost sheep brought home, some lost silver found. This caused the apostles always to triumph, that by them Christ made manifest the savour of his knowledge in every place, 2 Cor. ii. 14. Even in those cities out of which the apostles were driven in seeming weakness and disgrace, yet they left behind them some lasting trophies of the Redeemer's victories, and seed under the clods, which sprung up and grew by degrees to a plentiful harvest.

They who are acquainted with the true principles and pleasures of the communion of saints, have a kind and tender concern, not only for their brethren in their own city, but for their brethren in every city, even those whom they never saw, nor are ever likely to see in this world; they love, esteem, and pray for, and are one with, all that in every place call on the name of Jesus Christ our Lord, both theirs and ours, and have room for them all in their enlarged hearts; and when perhaps not many serious Christians fall within the lines of their own communication, which occasions them some melancholy thoughts, they comfort themselves with this, that they have brethren in every city; who all belong to that one city of the living God, the Jerusalem which is above, which is free, and is the mother of us all.

(3.) That he speaks with a particular concern for their brethren, in those cities where they had preached the word of the Lord. Those whom he had preached to, were in a special manner dear to him, dearer than others. To them he had imparted the gospel of Christ, and was ready to impart even *his own soul* also, as he speaks, 1 Thess. ii. 8. They who truly love Christ and his gospel, cannot but dearly love those to whom they preach Christ and his gospel, especially those who, through grace, have by their ministry received them. Spiritual fathers naturally care for the state of those who are born again by the word they have preached to them; and it is a pity that there should be any love lost between them.

These were they whom St. Paul would visit, though they lay remote and scattered: he did not think it enough to send some of his attendants to wait upon them, and bring him an account of their state, much less did he summon them to come and attend him with their several reports, but he undertook a perilous and expensive journey to visit them, for he was in journeying often; and yet all the toil and fatigue of them was nothing compared with that which put him upon them, even that which came upon him daily, the *care of all the churches,* 2 Cor. xi. 26, 28.

2. On what errand he would visit them. Let us *see how they do,* πως εχουσι—*how it is with them; quid faciunt—what they do;* so some: *quid facti sunt—what they have done;* so others; and both from the Syriac. It was not merely a compliment that he designed, nor did he take such a journey with a bare "How do ye?" No, he made this visit to his brethren, that he might acquaint himself with their case, and impart unto them such spiritual gifts as were suited to it. He visited them as the physician visits his recovering patient, that he may prescribe what is proper for him, for the perfecting of his cure, and the preventing of a relapse.

Let us see how they do; that is, Let us see what spirit they are of, and what state they are in.

(1.) Let us see what their temper and conversation are; how they stand affected, and how they behave themselves. They received the word of the Lord, which we preached to them, with all readiness of mind; let us see whether they hold fast that which they received, or no, and what is become of the blessedness they then spake of: a good work was begun among them; let us see how it goes on, and what advances are made in the building which we laid the foundation of. They embraced the gospel of Christ, and professed a subjection to it; let us see whether they stand firm or are shaken, whether they get ground or lose it, whether they are an orna-

ment to that worthy name by which they are called, or a reproach to it.

This inquiry was the fruit of his godly jealousy over them, which he expresses in many of his epistles with a great deal of tenderness, and true affection: he was afraid concerning those among whom he had laboured, lest he had bestowed upon them labour in vain, and lest Satan's emissaries had disordered and undone that good work which had been done with so much care and pains by Christ's ambassadors. See 2 Cor. xi. 2, 3. *I fear lest your minds should be corrupted.*—Gal. iv. 11. *I am afraid of you.*—1 Thess. iii. 5. *Lest by some means the tempter have tempted you.* This was the language, not of his ill opinion of them, but of his good affection to them: and from this jealousy proceeded a diligent endeavour to recall them if he found them straying, to confirm them if he found them wavering, and to comfort them if he found them stedfast. Let those suspicions which are the bane of friendship be banished, and then let not those jealousies, which are the fruits of friendship, be misinterpreted.

(2.) Let us see what condition they are in, and what their present circumstances are; whether the churches have rest and liberty, and their door of opportunity open, or whether they are not in trouble and distress, scattered and broken up. When they had last taken leave of them, they gave them notice of approaching trouble, (*ch.* xiv. 22.) that *through much tribulation they must enter into the kingdom of God.* Now, says he, let us go see whether the clouds which were then gathering are dispersed, or no; whether the wrath of their enemies be cooled and restrained, or no. Come, let us go see how it is with them, that however it is, we may be some way helpful to them; that we may rejoice with them if they rejoice, and caution them against security; that we may mourn with them if they mourn, and comfort them under the cross.

Now this visit here designed may be considered two ways; either,

1. As an apostolical visit to the churches; or

2. As a friendly visit to their friends.

1. This visit was an apostolical visit to the churches, those particularly to whom they themselves had preached the word of the Lord; not building upon another man's foundation, as St. Paul speaks, (Rom. xv. 20.) but cultivating their own husbandry. The persons visited must be considered as those who had been within hearing of the joyful sound of the gospel, and to whom the word of this salvation was sent, as St. Paul had told them, Acts xiii. 26. Now he would go and see *how they do.* Whence we may observe,

That it is needful to inquire into the spiritual state of those to whom the word of the Lord is preached.

I know I speak to those who have the word of the Lord preached to them in as much purity and power, as, perhaps, any people under the sun; you have precept upon precept, and line upon line, in season and out of season. Now I would, as a friend to your souls, suggest to you a necessary inquiry, whether the intention of all this good preaching you have here be answered, and the ends of it in some measure attained, or whether it be not lost upon you, and the grace of God therein received in vain.

(1.) Every man is most concerned to inquire into the state of his own soul, while he sits under the ministry of the gospel. It is the work and office of conscience to visit the soul with this interrogation, and to give in a true answer to it. O that I could prevail with you to deal faithfully with yourselves in this matter, and to try and judge yourselves, because the day is coming when the righteous God will try and judge us all.

So long the word of the Lord has been preached to me, "How do I do" with it? It is a word of life; has it quickened me? or am not I to this day dead in trespasses and sins? It is light; has it enlightened me, or am not I still sitting in darkness? It is spiritual food; has it nourished me? It is spiritual physic; has it healed me? What am I the better for all the sermons I have heard, and all the acquaintance I have got with the Holy Scriptures? What state am I in, a state of sin, or a state of grace? What frame am I in? am I habitually serious and heavenly, or vain and worldly? Is my soul in health? Does not some spiritual disease hang upon me, which is both weakening and threatening? What appetite have I to spiritual delights? What digestion of spiritual food? What strength for spiritual labour? How do I breathe in prayer? How do I walk in a religious conversation? Does my soul prosper, as the soul of Gaius did, 3 John 2? Do I thrive in my spiritual merchandise, and increase my stock of wisdom, grace and comfort, or do I decline and go behind-hand? Am I getting nearer to God, and fitter for heaven, or am I not cleaving to this earth, and setting my heart upon it as much as ever?

According as we find the case to be upon inquiry, let us proceed in dealing with ourselves; if we find no improvement by the word, we ought to take the shame of it; if our profiting does through grace appear, we ought to take the comfort of it.

(2.) Every minister is next concerned, to inquire into the state of his own hearers; they who dispense God's words and sacraments should sometimes, with Paul and Barnabas here, visit those to whom they dispense them, and see *how they do*, how their souls do. These are the visits which the text would in a special manner lead us to discourse of.

Ministers should not think it enough to preach sound doctrine to their congregations in the lump, which is like the shepherd's turning all his flock together into a good pasture, but they must search

the particular sheep, and seek them out, (as it is expressed, (Ezek. xxxiv. 11.) that they may strengthen the diseased, heal the sick, bind up that which is broken, and bring again that which is driven away, *v.* 4, 16. As we must look after our prayers, to hear what answer God gives to them, (Hab. ii. 1.) so we must look after our preaching, to see what success it has among those we preach to, that we may return answer to him who sent us, (2 Sam. xxiv. 13.) and like the servant who invited the guests, may show our Lord all these things, (Luke xiv. 21.) Blessed Paul, that prince and pattern of preachers, taught not only publicly, but from house to house; *warning every one night and day with tears*, (Acts xx. 20, 31.) *exhorting*, *comforting*, and *charging every one, as a father doth his children*, 1 Thess. ii. 11. Let us go and do likewise, as those who naturally care for the state of souls.

In the most humble, tender, and obliging manner that may be, let us visit our brethren to whom we have preached the word of the Lord, and inquire what improvements they have made in knowledge by the means of knowledge, that where we find them defective, we may instruct them, mistaken, we may rectify their mistakes. Inquire also what progress they make in practical godliness, that what is amiss may be amended, and what is good may be encouraged; that their doubts may be removed, and they may be helped over their difficulties and discouragements. "Come, (my friend) you are a constant hearer of the word of the Lord, and you seem to heed it, and to be attentive to it, I am come to ask you *how you do?* The soul is the man; if it be well with the soul it is well with the man. How does your soul? Have you understood all these things? If any of the sayings you have heard be hard sayings, let me know, and I will endeavour to make them more easy. Are you affected with what you hear? And does your heart burn within you while we reason with you? Do you relish good truths, and experience the power and influence of them upon your heart? If so, it is well, go on and prosper, the Lord is with you while you be with him: that is a good sermon indeed that does you good; that convinces you of sin, and humbles you for it; shows you your duty, and quickens you to it. But if you find yourself cold and unaffected with the things of God, dull and inactive in the work of God, dark and unacquainted with the life of God, inquire into the cause of it; whence it is that the things which remain are ready to die. It may be there is some secret sin indulged and harboured, the love of the world perhaps, or some lust of the flesh; and this is the worm at the root of your profession, which withers its leaves, and dries up all its fruit; if you love your soul, whatever it is, mortify it, crucify it, and suppress the first risings of it. It may be that you are not so close and constant to your secret devotions as you should be, or careless and lifeless in them, and the soul cannot prosper while that work of the Lord is neglected, or done deceitfully. Perhaps family worship is not kept up as it should be, and therefore God has withholden the dews of his grace from you. You let your place be empty perhaps at the table of the Lord, and deprive yourself of the benefit of that ordinance; the communion of saints is slighted, and it is well if the society of evil-doers be not chosen rather. Come, let me beg of you, as a friend who wishes well to your soul, that you will walk more circumspectly, and keep more close to God and your duty, and you will soon find the comfort of it in your own breast."

How to adapt the inquiries and counsels to the case of each person visited, young and old, rich and poor, weak and strong, careless and careful, I cannot undertake here to give particular rules; but *wisdom is profitable to direct*. And many excellent books we are furnished with, both ancient and modern, for our assistance herein. Mr. Baxter's *Gildas Salvianus, or Reformed Pastor*, will either quicken us or shame us. And cause for shame, I doubt, we all have, for our woful neglect of this part of our duty. God by his grace revive this good work!

But if ministers have not the opportunity they would have to visit their brethen, it would come all to one if their brethren would sometimes visit them, as their spiritual physicians, to consult them, and converse with them about their spiritual state. If the *priest's lips should keep knowledge*, the people should *seek the law at his mouth, for he is the messenger of the Lord of hosts*, Mal. ii. 7. And the spiritual help thus sought is likely to be given most cheerfully, and received most thankfully.

2. This visit may be considered as a friendly visit made to their friends, with a pious design, and to very good purposes. The brethren they speak of were such as they had some knowledge of, and concern for, and whose welfare they were desirous of: Let us go, (says St. Paul,) and visit them, thereby to testify the kindness we retain for them, now we are at a distance, and that though they are out of sight, they are not out of mind. And let us see *how they do*, that we may sympathize with them according as their condition is, and contribute what we can to their holiness and comfort. This was that which St. Paul had in his eye, and thought worth his while, in undertaking this circuit. Hence observe,

That friendly visits, and kind inquiries into each others' state, are very good things, if they be managed in a right manner, and intended for good purposes.

There are two sorts of commendable visits to be made to our brethren.

(1.) There are visits, that are properly called Christian visits, I mean visits of pure charity, designed for the succour, help, and comfort of those

who are in sorrow, need, sickness, or any other adversity. Few consider what stress the Scripture lays on this part of our duty. When the apostle undertakes to give a description of religion, and to show wherein it consists, this is the first thing he describes it by, Jam. i. 27. *Pure religion, and undefiled before God and the Father is this*; one would think it should follow,—It is wholly to retire from the world and all communication with it, and to spend the whole time in acts of devotion, in prayer and pious contemplations, or at least to fast twice in the week, and to attend all the public performances of divine service; sure, this is the principal part of pure religion, and which must stand first in its description: No, *it is to visit the fatherless and widows in their affliction*; that by owning them and sympathizing with them, we may comfort and encourage them; and by inquiring into their state, may learn which way we may show them real kindness.

Nor does this act of charity make a less figure in our Saviour's description of the processes of the judgment-day, wherein this will be published to the praise, and honour, and glory of the saved remnant, *I was sick, and ye visited me, I was in prison, and ye came unto me*, (Matt. xxv. 36.) therefore, *Come inherit the kingdom*, (*v.* 34.) as if all the happiness of heaven were not too much to be the return of these visits. Probably St. Paul had an eye of faith to that word of Christ, when upon the mention of the kind visits which Onesiphorus had made to him in his bonds at Rome, he prayed, *The Lord grant unto him that he may find mercy of the Lord in that day*, (2 Tim. i. 18.) that day when such visits shall be remembered, and abundantly recompensed, and accounted as visits made to Christ himself.

Among all your visits therefore, I pray, let not these charitable ones be omitted: the poor, the sick, the prisoners, you have always with you; the widows and the fatherless you have always with you; and whenever you will, you may thus do them good, Mark xiv. 7. You do not want objects of this charity, if you do not want a heart to it. Look after your poor neighbours, visit them, either yourselves or by your servants, and *see how they do*. Inquire into the necessities of those who are not themselves forward to make them known. *Deep poverty*, (as the apostle calls it, 2 Cor. viii. 2.) like deep waters, commonly makes the least noise, while counterfeit poverty is clamorous. What our Saviour directs in making feasts, (Luke xiv. 12—14.) may be applied to the making of visits, visit not thy friends and thy rich neighbours, not them only who will visit thee again, and so a recompence will be made thee; but visit *the poor, the maimed, the lame, the blind*, who *cannot recompense thee*, and *thou shalt be recompensed at the resurrection of the just*. The liberal should devise liberal things; and since by works of charity we sow upon the best soil, let out what we have to the best interest, and upon the best securities, and send our effects upon the most advantageous voyages, contrivances of doing good will turn to a better account at last, than the most celebrated projects of worldly wisdom. God presents us with the blessings of his goodness, gives before we ask, and is found of those who seek him not: therefore, we must be merciful, *as our Father in heaven is merciful*. We must seek opportunities of doing good, by visiting our poor brethren, and inquiring into their wants. If our proud hearts be sometimes ready to ask, What are such and such poor people, that we should visit them and regard them? we may soon answer them with another question, What is man, then, that God should visit him? Man who is a worm, and the son of man who is a worm? What are we that he should visit us, so visit and regard us? That he should regard us, who are so mean and vile, *according to the estate of a man of high degree*, 1 Chron. xvii. 17. If we think much to visit the sick and poor often, and to be liberal to them in our visits, let us remember that God visits us *every morning*, (Job vii. 18.) and that his *visitation preserves our spirits*, Job x. 12.

(2.) Our common visits, which we make to our relations, friends, and neighbours, as such, should be so managed that they may be truly Christian visits. These and the like—polite actions of life, as well as natural ones—are in themselves, morally, neither good nor evil, but according to the principle we are actuated by, and the rule we are governed by in the doing of them. Whatever we do, even in our calling and common conversation, we must do it to the glory of God; and then it is sanctified, it is dignified, *Holiness to the Lord* is written upon it, and it will be fruit abounding to our account. It is a common piece of civility to bring our friends forward on their journey, and few look further therein than the obliging of their friends, and the diverting of themselves; and yet, even this is capable of being done *after a godly sort*, as we find, 3 John 6. *Whom if thou bring forward on their journey, after a godly sort*, αξιως του Θεου, as becomes one that belongs to God to respect those who belong to him likewise, *thou shalt do well*. And without controversy great is the mystery of godliness, wherein lies much of its life and power, the doing of common actions after a godly sort, with an eye to God's honour as our end, his word as our rule, and his providence as our guide and disposer. Believe it, Christians, religion is not a thing to be confined to our churches and closets; no, wherever we are we must have it with us: *Bind it continually upon thine heart, tie it about thy neck: When thou goest, let it lead thee; when thou sleepest, let it keep thee; when thou wakest, let it talk with thee*, Prov. vi. 21, 22. Let it sit down with thee at thy table, lie down with thee in thy bed, go out with

thee about thy business, come in with thee to thy repose; let it be at thy right hand in buying and selling, in reading and writing, alone and in company. *As the girdle cleaveth to the loins of a man*, so let it cleave to thee: by this let it appear that religion has renewed thy heart, let it regulate thy life; and abide always under the commanding power and influence of it.

Among other common actions of life, let this of visiting our friends be done after a godly sort. To assist you herein is what I principally designed in the choice of this text, and what will take up the remainder of our time. And I shall offer something by way of caution against those things which corrupt our visits, and turn them into sin to us; and by way of direction to those things which will sanctify our visits, and make them to turn to a very good purpose.

I. Suffer, I beseech you, a word of caution; and take heed that your visits of your friends, and your inquiries into their state, be not so mismanaged, as to turn to some ill purpose. This we must not judge of by the common sentiment or fashion of a vain world; for our Saviour has told us, that there is *that which is highly esteemed among men*, perhaps as a mighty accomplishment, and a piece of very good breeding, which yet *is an abomination in the sight of God*, Luke xvi. 15. Let us, therefore, have recourse to the law and to the testimony, and take admonition thence in this case.

1. Let us take heed, that our friendly visits be not the waste and consumption of our precious time. We are intrusted with time as a talent to be traded with for eternity: as we spend our time well or ill, so will our eternity be spent, comfortably or miserably. Every good Christian will therefore endeavour to approve himself a good husband of his time; and that is a piece of *good husbandry*, which is indeed *good divinity*. It is not only necessary that some part of our time be spent in actual preparation for another world, but all our time must be spent with an habitual regard to it. Every hour of the hireling's day must be at the disposal of him who hired him into his vineyard. Our time is not our own, for we know in whose hands our times are, and must always live to him, by whom we always live.

The wisdom which is from above will therefore direct us what proportion of time is to be allotted to every service, both of our general and particular calling, so that the several duties we have to perform, and the several enjoyments we have to take the comfort of, may not interfere with or intrench upon one another. *Every thing is beautiful in its season, and to every purpose there is a time*, which the *wise man's heart discerns*. Now if that time be spent in visits, which should be spent in any needful duties relating to life or godliness, then they are not Christian visits. If, under colour of visiting our friends, and seeing how they do, we indulge ourselves in sloth and laziness, and the careless neglect of business and labour, we shall give but a bad account of so many of our hours mispent. We may justly say to many, as Pharaoh unjustly said to Moses and the Israelites, *Ye are idle, ye are idle, therefore ye say, Let us go* and visit our brethren; nay, it is perhaps pretended, *Let us go and do sacrifice*, Exod. v. 17. Such as these the apostle describes, (1 Tim. v. 13.) who *learn to be idle, wandering about from house to house*, under pretence of friendly visits; and not only idle, (for few who are idle are only idle, usually they have other faults; when they have nothing to do, the devil will find them something to do,) they are tattlers also and busy-bodies; idle in good, but busy in evil. But what will they do when God rises up, and shall bring them into judgment, for all their idle visits, and idle frolics, and every idle word?

Learn, therefore, to adjust and limit the expense of your time, and be not prodigal of such a talent. When you say that you will go and visit a friend, ask, Can I afford time for it? Is there not some greater good to be done at the same time, which cannot so well be deferred till another time? Will not the calling be neglected, or some religious duties be prevented by it? And let that be done first, which, all things considered, is most needful,—and every thing in its own order. And where a visit, which must be made, we fear intrenches too much upon some more necessary business, it will be our wisdom to improve it the more carefully for some very good purpose, that so at least we may effectually save it from being an idle visit.

2. Let us take heed that our friendly visits be not the gratifications of pride and vain curiosity. They who desire to make a fair show in the flesh, (as the apostle speaks, Gal. vi. 12.) visit their friends only that they may see and be seen; that they may show themselves in their best ornaments and accomplishments, and that they may observe what figure other people make, and what they set themselves off by. They go abroad only to learn fashions, and to see how the world goes; like the Athenians, who spent their time in nothing else, but either to tell or hear some new thing, (Acts xvii. 21.) or like Dinah, who went out *to see the daughters of the land*, (Gen. xxxiv. 1.) to see how they were dressed, what entertainments they gave, and how they lived, only that she might have something to talk of when she came home, either by way of praise or censure. This was all her business; and the sequel of the story shows that the journey was not for her honour. Yet it is to be feared that many of our visits are made from no better a principle.

Decency indeed is duty; civility must be paid and returned in that which is the current coin of our

country. Religion was never intended to destroy good manners, or to make men rude and unfashionable; in matters of common conversation, it is a rule of direction, not a rule of contraries. But in our compliances with the customs and usages of the place we live in, and the persons we converse with, we have need to look well to our spirits, and to keep our hearts with all diligence, lest that which is not only innocent but commendable in itself, arise from a corrupt principle, and so become sin to us. Hezekiah's showing his house and furniture, his armoury and jewels, to the king of Babylon's ambassadors, seemed but a piece of common respect, and what is usually done among friends; and yet, because he did it in the pride of his heart, wrath came upon him, and on Judah and Jerusalem, for it, (2 Chron. xxxii. 25.) and it is upon record for warning to all, even to those who have escaped the grosser corruptions that are in the world through lust, to take heed lest foolish pride, that root of bitterness, which bears so much gall and wormwood, make their visits, dress, and compliments, a snare to them. Pride is a subtle sin, a sin that most easily besets us, a sin that is apt to mingle itself with our best actions, and like a dead fly it spoils many a pot of precious ointment; we have therefore need to keep a jealous eye, and a strict hand, upon the motions of our own souls, as in other instances, so in this of making and receiving visits, *lest being lifted up with pride we fall into the condemnation of the devil.*

If in our common conversation we are more solicitous to approve ourselves to men, by appearing gay and agreeable, than to approve ourselves to God, either by doing or getting good, surely we forget that fundamental law of our Christianity, *not to live to ourselves, but to him that died for us, and rose again.* That common principle, (which too many govern themselves by more than by the principles of religion,) "As good be out of the world as out of the fashion," ought to be of no force with them who know that they are called out of the world, and are not to be conformed to it, nor to walk according to the course of it.

Let us always endeavour, while we accommodate ourselves to the fashions of our country, and of our place in it, yet to be *dead to them*, and observe them with a holy indifference, as those who seek a better country, that is, a heavenly, and belong to it: so we may do what others do, and yet not as the most do it. Let the visits we make daily to our God by prayer, be more our care, and more our delight, than any visits we have to make to our friends.

3. Let us take heed that our friendly visits be not the cloak and cover of hypocrisy; that they be not such visits as David's enemies made to him, (Ps. xli. 6.) *If he come to see me he speaketh vanity,* that is, what he says by way of compassion and condolence is all counterfeit and pretended: *His heart gathereth iniquity to itself, when he goeth abroad he telleth it.* A base practice, and that which all, who have any sense of virtue and honour, will cry out shame on. Next to hypocrisy in religion, nothing is worse than hypocrisy in friendship.

It is bad enough if kindness be not designed in our visits, and if we do not duly respect those whom we thus profess a respect for; for love ought to be without dissimulation, (Rom. xii. 9.) but it is much worse if mischief and unkindness be intended to those whom we pretend to make visits of friendship to; and we go to see them, that we may find some occasion against them, and pick up something to make the matter of their reproach in the next company. Thus to make the shows and ceremonies of friendship serve the designs of malice and ill-will, is to involve ourselves in a double guilt, both the want of charity, and the want of sincerity.

Not that therefore, when we have conceived a displeasure against any, whom upon the account of relation, communion, neighbourhood, or former acquaintance, we owe respect to, we must presently break off all intercourse and conversation with them, and deny due civilities to them, for fear of hypocrisy in paying them; no, that is to make ill, worse: but we must mortify that corrupt passion which is working in us; *not let the sun go down upon our wrath;* forgive the injury, whether real or imaginary; be reconciled to our friend, cordially reconciled, and then come and offer our gift to God, and our respects to our friend. We ought carefully to avoid every thing that tends to the alienating of the affections of Christians one from another, and the cooling of love; and to devise all means possible for the preserving of true friendship where it is, and the reparation and retrieval of it where it is withering and ready to die.

4. Let us take heed that our friendly visits be not made the opportunities of slandering and talebearing. Our rule is, *Speak evil of no man,* not only that evil which is false and altogether groundless; but not that which is true, when our speaking of it will do more hurt than good. If we have not wherewithal to speak well of those we speak of, we had better not say any thing of them than say ill. The general law of justice obliges to do as we would be done by: we would not have our own faults and follies, our own miscarriages and mismanagements, proclaimed in all companies, and made the subject of discourse and remark; let us then treat other people's good name with the same tenderness that we expect and desire our own should be treated with. There is also a particular law of charity, which obliges us to cover even a multitude of sins; to keep that secret which is secret, for we need not make scandals, by divulging that which might be concealed: and to speak of that which cannot be hid, as those who mourn, and not as those who are puffed up; as those who are willing to make the best, and hope

the best, of every person, and every action, and not as if we were of counsel against the delinquent, and thought ourselves obliged to aggravate the crime, and press for judgment against the criminal.

Nothing is more destructive to love and friendship than tale-bearing is: we have in the Scripture laws against it, (Lev. xix. 16.) *Thou shalt not go up and down as a tale-bearer among thy people.* The word רכיל here and elsewhere used for a tale-bearer, properly signifies a pedlar or petty chapman, who buys goods (stolen ones it may be) at one place, and sells them at another, taking care to make his own markets of them; so a tale-bearer makes his visits, to pick up at one place, and utter at another, that which he thinks will lessen his neighbour's reputation, that he may build his own upon the ruin of it. Another law to the same effect we have, (Exod. xxiii. 1.) *Thou shalt not raise a false report.* The margin reads it, *Thou shalt not receive a false report:* for, many times, the receiver in this case is as bad as the thief. We have also proverbs against it, (Prov. xx. 19.) *He that goes about* (making visits suppose) *as a tale-bearer, revealeth secrets;* and (Prov. xxvi. 20, 22.) *Where there is no tale-bearer, the strife ceaseth*—and *the words of a tale-bearer are as wounds.* They who make it their business in their visits to carry peevish, ill-natured stories and characters from place to place, to the wounding of their neighbours' good name secretly, the propagating of contempts and jealousies, and the sowing of discord, do the devil's work, and serve his interests, more than they are aware of. That great and good man, St. Austin, ordered the law of his house to be written over his table, which forbad all tale-bearers any room there;

Quisquis amat dictis absentum rodere famam,
Hanc mensam vetitam noverit esse sibi.—

Be it known that this table is forbidden the man, who delights in injuring the reputation of absent persons.

As a greater than he had done before him, (Ps. ci. 5.) *Whoso privily slandereth his neighbour, him will I cut off;* and I heartily wish that not the persons but the thing might be cut off from all conversation.

You will do me the justice (my brethren) to think that what I say in these cautions is intended not as an accusation of any, I know the faces of but few of you, much less do I know your faults; but as an admonition to you all, to take heed of those sins, which I know most easily beset us: for *as in water face answers face, so doth the heart of man to man.*

II. Suffer, I beseech you, a word of counsel, and direction; and let us all endeavour that our visits of our friends, and our inquiries into their state, may be made to serve some good purpose; that they may not only be rectified, and made innocent, but sanctified, and made excellent; and may be so managed as to rescue that from being lost time, which we cannot but be sensible has been too much so, and to make it pass well in our account. Even acts of civility may be so improved as to become acts of piety; and the common salutation of a "How do you," may, by a good intention, be advanced to the rank of those good words, which they that fear the Lord speak often one to another, and which the Lord hearkens and hears, and of which he writes a book of remembrance, Mal. iii. 16. As the sincere, sacred words of "God be with you," and "God bless you," when they are used carelessly and lightly, degenerate, and turn into the sin of taking the name of the Lord our God in vain; so this common word, "How do you do?" and, "How does your family?" may be consecrated by a principle of Christian friendship, and we may even therein glorify God.

This, which I say concerning the personal visits of our friends, may also be much of it accommodated to paper visits, by letter. The keeping up of our friendly correspondences, which is the chief intention of most of the letters which we write, who are not men of business in the world, ought to arise from a good principle, and to be managed by us as becomes Christians, that we may not have to answer for waste paper, as well as lost time.

Let us then be governed in this matter by the following directions:

1. Let our friendly visits be the proofs and preservatives of brotherly love. Brotherly love is the law of Christ's kingdom, the livery of his family, the great lesson to be learned in his school; nothing is more the beauty and strength of the Christian church, nor a brighter ornament to that holy religion which we make profession of: it is maintained and kept up by reciprocal kindnesses, and particularly by mutual visits. This, therefore, we must intend, both in giving and receiving them, and manage them accordingly, to testify our affection to those whom we are obliged by nature, providence, or grace, in a particular manner to respect; and so to show the proof of our love, as the apostle speaks, (2 Cor. viii. 24.) and thereby to confirm and improve that unity wherein brethren ought to dwell together. We must therefore visit one another, that we may the better love one another, with a pure heart and more fervently.

Mutual strangeness and affected distance, is both the effect and the cause of the decay of love; it is an evidence that it is cooled, and it cools it yet more, and perhaps by degrees kills it, and gives Satan room to sow his tares. When relations and neighbours, and those who are under some particular ties of friendship, yet are as shy one of another, and as much on the reserve, as if they never had seen one another before in this world, and never expected to see one another in a better world, it is easy to say, contrary to what was said of the primitive Chris-

tians, *See how* little these people *love one another;* but when they visit each other with mutual freeness and openness, embrace each other with a cordial endearedness, and concern themselves for each other with all possible tenderness, by this it will appear that they are taught of God to love one another; and hereby the holy fire is kept burning upon the altar.

Now since our lot is cast in those latter days, wherein it is foretold, that iniquity should abound, and the love of many wax cold, (Matt. xxiv. 12.) those perilous times in which men shall be lovers of their own selves only, (2 Tim. iii. 1, 2.) it is a good service to the public, by all means possible to cultivate true and hearty friendship, and bring it into reputation. Why should we be strangé one to another, who hope to be together for ever with the Lord?

But if the diseases of selfishness and deceit should prove still obstinate to the methods of cure among most people; yet if we approve ourselves warm and cordial in our love, we shall have the comfort of having done our duty, and delivered our souls: and perhaps they who are more loving than others, will have the further comfort of being better beloved than others; for he who watereth shall be watered also himself.

2. Let our friendly visits be the helps and occasions of Christian sympathy. Christian sympathy is one branch of Christian love. As it is in the natural body, it ought to be in the mystical body, *If one member suffers, all the members suffer with it*, and *if one member be honoured, all the members rejoice with it*, 1 Cor. xii. 26. What is love but a union of souls, and a twisting of interests? And where these are, there will be sympathy, according to that law of our religion, *Rejoice with them that do rejoice, and weep with them that weep*, Rom. xii. 15.

We must therefore visit our friends, and *see how they do*, that we may rejoice with them in those things which are the matter of their rejoicing; that when we find them and their families in health and peace, their employments successful, their substance increased, their relations agreeable, the vine by the side of the house fruitful, and the olive plants round about the table green and flourishing, we may be comforted in their comfort, as the apostle speaks, 2 Cor. vii. 13. God takes pleasure in the prosperity of his servants, and so should we, Ps. xxxv. 27. And we should be the more studious to show ourselves pleased in the prosperity of our friends, because most seek their own, and few another's weal; and thence arise envy, and emulation, and mutual jealousies.

We must likewise desire to know the state of our friends, that we may mourn with them for their afflictions, and mingle our tears with theirs; that if the hand of the Lord be gone out against them, and breaches are made on them and their comforts, we may give them some relief, by putting a respect upon them in their sorrows, and assuring them of our continued friendship, when they are most apt to be discouraged, and to think themselves slighted; also by giving them an opportunity of making their complaints to such as will hear them, not only with patience, but with tenderness and compassion, and this is some ease to a burthened spirit. And perhaps we may then speak some word in season, which God may bless for the strengthening of the weak hands, and confirming the feeble knees.

On this errand Job's friends came to visit him, when they heard of all the evil that was come upon him, that they might *mourn with him*, and *comfort him*, (Job ii. 11.) and it is some comfort to the mourners to have their friends mourn with them. Thus Nehemiah inquired after the condition of his friends with a tender concern; as appears by his deep resentment of the evil tidings brought him; *He sat down and wept, and mourned certain days*, Neh. i. 3, 4. Let us learn in this manner to bear one another's burthens, by a compassionate sorrow for others' griefs; and this suffering at second-hand, will either prevent our own afflictions, or prepare us for them.

3. Let our friendly visits furnish us with matter for prayer and praise. Besides the plain intimation which our Master has given us, in teaching us to address ourselves to God as *our Father*, we have an express command, *Pray one for another*, (James v. 16.) which supposes it our duty likewise to give thanks for one another; for whatever mercy we pray for, when it is given, we ought to return thanks for it. We find St. Paul, in most of his Epistles, both to churches and particular friends, speaking of the prayers and thanksgivings he offered up to God daily upon their account. And it could not but be an unspeakable comfort to them, to think of the interest they had in the prayers of so great an intercessor as he was. It is written also for our learning, that we may in like manner give thanks to God for our friends, making mention of them always in our prayers; that thus we may testify our affection to them, and may be really serviceable to their comfort, when perhaps we are not in a capacity of being so any other way; and that we may thus keep up the communion of saints in faith, hope, and love.

Now, that we may do this the more particularly, and the more sensibly, it is of good use to visit our brethren, and to *see how they do;* that, whatever is the matter of their rejoicing, and ours with them, we may make the matter of our thanksgiving to God; and whatever just complaint they make to us, we may with them spread it before the Lord, and beg relief and comfort for them. When we visit our friends, we have an opportunity of praying with them, and I heartily wish it were more practised,

especially by ministers; this would indeed sanctify our visits, and turn them to a very good account. When you are sick and in trouble, you desire us to pray with you; and why should you not desire us to pray with you when you are in health and peace? that your prosperity may be continued and sanctified; and that you may be kept from the snares and temptations of it. Help likewise in returning thanks, is as necessary as help in prayer; and they who know how to value aright the privilege of communion with God, will reckon this as good an entertainment as they can either give or receive.

But besides the opportunity it gives of praying together, it gives us much assistance in praying for one another when we are alone. When we have seen our friends, and talked with them, or heard from them, we can pray the more affectionately for them. And perhaps we shall find it a furtherance to us in this part of our work, if we would make it a rule to ourselves, (not to *bind* conscience, but to *mind* it,) that those friends whom in the day we have visited, or have visited us, whom we have written to, or heard from, we will at night in our closets particularly pray for, and give thanks for, as there is occasion. I know not why we may not as well spread the letter of a friend before the Lord, as Hezekiah did the letter of an enemy. And some have observed, that they have had most comfort in those relations and friends which they have prayed most for: or if herein we should be disappointed, as holy David was, and those we pray for should prove unkind to us, it will be our satisfaction, as it was his, that our prayers will return into our own bosom, and we ourselves shall have the comfort of them, Ps. xxxv. 13.

It is a pious request which serious Christians commonly make one to another, both by word and letter, "Pray remember me in your prayers;" and it is good to use it, provided it do not degenerate into a formality, and that we request this kindness from a deep sense of our own wants and unworthiness, and a real value both for the duty of prayer in general, and for our friends, and their prayers in particular, whom we suppose to have an interest in heaven. And being separated from each other in this scattering world, a world we cannot expect to be always together in, by those mutual requests for a share in each other's prayers, we make appointments of meeting often at the same throne of grace, in hopes of meeting shortly at the right hand of the throne of glory to part no more.

4. Let our friendly visits be improved as opportunities of doing good to the souls of our friends. Spiritual charity, though it must begin at home in teaching ourselves and our families, yet it must not end there; we must contribute what we can to the edification of others in knowledge, faith, holiness, and joy. This is mutual duty to be studied and done, in giving and receiving visits; that *as iron sharpens iron*, so our pious affections and resolutions may be sharpened by conversation with one another, Prov. xxvii. 17. We are often commanded to exhort one another, admonish one another, teach one another, comfort one another, and stir up one another to that which is good, Heb. iii. 13; x. 25. 1 Thess. v. 11. And when can this be better done than when we come together for mutual society? Then we have a price put into our hands, if we have but a heart to it, that is,—skill, and will, and courage to improve it, Prov. xvii. 16.

Much has been said, and much written, to promote pious discourse among Christians, but I fear to little purpose. We have all reason to lament it, that so much corrupt communication proceeds out of our mouths, and so little of that which is good, and to the use of edifying; which might either manifest grace in him who speaks, or minister grace to them who hear. *And shall vain words never have an end?* Job xvi. 3. *Shall we reason always with unprofitable talk, and with speeches wherewith we can do no good*, but are in danger of doing hurt? Job xv. 3. Shall we never learn the art of introducing and keeping up profitable discourse in our conversation with our friends, such as we may hear of with comfort in that day, when by our words we must be justified, and by our words we must be condemned? Matt. xii. 37. A visit thus improved will be fruit abounding to a good account: *What knowest thou*, but that thou mayest thus *save a soul from death*, eternal death, or at least further a soul toward life, eternal life? Thus we must confess Christ before men, as those who are not ashamed of him or of his words: reproach for it we must not fear, but say, *If this be to be vile, I will be yet more vile;* nay, we need not fear it, for perhaps even of them whose reproach we fear, if we manage it with meekness and humility, and without affectation, we may be had in honour. Serious godliness is an awful thing, and will command respect.

We grant, that our discourses with our friends cannot be turned entirely into this channel; allowance must be made for a great deal of common talk, yet even upon that there should appear an air of religion and godliness. Though a foreigner may speak English, yet ordinarily we can discern by his pronunciation, that he is a foreigner; so, though a good Christian, who belongs to another world, while he is here cannot avoid speaking much of the things of this world, yet he ought to do it in such a manner, that those he converses with may take knowledge of him that he has been with Jesus, (Acts iv. 13.) and may say unto him, *Thou art a Christian, and thy speech bewrays thee.*

If it appear that we make conscience of our words, and are afraid of offending with our lips; if in our tongue be the law of kindness; if we always speak

of God and his providence with reverence and a holy awe, like the great Mr. Boyle, who, in discourse, was observed never to mention the name of God without a discerning pause, or stop, leaving room for a pious thought; if we speak of common things after a godly sort, as those who accustom themselves to the language of Canaan, and not the language of Ashdod; God will hereby be honoured, our profession will be beautified, those we converse with will be edified, and say that God is with us of a truth. Our speech, though it be not always of grace, should be always with grace, seasoned with it as with salt, which gives it its own relish and savour, Col. iv. 6.

5. Let our friendly visits be improved as opportunities of getting good to our own souls. By doing good, we do indeed get good; our own lamp will burn the brighter for its lighting others; but those who are not in a capacity of doing much good in conversation, and can say little to edify others, may yet hear that which will edify themselves. They who cannot be teachers, must be glad to be learners; and should visit those who are knowing and gracious with this design, that they may improve themselves in knowledge and grace by conversation with them, and that by walking with wise men they may be wise. When St. Paul designed a visit to his friends at Rome, he aimed both at their spiritual benefit, and at his own, Rom. i. 11, 12. *I long to see you, that I may impart unto you some spiritual gift,*— and, *that I may be comforted together with you.*

What we hear from our friends we visit that is instructive, and what we see in them that is exemplary and praise-worthy, we should take notice of and treasure up, that it may be ready for our use when there is occasion. By conversing with those who are wise and good, we should strive to be made wiser and better. Some rules either of prudence, or piety, or both, we should gather up for our own use out of every visit, that in every thing we may order our conversation aright. As vain people make visits chiefly to see fashions, so serious people should make visits chiefly to learn wisdom. *A wise man will thus hear and increase learning, and a man of understanding will* by this means *attain to wise counsels*, Prov. i. 5.

Nay, even from what we hear and see, which is foolish and blame-worthy, we may learn that which will be profitable to us. Solomon received instruction, even from the field of the slothful, and the vineyard of the man void of understanding. What we observe indecent in others, we must learn to avoid; and take warning by others' harms. Thus out of the eater may come forth meat, and out of the strong sweetness.

But it is now time to conclude, with a word or two of exhortation, upon the whole matter.

1. Let us all remember our faults this day, and be humbled before God for the guilt we have contracted by our mismanaged visits of our friends. In our common conversation, as well as in our common business, it is hard to keep ourselves unspotted. Think, how much time we have lost in needless and unprofitable visits, which might have been better bestowed, and cannot now be recalled! What mean and low ends we have proposed to ourselves in making our visits, and how we have in them walked after the course of a vain and foolish world, and not after the conduct of the law of the spirit of life in Christ Jesus! *Are we not carnal, and do we not walk as men?* as the apostle speaks, (1 Cor. iii. 3.) far short of the spirit of Christianity, that high and holy calling wherewith we are called.

Think, how little good we have done in the visits we have made and received! How few have been the better for us! It is well if many have not been the worse for us, and for our corrupt communication. When the company has fallen into vain discourse, that foolish talking and jesting which the word of God expressly condemns, (Eph. v. 4.) have we not been as forward as any to promote it and keep it up, and showed ourselves well pleased with it? Have we not provoked one another's lusts and passions, instead of provoking one another to love and to good works? Have we not given offence, and put an occasion of stumbling in our brother's way, by taking too great a liberty of speech in our conversation with our friends, encouraging the hearts of the licentious in their looseness, and grieving the hearts of those who are serious themselves, and expect we should be so too? Let us for these things *judge ourselves* this day, that we *may not be judged of the Lord.*

2. Let us be so wise as to choose those for our intimate friends, who will concur with us in a serious endeavour to get this matter mended. For the truth is, in this, as in a trade, we have the making but of one side of the bargain; we can do but little toward the rectifying of what is ordinarily amiss in conversation, and the improving of it to some good purposes, unless those we converse with will do their part: those therefore we should desire to associate ourselves with, who will edify us, and be edified by us, whom we may either do good to, or get good by, or both.

It is our wisdom to avoid that company which we find corrupts our minds, and makes them vain, and indisposes them for serious exercises: what good there is in us is apt enough to dwindle and decay of itself, we need not the help of others to quench it. Therefore take Solomon's counsel, *Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge*, Prov. xiv. 7.

But since the communion of saints is intended to be the furtherance of our holiness and comfort, and the earnest of our future bliss, and we are taught by the pattern of that truly primitive church (Acts

ii. 42.) to continue stedfast, not only in the Apostle's doctrine, but in fellowship, let us acquaint ourselves with some who appear to be serious Christians, without distinction of parties, and converse with them; let such only be our bosom-friends: and let us say to them, as the neighbour nations did to God's Israel, (Zech. viii. 23.) *We will go with you, for we have heard that God is with you.* Let God's people be our people, and David's resolution ours, (Ps. cxix. 63.) *I am a companion of all them that fear thee, and of them that keep thy precepts.*

3. Let us all resolve, by the grace of God, to look well to ourselves, and to the frame of our own spirits, in giving and receiving visits. If we cannot reform the world, yet I hope we may reform our own hearts and lives, and every man prove his own work, so shall he have rejoicing in himself alone, though perhaps not in another; so shall his praise be of God, though perhaps not of men.

Christians, I am not persuading you to any thing that is rude or morose, or looks like an affectation of singularity; nor am I declaiming against the innocent diversions and entertainments of conversation, which make it pleasant to yourselves and your friends, and are a relief to the fatigue of business: but I am only to remind you, that you be very careful not to lose your religion in them. Remember that you are Christians, and you must speak and act in every thing as becomes saints, Eph. v. 3. Remember that you are hastening into eternity, the days of your probation will shortly be numbered and finished: you are therefore concerned to spend your time on earth as those who are candidates and probationers for heaven, so that you may not *seem to come short.* Converse with this world of sense, as those who know you must shortly remove to the world of spirits; and let this thought give a check to every thing that is vain and frothy, and put you upon considering, seeing you look for such things, *what manner of persons you ought to be in all holy conversation and godliness,* 2 Pet. iii. 11.

Lay before you (my brethren) the example of the Lord Jesus, and as he was so let us be in this world; walking as he walked,—as in other things, so in this: let us make visits as he did, with a design to do good, according as the sphere of our activity is. His lips dropt as a honey-comb, and fed many; let ours do so too, as we are able. Wherever he was, still he was about his Father's business; and let us, though unworthy such an honour, still endeavour to be so employed. When he visited his friends, he sympathized with them in their griefs, comforted them under their afflictions, reproved them for what was amiss, and entertained them with edifying and instructive discourse, taking rise for it usually by an admirable yet imitable art, from common occurrences; and these things are written for our learning: *Go thou and do likewise.*

And that we may be thoroughly furnished, like the good householder, who brings out of his treasury things new and old, let us daily pray to God for that wisdom of the prudent, which is to understand his way in every thing. There is no one grace that we are more particularly directed and encouraged to pray for than this; (Jam. i. 5.) *If any man lack wisdom* (and which of us is there that does not?) *let him ask it of God,* who *gives liberally,* and *upbraids us not* with our former follies, our present necessity, or the frequency of our addresses and applications to him. Solomon, who in his youth made wisdom his choice, wisdom his request, had that granted him, and abundance of other good things added thereto. In putting up this petition, let us, therefore, be not only constant and earnest, but very particular: Lord, give me wisdom to direct me in such a case that is difficult and doubtful! Lord, enable me to behave myself wisely in a perfect way towards my family, and my friends and neighbours whom I visit, and to walk in wisdom also toward them that are without, that my profession of religion and relation to Christ may never suffer damage or reproach through any imprudence or indiscretion of mine, in any visit, given or received.

And lest this wisdom should degenerate into that which is worldly, and err by an excess of caution, let us pray to God for a spirit of holy boldness and courage also, that we may be enabled to appear and act for God and godliness in all companies, and upon all occasions, with that pious zeal which becomes the good soldiers of Jesus Christ, that all we converse with may see, that we serve a Master whom we are neither ashamed nor afraid to own; and that we have ventured all our credit with men, upon the security of that promise of God, *Them that honour me I will honour.*

A CHURCH IN THE HOUSE.

A

SERMON

CONCERNING

FAMILY RELIGION.

PREACHED IN LONDON, APRIL 16, 1704.

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1 Cor. xvi. 19.

——*With the church that is in their house.*

Some very good interpreters (I know) understand this of a settled, stated, solemn meeting of Christians at the house of Aquila and Priscilla, for public worship; and they were glad of *houses* to meet in, where they wanted those better conveniences, which the church was afterwards, in her prosperous days, accommodated with. When they had not such places as they could wish, they thankfully made use of such as they could get.

But others think it is meant only of their own family, and the strangers within their gates, among whom there was so much piety and devotion, that it might well be called a church, or religious house. Thus the ancients generally understood it. Nor was it only Aquila and Priscilla, whose house was thus celebrated for religion, (here and Rom. xvi. 5.) but Nymphas also had a church in his house, (Col. iv. 15.) and Philemon, *v.* 2. Not but that others, to whom and from whom salutations are sent in St. Paul's epistles, made conscience of keeping up religion in their families; but these are mentioned, probably because their families were more numerous than most of those other families were; which made their family devotions more solemn, and consequently more taken notice of.

In this sense I shall choose to take it; hence to recommend family religion to you, under a notion of a church in the house. When we see your public assemblies so well filled, so well frequented, we cannot but thank God, and take courage; your diligent attendance on the ministry of the word and prayers, is your praise, and I trust, through grace, it redounds to your spiritual comfort and benefit. But my subject at this time will lead me to inquire into the state of religion in your private houses, whether it flourish or wither there? whether it be on the throne, or under foot there? Herein I desire to deal plainly and faithfully with your consciences, and I beg you will give them leave to deal so with you.

The pious and zealous endeavours both of magistrates and ministers for the reformation of manners, and the suppression of vice and profaneness, are the joy and encouragement of all good people in the land, and a happy indication that God has yet mercy in store for us: *If the Lord had been pleased to kill us, he would not have shewed us such things as these.* Now I know not any thing that will contribute more to the furtherance of this good work than the bringing of family-religion more into practice and reputation. Here the reformation must begin. Other methods may check the disease we complain of, but this, if it might universally obtain, would cure it. Salt must be cast into these springs, and then the waters would be healed.

Many a time, no doubt, you have been urged to this part of your duty; many a good sermon perhaps you have heard, and many a good book has been put into your hands with this design, to persuade you to keep up religion in your families, and to assist you therein: but I hope a further attempt to advance this good work, by one who is a hearty wellwisher to it, and to the prosperity of your souls and families, will not be thought altogether needless, and that by the grace of God it will not be wholly fruitless: at least it will serve to remind you of what you have received and heard to this purpose, that you may hold fast what is good, and repent of what is amiss, Rev. iii. 3.

The lesson then which I would recommend to you from this text, is this;

That the families of Christians should be little churches; or thus, *That wherever we have a house, God should have a church in it.*

Unhappy contests there have been, and still are, among wise and good men about the constitution, order, and government of churches. God by his grace heal these breaches, lead us into all truth, and dispose our minds to love and peace; that while we endeavour herein to walk according to the light God has given us, we may charitably believe that others do so too; longing to be there where we shall be all of a mind.

But I am now speaking of churches, concerning which there is no controversy. All agree that masters of families who profess religion, and the fear of God themselves, should, according to the talents they are intrusted with, maintain and keep up religion and the fear of God in their families, as those who must give account; and that families, as such, should contribute to the support of Christianity in a nation, whose honour and happiness it is to be a Christian nation. As nature makes families little kingdoms, (and perhaps economics were the first and most ancient politics,) so grace makes families little churches; and those were the primitive churches of the Old Testament, before *men began to call upon the name of the Lord* in solemn assemblies, and *the sons of God came together to present themselves* before him.

Not that I would have these family churches set up and kept up in competition with, much less in contradiction to, public religious assemblies, which ought always to have the preference: *The Lord loves the gates of Sion more than all the dwellings of Jacob*, (Ps. lxxxvii. 2.) and so must we; and must not forsake the assembling of ourselves together, under colour of exhorting one another daily at home. Far be it from us to offer any thing that may countenance the invading of the office of the ministry, or laying it in common, and the usurping or superseding of the administration of sacraments. No, but these family churches, (which are but figuratively so,) must be erected and maintained in subordination to those more sacred and solemn establishments.

Now, that I may the more distinctly open to you, and press upon you, this great duty of family religion, from the example of this and other texts, of a "church in the house," I shall endeavour, I. To show what this church in the house is, and when our families may be called churches. And, II. To persuade you by some motives, thus to turn your families into churches. And then, III. To address you upon the whole matter by way of application.

I. I am in the first place to tell you what that family religion is which will be as a church in the house, and wherein it consists, that you may see what it is we are persuading you to.

Churches are sacred societies, incorporated for the honour and service of God in Christ, devoted to God, and employed for him: so should our families be.

1. Churches are societies devoted to God, called out of the world, taken in out of the common to be enclosures for God; he has set them apart for himself; and because he hath chosen them, they also have chosen him, and set themselves apart for him. The Jewish church was separated to God for a *peculiar people*, a *kingdom of priests*.

Thus our houses must be churches; with ourselves we must give up our houses to the Lord, to be to him for a name and a people. All the interest we have, both in our relations, and in our possessions, must be consecrated to God; as under the law all that the servant had was his master's for ever, after he had consented to have his ear bored to the door-post. When God effectually called Abram out of Ur of the Chaldees, his family assumed the appearance of a particular church; for in obedience to God's precept, and in dependence on God's promise, they took all the substance they had gathered, and the souls they had gotten, and put themselves and their all under a divine conduct and government, Gen. xii. 5. His was a great family, not only numerous, but very considerable; the father of it was the father of all them that believe; but even little families, jointly and entirely given up to God, so become churches. When all the members of the family yield themselves to God, subscribe with their hands to be the Lord's, and surname themselves by the name of Israel,—and the master of the family, with himself, gives up all his right, title, and interest, in his house, and all that belongs to it, unto God, to be used for him, and disposed of by him; here is a church in the house.

Baptism was ordained for the discipline of nations, (Matt. xxviii. 19.) that the kingdoms of the world, as such, might, by their conversion of the people to the faith of Christ, and the consecration of their powers and governments to the honour of Christ, become his kingdoms, Rev. xi. 15. Thus by baptism households likewise are discipled, as Lydia's and the jailer's, (Acts xvi. 15, 33.) and in their family capacity are given up to him, who is in a particular manner the God of all the families of Israel, Jer. xxxi. 1. Circumcision was at first a family ordinance, and in that particular, as well as others, baptism somewhat symbolizes with it. When the children of Christian parents are by baptism admitted members of the universal church, as their right to baptism is grounded upon, so their communion with the universal church is, during their infancy, maintained and kept up chiefly by, their immediate relation to these "churches in the house;" to them, therefore, they are, first, given back, and in them they are deposited,—under the tuition of them, to be trained up till they become capable of a place and a name in particular churches of larger figure and

extent. So that baptized families, who own their baptism, and adhere to it, and in their joint and relative capacity make profession of the Christian faith, may so far be called little churches.

More than once in the Old Testament we read of the dedication of private houses. It is spoken of as a common practice, (Deut. xx. 5.) *What man is there that hath built a new house, and hath not dedicated it?* that is, taken possession of it; in the doing of which it was usual to dedicate it to God by some solemn acts of religious worship. The 30th Psalm is entitled, *A Psalm or Song at the Dedication of the House of David.* It is a good thing when a man has a house of his own, thus to convert it into a church, by dedicating it to the service and honour of God, that it may be a Bethel, a house of God, and not a Bethaven, a house of vanity and iniquity. Every good Christian who is a householder, no doubt does this habitually and virtually; having first given his ownself to the Lord, he freely surrenders all he has to him: but it may be of good use to do it actually and expressly, and often to repeat this act of resignation; *This stone which I have set for a pillar shall be God's house*, Gen. xxviii. 22. Let all I have in my house, and all I do in it, be for the glory of God; I own him to be my great Landlord, and I hold all from and under him: to him I promise to pay the rents (the quit-rents) of daily praises and thanksgivings; and to do the services, the easy services, of gospel obedience. Let *Holiness to the Lord* be written upon the house, and all the furniture of it, according to the word which God has spoken, (Zech. xiv. 20, 21.) That *every pot in Jerusalem and Judah shall be Holiness to the Lord of hosts.* Let God by his providence dispose of the affairs of my family, and by his grace dispose the affections of all in my family, according to his will, to his own praise. Let me and mine be only, wholly, and for ever his.

Be persuaded (brethren) thus to dedicate your houses to God, and beg of him to come and take possession of them. If you never did it, do it to-night with all possible seriousness and sincerity. *Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in.* Bring the ark of the Lord into the tent you have pitched, and oblige yourselves, and all yours, to attend it. Look upon your houses as temples for God, places for worship, and all your possessions as dedicated things, to be used for God's honour, and not to be alienated or profaned.

2. Churches are societies employed for God, pursuant to the true intent and meaning of this dedication.

There are three things necessary to the well-being of a church, and which are most considerable in the constitution of it. Those are doctrine, worship, and discipline. Where the truths of Christ are professed and taught, the ordinances of Christ administered and observed, and due care taken to put the laws of Christ in execution among all who profess themselves his subjects, and this under the conduct and inspection of a gospel ministry; there is a church. And something answerable hereunto there must be in our families, to denominate them little churches.

Masters of families, who preside in the other affairs of the house, must go before their households in the things of God. They must be as prophets, priests, and kings, in their own families; and as such they must keep up family doctrine, family worship, and family discipline; then is there a church in the house, and this is the family religion that I am persuading you to.

(1.) Keep up family doctrine. It is not enough that you and yours are baptized into the Christian faith, and profess to own the truth as it is in Jesus, but care must be taken, and means used, that you and yours be well acquainted with that truth, and that you grow in that acquaintance, to the honour of Christ and his holy religion, and the improvement of your own minds, and theirs who are under your charge. You must deal with your families *as men of knowledge*, (1 Pet. iii. 7.) that is, as men who desire to grow in knowledge yourselves, and to communicate your knowledge for the benefit of others, which are the two good properties of those who deserve to be called *men of knowledge.*

That you may keep up family doctrine,

[1.] You must read the Scriptures to your families, in a solemn manner, requiring their attendance on your reading, and their attention to it; and inquiring sometimes whether they understand what you read. I hope you are none of you without Bibles in your houses, store of Bibles, every one a Bible. Thanks be to God, we have them cheap and common in a language that we understand. The book of the law is not such a rarity with us as it was in Josiah's time. We need not fetch this knowledge from afar, nor send from sea to sea, and from the river to the ends of the earth, to seek the word of God; no, the Word is nigh us. When popery reigned in our land, English Bibles were scarce things; a load of hay (it is said) was once given for one torn leaf of a Bible. But now Bibles are every one's money. You know where to buy them; or if not able to do that, perhaps in this charitable city you may know where to beg them. It is better to be without bread in your houses than without Bibles, for the words of God's mouth are and should be to you more than your necessary food.

But what will it avail you to have Bibles in your houses, if you do not use them? to have the great things of God's law and gospel written to you, if you count them as a *strange thing?* You look daily into your shop-books, and perhaps converse much with the news-books, and shall your Bibles be thrown

by as an almanack out of date? It is not now penal to read the Scriptures in your families, as it was in the dawning of the day of reformation from popery when there were those who were accused and prosecuted for reading in a certain great heretical book, called an English bible. The Philistines do not now stop up these wells, (as Gen. xxvi. 18.) nor do the shepherds drive away your flocks from them, (as Exod. ii. 17.) nor are they as a spring shut up, or a fountain sealed; but the gifts given to men have been happily employed in rolling away the stone from the mouth of these wells. You have great encouragements to read the Scripture; for notwithstanding the malicious endeavours of atheists to vilify sacred things, the knowledge of the Scripture is still in reputation with all wise and good men. You have also a variety of excellent helps to understand the Scripture, and to improve your reading of it; so that if you or yours perish for lack of this knowledge, as you certainly will if you persist in the neglect of it, you may thank yourselves, the guilt will lie wholly at your own doors.

Let me, therefore, with all earnestness press it upon you to make the solemn reading of the Scripture a part of your daily worship in your families. When you speak to God by prayer, be willing to hear him speak to you in his word, that there may be a complete communion between you and God. This will add much to the solemnity of your family worship, and will make the transaction the more awful and serious, if it be done in a right manner; which will conduce much to the honour of God, and your own and your family's edification. It will help to make the word of God familiar to yourselves, and your children and servants, that you may be ready and mighty in the Scriptures, and may thence be thoroughly furnished for every good word and work. It will likewise furnish you with matter and words for prayer, and so be helpful to you in other parts of the service. If some parts of Scripture seem less edifying, let those be most frequently read that are most so. David's Psalms are of daily use in devotion, and Solomon's proverbs in conversation; it will be greatly to your advantage to be well versed in them. And I hope I need not press any Christian to the study of the New Testament, nor any Christian parents to the frequent instructing of their children in the pleasant and profitable histories of the Old Testament. When *you* only hear your children read the Bible, they are tempted to look upon it as no more than a school-book; but when *they* hear you read it to them in a solemn, religious manner, it comes, as it ought, with more authority. Those masters of families who make conscience of doing this daily, morning and evening, reckoning it part of that which the duty of every day requires, I am sure they have comfort and satisfaction in so doing, and find it contributes much to their own improvement in Christian knowledge, and the edification of those who dwell under their shadow; and the more, if those who are ministers expound, themselves, and other masters of families read some plain and profitable exposition of what is read, or of some part of it.

It is easy to add under this head, that the seasonable reading of other good books will contribute very much to family instruction. In helps of this kind we are as happy as any people under the sun, if we have but hearts to use the helps we have, as those who must give an account shortly of them among other talents which we are intrusted with.

[2.] You must also catechise your children and servants, so long as they continue in that age of life which needs this *milk*. Oblige them to learn some good catechism by heart, and to keep it in remembrance; and by familiar discourse with them help them to understand it, as they become capable. It is an excellent method of catechising, which God himself directs us to, (Deut. vi. 7.) to teach our children the things of God, by talking of them as we sit in the house, and go by the way, when we lie down, and when we rise up. It is good to keep up stated times for this service, and be constant to them, as those who know how industrious the enemy is to sow tares while men sleep. If this good work be not kept going forward, it will of itself go backward. Wisdom also will direct you to manage your catechising, as well as the other branches of family religion, so as not to make it a task and burthen, but as much as may be a pleasure to those under your charge, that the blame may lie wholly upon their own impiety, and not at all upon your imprudence, if they should say, *Behold what a weariness is it!*

This way of instruction by catechising does in a special manner belong to the "church in the house;" for that is the nursery in which the trees of righteousness are reared, that afterwards are planted in the courts of our God. Public catechising will turn to little account without family catechising. The labour of ministers in instructing youth, and feeding the lambs of the flock, therefore proves to many labour in vain, because masters of families do not do their duty, in preparing them for public instruction, and examining their improvement by it. As mothers are children's best nurses, so parents are, or should be, their best teachers. Solomon's father was his tutor, (Prov. iv. 3, 4.) and he never forgot the lessons his mother taught him, Prov. xxxi. 1.

The baptism of your children, as it laid a strong and lasting obligation upon them to live in the fear of God, so it brought you under the most powerful engagements imaginable to bring them up in that fear. The child you gave up to God to be dedicated to him, and admitted a member of Christ's visible church, was in God's name given back to you, with

the same charge that Pharaoh's daughter gave to Moses's mother, *Take this child and nurse it for me;* and in nursing it for God, you nurse it for better preferment than that of being called the son of Pharaoh's daughter. It is worth observing, that he to whom God first did the honour of entailing the seal of the covenant upon his seed, was eminent for this part of family religion: *I know Abraham,* (says God,) *that he will command his children and his household after him to keep the way of the Lord,* Gen. xviii. 19. Those, therefore, who would have the comfort of God's covenant with them and their seed, and would share in that blessing of Abraham which comes upon the Gentiles, must herein follow the example of faithful Abraham. The entail of the covenant of grace is forfeited and cut off, if care be not taken, with it, to transmit the means of grace. To what purpose were they discipled if they be not taught? Why did you give them a Christian name, if you will not give them the knowledge of Christ and Christianity? God has owned them as his children, and born unto him, (Ezek. xvi. 20.) and therefore he expects that they should be brought up for him; you are unjust to your God, unkind to your children, and unfaithful to your trust, if, having by baptism entered your children in Christ's school, and enlisted them under his banner, you do not make conscience of training them up in the learning of Christ's scholars, and under the discipline of his soldiers.

Consider what your children are now capable of, even in the days of their childhood. They are capable of receiving impressions now which may abide upon them while they live; they are turned as clay to the seal, and now is the time to apply to them the seal of the living God. They are capable of honouring God now, if they be well taught; and by their joining, as they can, in religious services with so much reverence and application as their age will admit, God is honoured, and you in them present to him living sacrifices, holy and acceptable. The Hosannas even of children well taught will be the perfecting of praise, and highly pleasing to the Lord Jesus.

Consider what your children are designed for (we hope) in this world; they must be a seed to serve the Lord, which shall be accounted to him for a generation. They are to bear up the name of Christ in their day, and into their hands must be transmitted that good thing which is committed to us. They are to be praising God on earth, when we are praising him in heaven. Let them then be brought up accordingly, that they may answer the end of their birth and being. They are designed for the service of their generation, and to do good in their day. Consult the public welfare then, and let nothing be wanting on your parts to qualify them for usefulness, according as their place and capacity is.

Consider especially what they are designed for in another world: they are made for eternity. Every child thou hast has a precious and immortal soul, that must be for ever either in heaven or hell, according as it is prepared in this present state; and, perhaps, it must remove to that world of spirits very shortly: and will it not be very mournful, if through your carelessness and neglect, your children should learn the ways of sin, and perish eternally in those ways? Give them warning, that, if possible, you may deliver their souls, at least, that you may deliver your own, and may not bring their curse and God's too, their blood and your own too, upon your heads.

I know you cannot give grace to your children, nor is a religious conversation the constant consequent of a religious education; *The race is not always to the swift, nor the battle to the strong:* but if you make conscience of doing your duty, by keeping up family doctrine; if you teach them the good and the right way, and warn them of by-paths; if you reprove, exhort, and encourage them as there is occasion; if you pray with them, and for them, and set them a good example, and at last consult their soul's welfare in the disposal of them, you have done your part, and may comfortably leave the issue and success with God.

(2.) Keep up family worship. You must not only as prophets teach your families, but as priests must go before them, in offering the spiritual sacrifices of prayer and praise. Herein likewise you must tread in the steps of faithful Abraham; (whose sons you are while thus you do dwell;) you must not only like him instruct your household, but like him you must with them call on the name of the Lord, the everlasting God, Gen. xxi. 33. Wherever he pitched his tent, there he built an altar unto the Lord, (Gen. xii. 7, 8; xiii. 4, 18.) though he was yet in an unsettled state, but a stranger and a sojourner; though he was among jealous and envious neighbours, for the Canaanite and the Perizzite dwelled then in the land, yet, wherever Abraham had a tent God had an altar in it, and he himself served at that altar. Herein he has left us an example.

Families, as such, have many errands at the throne of grace, which furnish them with matter and occasion for family prayer every day; errands which cannot be done so well in secret, or public, but are fittest to be done by the family, in consort, and apart from other families. And it is good for those who go before the rest in family devotions, ordinarily to dwell most upon the concerns of those who join in their family capacity, that it may be indeed a family prayer, not only offered up in and by the family, but suited to it. In this and other services we should endeavour not only to say something, but something to the purpose.

Five things especially you should have upon your

heart in your family prayer, and should endeavour to bring something of each, more or less, into every prayer with your families.

[1.] You ought to make family acknowledgments of your dependence upon God and his providence, as you are a family. Our great business in all acts of religious worship, is to give unto the Lord the glory due unto his name; and this we must do in our family worship. Give honour to God as the founder of families by his ordinance, because "it was not good for man to be alone;" as the founder of your families by his providence, for he it is "who buildeth the house, and setteth the solitary in families." Give honour to him as the Owner and Ruler of families; acknowledge that you and yours are his, under his government, and at his disposal, "as the sheep of his pasture." Especially adore him as the "God of all the families of Israel," in covenant relation to them, and having a particular concern for them above others, Jer. xxxi. 1. Give honour to the great Redeemer as the head of all the churches, even those in your houses; call him the Master of the family, and the great upholder and benefactor of it; for he it is in whom all the families of the earth are blessed, Gen. xii. 3. All family blessings are owing to Christ, and come to us through his hand by his blood. Own your dependence upon God, and your obligations to Christ, for all good things pertaining both to life and godliness; and make conscience of paying homage to your chief Lord, and never set up a title to any of your enjoyments in competition with his.

[2.] You ought to make family confessions of your sins against God; those sins you have contracted the guilt of in your family capacity. We read in Scripture of the *iniquity of the house*, as of Eli's, 1 Sam. iii. 13, 14. Iniquity visited upon the children; sins that bring wrath upon families, and a curse that enters into the house to consume it, with the timber thereof, and the stones thereof, Zech. v. 4. How sad is the condition of those families who *sin together*, and never *pray together!* who, by concurring in frauds, quarrels, and excesses, by strengthening one another's hands in impiety and profaneness, fill the measure of family guilt, and never agree together to do any think to empty it!

And even religious families, that are not polluted with gross and scandalous sins, yet have need to join every day in solemn acts and expressions of repentance before God for their sins of daily infirmity. Their vain words and unprofitable conversation among themselves; their manifold defects in relative duties, provoking one another's lusts and passions, instead of provoking one another to love and to good works: these ought to be confessed and bewailed by the family together, that God may be glorified, and what has been amiss may be amended for the future. It was not only in a time of great and extraordinary repentance that families mourned apart, (Zech. xii. 11.) but in the stated returns of the day of expiation the priest was particularly to make atonement for his household, Lev. xvi. 17. In many things we, all, offend God, and one another; and a penitent confession of it in prayer together, will be the most effectual way of reconciling ourselves both to God, and to one another. The best families, and those in which piety and love prevail most, yet in many things come short, and do enough every day to bring them upon their knees at night.

[3.] You ought to offer up family thanksgivings for the blessings which you, with your families, receive from God. Many are the mercies which you enjoy the sweetness and benefit of in common; which, if wanting to one, all the family would be sensible of it. Has not God made a hedge of protection about you and your houses, and all that you have! Job i. 10. Has he not created a defence upon every "dwelling place" of Mount Zion, as well as upon her assemblies? Isa. iv. 5. The dreadful alarms of a storm, and the desolations made, as by a fire, once in an age, should make us sensible of our obligations to the Divine Providence for our preservation from tempests and fire every day and every night. *It is of the Lord's mercies that we are not consumed*, and buried in the ruins of our houses. When the whole family comes together safe in the morning from their respective retirements, and when they return safe at night from their respective employments, there having been no disaster, no "adversary," no evil occurrence,—it is so reasonable, and (as I may say) so natural, for them to join together in solemn thanksgivings to their great Protector, that I wonder how any who believe in a God, and a providence, can omit it. Have you not health in your family, sickness kept or taken from the midst of you? Does not God bring plentifully into your hands, and increase your substance? Have you not your table spread, and your cup running over, and manna rained about your tents? and does not the whole family share in the comfort of all this? Shall not then the voice of thanksgiving be in those tabernacles where the voice of rejoicing is? Ps. cxviii. 15. Is the vine by the house-side fruitful and flourishing, and the olive plants round the table green and growing? Are family relations comfortable and agreeable, not broken nor imbittered, and shall not that God be acknowledged herein who makes every creature to be that to us that it is? Shall not the God of your mercies, your family mercies, be the God of your praises, your family praises, and that daily?

The benefit and honour of your being Christian families, your having in God's house, and within his walls, a place and a name better than that of sons and daughters, and the salvation this brings to your house, furnishes you with abundant matter for joint thanksgivings. *You hath he known above all the*

families of the earth, and, therefore, he expects in a special manner to be owned by you. Of all houses, the house of Israel, the house of Aaron, and the house of Levi, have most reason to bless the Lord, and to say, *His mercy endureth for ever.*

[4.] You ought to present your family petitions for the mercy and grace which your families stand in need of. Daily bread is received by families together, and we are taught not only to pray for it every day, but to pray together for it, saying, *Our Father*, give it *us*. There are affairs and employments which the family is jointly concerned in the success of, and, therefore, should jointly ask of God wisdom for the management of them, and prosperity therein. There are family cares to be cast upon God by prayer, family comforts to be sought for, and family crosses which they should together beg for the sanctification and removal of. Hereby your children will be more effectually possessed with a belief of, and regard to, the Divine Providence, than by all the instructions you can give them; which will look best in their eye, when thus reduced to practice by your daily acknowledging God in all your ways.

You desire that God will give wisdom and grace to your children, you *travail in birth again till you see Christ formed in them*, you pray for them; it is well, but it is not enough; you must pray with them; let them hear you pray to God for a blessing upon the good instructions and counsels you give them; it may perhaps put them upon praying for themselves, and increase their esteem both of you, and of the good lessons you teach them. You would have your servants diligent and faithful, and this perhaps would help to make them so. Masters do not give to their servants that which is just and equal, if they do not continue in prayer with them. They are put together, Col. iv. 1, 2.

There are some temptations which families, as such, lie open to. Busy families are in temptation to worldliness, and neglect of religious duties; mixed families are in temptation to discord, and mutual jealousies; decaying families are in temptation to distrust, discontent, and indirect courses to help themselves; they should therefore not only watch, but pray together, that they be not overcome by the temptations they are exposed to.

There are family blessings which God has promised, and for which he will be sought unto, such as those on the house of Obed-edom for *the ark's sake*; or the mercy which St. Paul begs for the house of Onesiphorus, 2 Tim. i. 16. These joint blessings must be sued out by joint prayers. There is a special blessing which God commands upon families that dwell together in unity, (Ps. cxxxiii. 1, 3.) which they must seek for by prayer, and come together to seek for it, in token of that unity which qualifies for it. Where God commands the blessing, we must beg the blessing. God by promise blesses David's house, and, therefore, David by prayer blesses it too, 2 Sam. vi. 20.

[5.] You ought to make family intercessions for others also. There are families you stand related to, or which by neighbourhood, friendship, or acquaintance, you become interested in and concerned for; and these you should recommend in your prayers to the grace of God, and your family that are joined with you in the alliances should join with you in those prayers. Evil tidings perhaps are received from relations at a distance, which are the grief of the family; God must then be sought unto by the family for succour and deliverance. Some of the branches of the family are, perhaps, in distant countries, and in dangerous circumstances, and you are solicitous about them; it will be a comfort to yourselves, and perhaps of advantage to them, to make mention of them daily in your family prayers. The benefit of prayer will reach far, because he who hears prayer can extend his hand of power and mercy to the utmost corners of the earth, and to them that are afar off upon the sea.

In the public peace likewise we and our families have peace; and therefore, if we forget thee, O Jerusalem, we are unworthy ever to stand in thy courts, or dwell within thy walls. Our families should be witnesses for us that we pray daily for the land of our nativity, and the prosperity of all its interests; that praying every where we make supplication for the Queen, and all in authority, 1 Tim. ii. 2, 8. That we bear upon our hearts the concerns of God's church abroad, especially the suffering parts of it. Thus keeping up a spiritual communion with all the families that in every place call on the name of the Lord Jesus.

In a word, let us go by this rule in our family devotions; whatever is the matter of our care, let it be the matter of our prayer; and let us allow no care which we cannot in faith spread before God. And whatever is the matter of our rejoicing, let it be the matter of our thanksgiving; and let us withhold our hearts from all those joys which do not dispose us for the duty of praise.

Under this head of family worship, I must not omit to recommend to you the singing of psalms in your families, as a part of daily worship, especially sabbath worship. This is a part of religious worship, which participates both of the word and prayer; for therein we are not only to give glory to God, but to teach and admonish one another; it is, therefore, very proper to make it a transition from the one to the other. It will warm and quicken you, refresh and comfort you; and, perhaps, if you have little children in your houses, they will sooner take notice of it than of any other part of your family devotion; and some good impressions may thereby be fastened upon them insensibly.

(3.) Keep up family discipline, that so you may have a complete church in your house, though in little. Reason teaches us that every man should bear rule in his own house, Esth. i. 22. And since that as well as other power is of God, it ought to be employed for God; and they who so rule must be just, ruling in his fear. Joshua looked further than the acts of religious worship, when he made that pious resolution, *As for me and my house we will serve the Lord*, Josh. xxiv. 16. For we do not serve him in sincerity and truth, (which is the service he there speaks of, *v.* 14.) if we and ours serve him only on our knees, and do not take care to serve him in all the instances of a religious conversation. Those only who have clean hands, and a pure heart, are accounted the generation of them that seek God, Ps. xxiv. 4, 6. And without this those who pretend to seek God daily, do but mock him, Isa. lviii. 2.

The authority God has given you over your children and servants is principally designed for this end, that you may thereby engage them for God and godliness. If you use it only to oblige them to do your will, and so to serve your pride; and to do your business, and so to serve your worldliness; you do not answer the great end of your being invested with it; you must use it for God's honour, by it to engage them, as far as you can, to do the will of God, and mind the business of religion. Holy David not only blessed his household, but took care to keep good order in it, as appears by that plan of his family discipline, which we have in the 101st Psalm, a psalm which Mr. Fox tells us that blessed martyr Bishop Ridley often read to his family, as the rule by which he resolved to govern it.

You are made keepers of the vineyard, be faithful to your trust, and carefully watch over those who are under your charge, knowing you must give account.

[1.] Countenance every thing that is good and praise-worthy in your children and servants. It is as much your duty to commend and encourage those in your family who do well, as to reprove and admonish those who do amiss; and if you take delight only in blaming that which is culpable, and are backward to praise that which is laudable, you give occasion to suspect something of an ill nature, not becoming a good man, much less a good Christian. It should be a trouble to us when we have a reproof to give, but a pleasure to us to say, with the apostle, (1 Cor. xi. 2.) *Now I praise you.*

Most people will be easier led than driven, and we all love to be spoken fair to: when you see any thing that is hopeful and promising in your inferiors, any thing of a towardly and tractable disposition, much more any thing of a pious affection to the things of God, you should contrive to encourage it. Smile upon them when you see them set their faces heavenwards, and take the first opportunity to let them know you observe it, and are well pleased with it, and do not despise the day of small things. This will quicken them to continue and abound in that which is good, it will hearten them against the difficulties they see in their way; and, perhaps, may turn the wavering, trembling scale the right way, and effectually determine their resolutions to cleave to the Lord. When you see them forward to come to family worship, attentive to the word, devout in prayer, industrious to get knowledge, afraid of sin, and careful to do their duty, let them have the praise of it, for you have the comfort of it, and God must have all the glory. Draw them with the cords of a man, hold them with the bands of love; so shall your rebukes, when they are necessary, be the more acceptable and effectual. The great Shepherd gathers the lambs in his arms, and carries them in his bosom, and gently leads them; and so should you.

[2.] Discountenance every thing that is evil in your children and servants. Use your authority for the preventing of sin, and the suppressing of every root of bitterness, lest it spring up, and trouble you, and thereby many be defiled. Frown upon every thing that brings sin into your families, and introduces any ill words, or ill practices. Pride and passion, strife and contention, idleness and intemperance, lying and slandering, these are sins which you must not connive at, nor suffer to go without a rebuke. If you return to the Almighty, this among other things is required of you, that you *put away iniquity*, all iniquity, these and other the like iniquities, *far from your tabernacle*, Job xxii. 23. Make it to appear, that in the government of your families you are more jealous for God's honour, than for your own authority and interest; and show yourselves more displeased at that which is an offence to God, than at that which is only an affront or damage to yourselves.

You must indeed be careful not to provoke your children to wrath, lest they be discouraged; and as to your servants, it is your duty to "forbear, or moderate, threatening:" yet you must also, with holy zeal and resolution, and the meekness of wisdom, keep good order in your families, and set no wicked thing before their eyes, but witness against it. *A little leaven leaveneth the whole lump.* Be afraid of having wicked servants in your houses, lest your children learn their way, and get a snare to their souls. Drive away with an angry countenance all that evil communication which corrupt good manners, that your houses may be habitations of righteousness, and sin may never find shelter in them.

I come now, II. To offer some motives to persuade you thus to turn your families into little churches. And O that I could find out acceptable words, with which to reason with you, so as to prevail! *Suffer*

me a little, and I will show you what is to be said *on God's behalf*, which is worth your consideration.

1. If your families be little churches, God will come to you, and dwell with you in them; for he has said concerning the church, *This is my rest for ever, here will I dwell.* It is a very desirable thing to have the gracious presence of God with us in our families, that presence which is promised where two or three are gathered together in his name. This was it that David was so desirous of, (Ps. ci. 2.) *O when wilt thou come unto me!* His palace, his court, would be as a prison, as a dungeon to him, if God did not come to him, and dwell with him in it; and cannot your hearts witness to this desire, you who have houses of your own, would you not have God come to you, and dwell with you in them? Invite him, then, beg his presence, court his stay. Nay, he invites himself to your houses by the offers of his favour and grace; *Behold, he stands at your door and knocks:* it is the voice of your beloved, open to him, and bid him welcome: meet him with your "Hosannas, blessed is he that cometh." He comes peaceably, he brings a blessing with him, a blessing which he will cause to rest upon the habitations of the righteous, Ezek. xliv. 30. He will command a blessing, which shall amount to no less than *life for evermore*, Ps. cxxxiii. 3. This presence and blessing of God will make your relations comfortable, your affairs successful, your enjoyments sweet; and behold, by it all things are made clean to you. This will make your family comforts double comforts, and your family crosses but half crosses; it will turn a tent into a temple, a cottage into a palace. *Beautiful for situation, the joy of the whole earth*, are the houses in which God dwells.

Now the way to have God's presence with you in your houses, is to furnish them for his entertainment. Thus the good Shunammite invited the prophet Elisha to the chamber she had prepared for him, by accommodating him there with a bed and a table, a stool and a candlestick, 2 Kings iv. 10. Would you furnish your houses for the presence of God, it is not expected that you furnish them as his tabernacle was of old furnished, with blue, and purple, and scarlet, and fine linen, but set up and keep up for him a throne and an altar, that from the altar you and yours may give glory to him, and from the throne he may give law to you and yours; and then you may be sure of his presence and blessing, and may solace yourselves from day to day in the comfort of it. God will be with you in a way of mercy while you are with him in a way of duty; *If you seek him he will be found of you.* The secret of God shall be in your tabernacle, as it was in Job's, (*ch.* xxix. 4.) as it is with the righteous, Ps. xxv. 14. Prov. iii. 32, 33.

2. If you make your houses little churches, God will make them little sanctuaries; nay, he will himself be to you as a little sanctuary, Ezek. xi. 16. The way to be safe in your houses, is to keep up religion and the fear of God in your houses; so shall you dwell on high, and *the place of your defence shall be the munition of rocks*, Isa. xxxiii. 16. The law looks upon a man's house as his castle, religion makes it truly so. If God's grace be the "glory in the midst" of the house, his providence will make a wall of fire round about it, Zech. ii. 5. Satan found it to his confusion, that God made a hedge about pious Job, about his house, and about all that he had on every side, so that he could not find one gap by which to break in upon him, Job i. 10. Every dwelling place of mount Sion shall be protected as the tabernacle was in the wilderness, for God has promised to create upon it a cloud and smoke by day, and the shining of a flaming fire by night, which shall be a defence upon all the glory, Isa. iv. 5. If we thus dwell in the house of the Lord all the days of our life, by making *our* houses *his* houses, we shall be hid in his pavilion, in the secret of his tabernacle shall he hide us, Ps. xxvii. 4, 5.

Wherever we encamp, under the banner of Christ, the angels of God will encamp round about us, and pitch their tents where we pitch ours; and we little think how much we owe to the ministration of the good angels, that we and ours are preserved from the malice of evil angels, who are continually seeking to do mischief to good people. There are terrors that fly by night and by day, which they only who abide under the shadow of the Almighty can promise themselves to be safe from, Ps. xci. 1, 5. Would you insure your houses by the best policy of insurance, turn them into churches, and then they shall be taken under the special protection of him who keeps Israel, and neither slumbers nor sleeps; and if any damage come to them, it shall be made up in grace and glory. The way of duty is without doubt the way of safety.

Praying families are kept from more mischiefs than they themselves are aware of. They are not always sensible of the distinction which a kind Providence makes between them and others; though God is pleased sometimes to make it remarkable, as in the story which is credibly related of a certain village in the Canton of Bern in Switzerland, consisting of ninety houses, which in the year 1584, were all destroyed by an earthquake, except one house, in which the good man and his family were at that time together praying. That promise is sure to all the seed of faithful Abraham, *Fear not, I am thy shield*, Gen. xv. 1. Wisdom herself has past her word for it, (Prov. i. 33.) *Whoso hearkeneth to me*, wherever he dwells, he *shall dwell safely, and shall be quiet from* all real evil itself, and from the amazing, tormenting *fear of evil.* Nothing can hurt, nothing needs frighten, those whom God protects.

3. If you have not a church in your house, it is to be feared that Satan will have a seat there. If religion do not rule in your families, sin and wickedness

(3.) Keep up family discipline, that so you may have a complete church in your house, though in little. Reason teaches us that every man should bear rule in his own house, Esth. i. 22. And since that as well as other power is of God, it ought to be employed for God; and they who so rule must be just, ruling in his fear. Joshua looked further than the acts of religious worship, when he made that pious resolution, *As for me and my house we will serve the Lord,* Josh. xxiv. 16. For we do not serve him in sincerity and truth, (which is the service he there speaks of, *v.* 14.) if we and ours serve him only on our knees, and do not take care to serve him in all the instances of a religious conversation. Those only who have clean hands, and a pure heart, are accounted the generation of them that seek God, Ps. xxiv. 4, 6. And without this those who pretend to seek God daily, do but mock him, Isa. lviii. 2.

The authority God has given you over your children and servants is principally designed for this end, that you may thereby engage them for God and godliness. If you use it only to oblige them to do your will, and so to serve your pride; and to do your business, and so to serve your worldliness; you do not answer the great end of your being invested with it; you must use it for God's honour, by it to engage them, as far as you can, to do the will of God, and mind the business of religion. Holy David not only blessed his household, but took care to keep good order in it, as appears by that plan of his family discipline, which we have in the 101st Psalm, a psalm which Mr. Fox tells us that blessed martyr Bishop Ridley often read to his family, as the rule by which he resolved to govern it.

You are made keepers of the vineyard, be faithful to your trust, and carefully watch over those who are under your charge, knowing you must give account.

[1.] Countenance every thing that is good and praise-worthy in your children and servants. It is as much your duty to commend and encourage those in your family who do well, as to reprove and admonish those who do amiss; and if you take delight only in blaming that which is culpable, and are backward to praise that which is laudable, you give occasion to suspect something of an ill nature, not becoming a good man, much less a good Christian. It should be a trouble to us when we have a reproof to give, but a pleasure to us to say, with the apostle, (1 Cor. xi. 2.) *Now I praise you.*

Most people will be easier led than driven, and we all love to be spoken fair to: when you see any thing that is hopeful and promising in your inferiors, any thing of a towardly and tractable disposition, much more any thing of a pious affection to the things of God, you should contrive to encourage it. Smile upon them when you see them set their faces heavenwards, and take the first opportunity to let them know you observe it, and are well pleased with it, and do not despise the day of small things. This will quicken them to continue and abound in that which is good, it will hearten them against the difficulties they see in their way; and, perhaps, may turn the wavering, trembling scale the right way, and effectually determine their resolutions to cleave to the Lord. When you see them forward to come to family worship, attentive to the word, devout in prayer, industrious to get knowledge, afraid of sin, and careful to do their duty, let them have the praise of it, for you have the comfort of it, and God must have all the glory. Draw them with the cords of a man, hold them with the bands of love; so shall your rebukes, when they are necessary, be the more acceptable and effectual. The great Shepherd gathers the lambs in his arms, and carries them in his bosom, and gently leads them; and so should you.

[2.] Discountenance every thing that is evil in your children and servants. Use your authority for the preventing of sin, and the suppressing of every root of bitterness, lest it spring up, and trouble you, and thereby many be defiled. Frown upon every thing that brings sin into your families, and introduces any ill words, or ill practices. Pride and passion, strife and contention, idleness and intemperance, lying and slandering, these are sins which you must not connive at, nor suffer to go without a rebuke. If you return to the Almighty, this among other things is required of you, that you *put away iniquity*, all iniquity, these and other the like iniquities, *far from your tabernacle*, Job xxii. 23. Make it to appear, that in the government of your families you are more jealous for God's honour, than for your own authority and interest; and show yourselves more displeased at that which is an offence to God, than at that which is only an affront or damage to yourselves.

You must indeed be careful not to provoke your children to wrath, lest they be discouraged; and as to your servants, it is your duty to "forbear, or moderate, threatening:" yet you must also, with holy zeal and resolution, and the meekness of wisdom, keep good order in your families, and set no wicked thing before their eyes, but witness against it. *A little leaven leaveneth the whole lump.* Be afraid of having wicked servants in your houses, lest your children learn their way, and get a snare to their souls. Drive away with an angry countenance all that evil communication which corrupt good manners, that your houses may be habitations of righteousness, and sin may never find shelter in them.

I come now, II. To offer some motives to persuade you thus to turn your families into little churches. And O that I could find out acceptable words, with which to reason with you, so as to prevail! *Suffer*

me a little, and I will show you what is to be said *on God's behalf*, which is worth your consideration.

1. If your families be little churches, God will come to you, and dwell with you in them; for he has said concerning the church, *This is my rest for ever, here will I dwell.* It is a very desirable thing to have the gracious presence of God with us in our families, that presence which is promised where two or three are gathered together in his name. This was it that David was so desirous of, (Ps. ci. 2.) *O when wilt thou come unto me!* His palace, his court, would be as a prison, as a dungeon to him, if God did not come to him, and dwell with him in it; and cannot your hearts witness to this desire, you who have houses of your own, would you not have God come to you, and dwell with you in them? Invite him, then, beg his presence, court his stay. Nay, he invites himself to your houses by the offers of his favour and grace; *Behold, he stands at your door and knocks:* it is the voice of your beloved, open to him, and bid him welcome: meet him with your "Hosannas, blessed is he that cometh." He comes peaceably, he brings a blessing with him, a blessing which he will cause to rest upon the habitations of the righteous, Ezek. xliv. 30. He will command a blessing, which shall amount to no less than *life for evermore*, Ps. cxxxiii. 3. This presence and blessing of God will make your relations comfortable, your affairs successful, your enjoyments sweet; and behold, by it all things are made clean to you. This will make your family comforts double comforts, and your family crosses but half crosses; it will turn a tent into a temple, a cottage into a palace. *Beautiful for situation, the joy of the whole earth*, are the houses in which God dwells.

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3. If you have not a church in your house, it is to be feared that Satan will have a seat there. If religion do not rule in your families, sin and wickedness

will rule there. *I know where thou dwellest*, (says Christ to the angel of the church of Pergamos, Rev. ii. 13.) *even where Satan's seat is;* that was his affliction: but there are many whose sin it is; by their irreligion and immorality they allow Satan a seat in their houses, and that seat a throne. They are very willing that the strong man armed should keep his palace there, and that his goods should be at peace; and the surest way to prevent this, is by setting up a church in the house. It is commonly said, that where God has a church, the devil will have his chapel: but it may more truly be said in this case, where God has not a church, the devil will have his chapel. If the unclean spirit find the house in this sense empty, empty of good, though it be swept and garnished, he *taketh to himself seven other spirits more wicked than himself, and they enter in and dwell there.*

Terrible stories have been told of houses haunted by the devil, and of the fear people have had of dwelling in such houses; verily those houses in which rioting and drunkenness reign, in which swearing and cursing are the language of the house, or in which the more spiritual wickednesses of pride, malice, covetousness, and deceit have the ascendancy, may truly be said to be haunted by the devil, and they are most uncomfortable houses for any man to live in; they are holds of foul spirits, and cages of unclean and hateful birds, even as Babylon the great will be when it is fallen, Rev. xviii. 2.

Now the way to keep sin out of the house, is to keep up religion in the house, which will be the most effectual antidote against Satan's poison. When Abraham thought concerning Abimelech's house, *Surely the fear of God is not in this place*, he concluded no less but *they will slay me for my wife's sake*. Gen. xx. 11. Where no fear of God is, no reading, no praying, no devotion, what can one expect but all that is bad? Where there is impiety there will be immorality; they who restrain prayer, cast off fear, Job xv. 4. But if religious worship have its place in the house, it may be hoped that vice will not have a place there. There is much of truth in that saying of good Mr. Dod, "Either praying will make a man give over sinning, or sinning will make a man give over praying." There remains some hope concerning those who are otherwise bad, as long as they keep up prayer. Though there be a struggle between Christ and Belial in your houses, and the insults of sin and Satan are daring and threatening, yet as long as religion keeps the field, and the weapons of its warfare are made use of, we may hope the enemy will lose ground.

4. A church in the house will make it very comfortable to yourselves. Nothing more agreeable to a gracious soul than constant communion with a gracious God; it is the *one thing* it desires, to *dwell in the house of the Lord;* here it is as in its element, it is its rest for ever. If, therefore, our houses be houses of the Lord, we shall for that reason love home, reckoning our daily devotion the sweetest of our daily delights, and our family worship the most valuable of our family comforts. This will sanctify to us all the conveniences of our houses, and reconcile us to the inconveniences of it. What are Solomon's gardens, and orchards, and pools of water, and other delights of the sons of men, (Eccl. ii. 5, 6, 8.) in comparison with these delights of the children of God?

Family religion will help to make our family relations comfortable to us, by promoting love, preventing quarrels, and extinguishing heats that may at any time happen. A family living in the fear of God, and joining daily in religious worship, truly enjoys itself; *Behold how good and how pleasant a thing it is for brethren* thus to *dwell together;* it is not only like ointment and perfume which rejoice the heart, but like the holy ointment, the holy perfume, wherewith Aaron the saint of the Lord was consecrated; not only like the common dew to the grass, but like the dew which descends upon the mountains of Sion, the holy mountains, Ps. cxxxiii. 1—3. The communion of saints in that which is the work of saints, is without doubt the most pleasant communion here on earth, and the liveliest representation, and surest pledge, of those everlasting joys which are the happiness of the spirits of just men made perfect, and the hopes of holy souls in this imperfect state.

Family religion will make the affairs of the family successful; and though they may not in every thing issue to our mind, yet we may by faith foresee that they will at last issue to our good. If this beauty of the Lord our God be upon us and our families, it will prosper the work of our hands unto us, yea, the work of our hands it will establish; or however, it will establish our hearts in that comfort which makes every thing that occurs easy, Ps. xc. 17; cxii. 8.

We cannot suppose our mountain to stand so strong but that it will be moved; trouble in the flesh we must expect, and affliction in that from which we promise ourselves most comfort; and when the Divine Providence makes our houses houses of mourning, then it will be comfortable to have them houses of prayer, and to have had them so before. When sickness, and sorrow, and death come into our families, (and sooner or later they will come,) it is good that they should find the wheels of prayer going, and the family accustomed to seek God; for if we are then to begin this good work when distress forces us to it, we shall drive heavily in it. They who pray constantly when they are well, may pray comfortably when they are sick.

5. A church in the house will be a good legacy, nay, it will be a good inheritance, to be left to your children after you. Reason directs us to consult the welfare of posterity, and to lay up in store a good

foundation for those who shall come after us to build upon; and we cannot do this better than by keeping up religion in our houses. A family altar will be the best entail; your children will for this rise up, and call you blessed, and it may be hoped they will be praising God for you, and praising God like you, here on earth, when you are praising him in heaven.

You will hereby leave your children the benefit of many prayers put up to heaven for them, which will be kept (as it were) upon the file there, to be answered to their comfort, when you are silent in the dust. It is true of prayer, what we say of winter, "It never rots in the skies." The seed of Jacob know they do not seek in vain, though perhaps they live not to see their prayers answered. Some good Christians, who have made conscience of praying daily with and for their children, have been encouraged to hope that the children of so many prayers should not miscarry at last: and thus encouraged, Joseph's dying word has been the language of many a dying Christian's faith, *I die, but God will surely visit you*, Gen. l. 24. I have heard of a hopeful son, who said he valued his interest in his pious father's prayer far more than his interest in his estate, though a considerable one.

You will likewise hereby leave your children a good example, which you may hope they will follow when they come into houses of their own. The usage and practice of your families is commonly transmitted from one generation to another; bad customs are many times thus entailed. They who burnt incense to the queen of heaven, learnt it of their fathers, Jer. xliv. 17. And a vain conversation was thus received by tradition, 1 Pet. i. 18. And why may not good customs be in like manner handed down to posterity? Thus we should make known the ways of God to our children, that they may arise and declare them to their children, (Ps. lxxviii. 6.) and religion may become an heir-loom in our families. Let your children be able to say, when they are tempted to sit loose to religion, That it was the way of their family, the good old way, in which their fathers walked, and in which they themselves were educated and trained up; and with this they may answer him who reproaches them. Let family worship, besides all its other pleas for itself, be able in your houses to plead prescription. And though to the acceptableness of the service, it is requisite that it be done from a higher and better principle than purely to keep up the custom of the family, yet better so than not at all: and the form of godliness may by the grace of God at length prove the happy vehicle of its power; and dry bones, whilst unburied, may be made to live. Thus *a good man leaves an inheritance to his children*; and *the generation of the upright shall be blessed.*

6. A church in the house will contribute very much to the prosperity of the church of God in the nation. Family religion, if that prevail, will put a face of religion upon the land, and very much advance the beauty and peace of our English Jerusalem. This is that which I hope we are all hearty well-wishers to; setting aside the consideration of parties, and separate interests, and burying all names of distinction in the grave of Christian charity, we earnestly desire to see true catholic Christianity, and serious godliness in the power of it, prevailing and flourishing in our land; to see knowledge filling the land, as the waters cover the sea; to see holiness and love giving law, and triumphing over sin and strife: we would see cause to call your city, *A city of righteousness, a faithful city*, its *walls salvation, and its gates praise.* Now all this would be effected, if family religion were generally set up and kept up.

When the wall was to be built about Jerusalem, it was presently done by this expedient, every one undertook to repair over against his own house. See Neh. iii. 10, &c. And if ever the decayed walls of the gospel Jerusalem be built up, it must be by the same method. Every one must sweep before his own door, and then the street will be clean. If there were a church in every house, there would be such a church in our land as would make it a praise throughout the whole earth. We cannot better serve our country than by keeping up religion in our families.

Let families be well catechised, and then the public preaching of the word will be the more profitable, and the more successful. For want of this, when we speak ever so plainly of the things pertaining to the kingdom of God, to the most we do but speak parables. *The book* of the Lord is delivered to them who are not catechised, saying, *Read this*, and they say, *We are not learned;* learned enough in other things, but not in the one thing needful, Isa. xxix. 12. But our work is easy with those who from their childhood have known the Holy Scriptures.

If every family were a praying family, public prayers would be the better joined in, more intelligently, and more affectionately; for the more we are used to prayer, the more expert we shall be in that holy and divine art of "entering into the holiest" in that duty. And public reproofs and admonitions would be as a *nail in a sure place*, if masters of families would second them with their family discipline, and so clench those nails.

Religious families are blessings to the neighbourhood they live in, at least by their prayers. A good man thus becomes a public good, and it is his ambition to be so. Though he see his children's children, he has small joy of that if he do not see peace upon Israel, Ps. cxxviii. 5, 6. And therefore postponing all his own interests, and satisfactions, he sets himself to seek the good of Jerusalem all the days of his life. Happy were we if we had many such. That which now remains, is to address myself

to you upon the whole matter by way of exhortation; and I pray you let my counsel be acceptable to you; and while I endeavour to give every one his portion, let your consciences assist me herein, and take to yourselves that which belongs to you.

III. The Application.

1. Let those masters of families who have hitherto lived in the neglect of family religion be persuaded now to set it up, and henceforward to make conscience of it. I know it is hard to persuade people to begin even a good work that they have not been used to; yet, if God by his grace apply this word, who can tell but some may be wrought upon to comply with the design of it? We have no ill design in urging you to this part of your duty: we aim not at the advantage of a party, but purely at the prosperity of your families. We are sure we have reason on our side, and if you will but suffer that to rule you, we shall gain our point; and you will all go home firmly resolved, as Joshua was, that whatever others do themselves, and whatever they say of you, *You and your houses will serve the Lord.* God put it into, and keep it in, the imagination of the thought of your heart, and establish your way therein before him!

Proceed in the right method; first set up Christ upon the throne in your hearts, and then set up a church for Christ in your house. Let Christ dwell in your hearts by faith, and then let him dwell in your houses; you do not begin at the right end of your work, if you do not first give your own selves unto the Lord; God had respect first to Abel, and then to his offering. Let the fear and love of God rule in your hearts, and have a commanding sway and empire there, and then set up an altar for God in your tents; for you cannot do that acceptably till you have first consecrated yourselves as spiritual priests to God, to serve at that altar.

And when your hearts, like Lydia's, are opened to Christ, let your house, like hers, be opened to him too, Acts xvi. 14, 15. Let there be churches in all your houses; let those who have the stateliest, richest, and best furnished houses, reckon a church in them to be their best ornament: let those who have houses of the greatest care and business, reckon family religion their best employment; and not neglect the one thing needful, while they are careful and cumbered about many things: nor let those who have close and mean habitations be discouraged; the ark of God long dwelt in curtains. Your dwelling is not so strait, but you may find room for a church in it. Church work is often chargeable, but you may do this church work cheap: you need not make silver shrines, as they did for Diana, nor lavish gold out of the bag, as idolaters did in the service of their gods, (Isa. xlvi. 6.) no, *An altar of earth shall you make to your God*, (Exod. xx. 24.) and he will accept it. Church work is accustomed to be slow work, but you may do this quickly. Put on resolution, and you may set up this tabernacle to-night, before to-morrow.

Would you keep up your authority in your family? You cannot do it better than by keeping up religion in your family. If ever a master of a family looks great, truly great, it is when he is going before his house in the service of God, and presiding among them in holy things. Then he shows himself worthy of double honour, when he teaches them the good knowledge of the Lord, and is their mouth to God in prayer, blessing them in the name of God.

Would you have your family relations comfortable, your affairs successful, and give an evidence of your professed subjection to the gospel of Christ? Would you live in God's fear, and die in his favour, and escape that curse which is entailed upon prayerless families? Let religion in the power of it have its due place, that is, the uppermost place in your houses.

Many objections your own corrupt hearts will make against building these churches, but they will all appear frivolous and trifling to a pious mind, that is stedfastly resolved for God and godliness: you will never go on in your way to heaven, if you will be frightened by lions in the street. Whatever is the difficulty you dread, the discouragement you apprehend, in it, I am confident it is not insuperable, it is not unanswerable. But *he that observes the wind shall not sow, and he that regards the clouds shall not reap.*

Be not loth to begin a new custom, if it be a good custom, especially if it be a duty, (as certainly this is,) which, while you continue in the neglect of, you live in sin; for omissions are sins, and must come into judgment. It may be, that you have been convinced that you ought to worship God in your families, and that it is a good thing to do so; but you have put it off to some more convenient season. Will you now at last take occasion from this sermon to begin it? And do not defer so good a work any longer. The present season is without doubt the most convenient season. Begin this day; let this be the day of your laying the foundation of the Lord's temple in your house; and then consider, from this day and upward—as God by the prophet reasons with the people who neglected to build the temple, Hag. ii. 18, 19. take notice—whether God do not from this day remarkably bless you in all that you have and do.

Plead not your own weakness and inability to perform family worship; make use of the helps that are provided for you; do as well as you can when you cannot do so well as you would, and God will accept of you. You willingly write what is neces-

sary for the carrying on of your trade, though you cannot write so fine a hand as some others can; and will you not be as wise in the work of your Christian calling, to do your best, though it be far short of the best, rather than not do it at all? To him who has but one talent, and trades with that, more shall be given; but from him who buries it, it shall be taken away. Be at some pains to make the Scriptures familiar to you, especially David's Psalms, and then you cannot be to seek for a variety of apt expressions proper to be used in prayer, for they will be always at your right hand. *Take with you* those *words, words which the Holy Ghost teaches*, for you cannot find more acceptable words.

And now shall I prevail with you in this matter? I am loth to leave you unresolved, or but almost persuaded; I beg of you, for God's sake, for Christ's sake, for your own precious souls' sake, and for the children's sake of your own bodies, that you will live no longer in the neglect of so great, and necessary, and comfortable a duty as this of family worship is. When we press upon you the more inward duties of faith and love, and the fear of God, it cannot be so evident that we succeed in our errand as it may be in this. It is certain that you get no good by this sermon—but it is wholly lost upon you—if after you have heard it, or read it, you continue in the neglect of family religion; and if still you "cast off fear, and restrain prayer before God." Your families will be witnesses against you that this work was undone; and this sermon will witness against you, that it was not for want of being called to do it, but for want of a heart to do it when you were called. But I hope better things of you, my brethren, and things that accompany salvation, though I thus speak.

2. Let those who have kept up family worship formerly, but of late have left it off, be persuaded to revive it. This, perhaps, is the case of some of you; you remember the kindness of your youth, and the love of your espousals; time was when you sought God daily, and delighted to know his ways, as families who did righteousness, and forsook not the ordinances of your God; but now it is otherwise. The altar of the Lord is broken down and neglected, the daily sacrifice is ceased; and God has kept an account how many days it has ceased, whether you have or no, (Dan. viii. 13, 14.) Now God comes into your houses seeking fruit, but he finds none, or next to none: you are so eager in your worldly pursuits, that you have neither hearts nor time for religious exercises. You began at first frequently to omit the service, and a small matter served for an excuse to put it by, and so by degrees it came to nothing.

O that those who have thus left their first love, would now remember whence they are fallen, and repent, and do their first works! Inquire how this good work came to be neglected; was it not because your love to God cooled, and the love of the world prevailed? Have you not found a manifest decay in the prosperity of your souls since you let fall this good work? Has not sin got ground in your hearts and in your houses? And though, when you dropt your family worship, you promised yourselves that you would make it up in secret worship, because you were not willing to allow yourselves time for both, yet have you not declined in that also? Are you not grown less frequent, and less fervent, in your closet devotions too? Where is now the blessedness you have formerly spoken of? I beseech you to lay out yourselves to retrieve it in time. Say as that penitent adulteress, (Hos. ii. 7.) *I will go and return to my first husband, for then it was better with me than now.* Cleanse the sanctuary, and put away the strange god. Is money the god, or the belly the god, that has gained possession of thy heart and house? Whatever it is, cast it out. Repair the altar of the Lord, and begin again the daily sacrifice and oblation. Light the lamps again, and burn the incense. Rear up the tabernacle of David which is fallen down, lengthen its cords, and strengthen its stakes, and resolve it shall never be neglected again as it has been. Perhaps you and your families have been manifestly under the rebukes of Providence, since you left off your duty,—and Jacob was, while he neglected to pay his vow; I beseech you, hear at length the voice of the rod, and of him who has appointed it, for it reminds you of your forgotten vows, saying, *Arise, go up to Bethel, and dwell there*, Gen. xxxv. 1. Let the place thou dwellest in ever be a Bethel, so shall God dwell with thee there.

3. Let those who are remiss and negligent in their family worship be awakened to more zeal and constancy. Some of you perhaps have a church in your house, but it is not a flourishing church; it is like the church of Laodicea, neither cold nor hot; or like the church of Sardis, in which the things that remain are ready to die; so that it hath little more than a name to live. Something of this work of the Lord is done for fashion sake, but it is done deceitfully: you have in your flock a male, but you vow and sacrifice unto the Lord a corrupt thing; you grow "customary" in your accustomed services, and bring the torn and the blind, the lame and the sick, for sacrifice; and you offer that to your God which you would scorn to offer to your governor; and though it is but little you do for the church in your house, you think that too much, and say, *Behold what a weariness is it!* You put it off with a small and inconsiderable scantling of your day, and that the dregs and refuse of it. You can spare no time at all for it in the morning, nor any in the evening, till you are half asleep. It is thrust into a corner, and almost lost in a crowd of worldly business and carnal conversation. When it is done, it is done so slightly, in so much haste, and with so little rever-

ence, that it makes no impression upon yourselves or your families. The Bible lies ready, but you have no time to read; your servants are otherwise employed, and you think it is no matter for calling them in; you yourselves can take up with a "word or two of prayer," or rest in a lifeless, heartless tale of words. Thus it is every day, and perhaps little better on the Lord's day; no repetition, no catechising, no singing of psalms, or none to any purpose.

Is it thus with any of your families? Is this the present state of the church in your house? My brethren, *These things ought not to be so.* It is not enough that you do that which is good, but you must do it well. God and religion have in effect no place in your hearts or houses, if they have not the innermost and uppermost place. Christ will come no whither to be an underling; he is not a guest to be set behind the door. What comfort, what benefit can you promise to yourselves from such trifling services as these; from an empty form of godliness without the power of it?

I beseech you, sirs, make a business of your family religion, and not a by-business. Let it be your pleasure and delight, and not a task and drudgery. Contrive your affairs so that the most convenient time may be allotted both morning and evening for your family worship, so that you may not be unfit for it, or disturbed and straitened in it; herein wisdom is profitable to direct. Address yourselves to it with reverence and seriousness, and a solemn pause; that those who join with you may see and say, that God is with you of a truth, and may be struck thereby into a like holy awe. You need not be long in the service, but you ought to be lively in it; not slothful in this business, because it is the business for God and your souls, but *fervent in spirit, serving the Lord.*

4. Let those who have a church in their house, be very careful to adorn and beautify it in their conversation. If you pray in your families, and read the Scriptures, and sing psalms, and yet are passionate and froward with your relations, quarrelsome and contentious with your neighbours, unjust and deceitful in your dealings, intemperate and given to tippling, or allow yourselves in any other sinful way, you pull down with one hand what you build up with the other. Your prayers will be an abomination to God, and to good men too, if they be thus polluted. *Be not deceived, God is not mocked.*

See that you be universal in your religion, that it may appear that you are sincere in it. Show that you believe a reality in it, by acting always under the commanding power and influence of it. Be not Christians upon your knees, and Jews in your shops. While you seem saints in your devotions, prove not yourselves sinners in your conversations. Having begun the day in the fear of God, be in that fear all the day long. Let the example you set your families be throughout good, and by it teach them to read and pray, for that is but half their r by it teach them to be meek and humble, s temperate, loving and peaceable, just and so shall you adorn the doctrine of God our and those who will not be won by the word won by your conversation. Your family w an honour to you, see to it that neither you r be in any thing a disgrace to it.

5. Let those who are setting out in the r up a church in their house at first, and not Plead not youth and bashfulness; if you h fidence enough to rule a family, I hope y confidence enough to pray with a family. *The time is not come, the time that the Lor should be built,* as they did who *dwelt in th houses,* while God's house lay waste, Hag It ought to be built immediately; and th you put it off, the more difficulty there will l doing of it, and the more danger that it w be done.

Now you are beginning the world, (as you is it not your wisdom as well as duty to beg God? Can you begin better? or can you e prosper if you do not begin thus? The full heads are of care about setting up house, and up shop, and settling in both, the more ne have of daily prayer, that by it you may ca care on God, and fetch in wisdom and directi on high.

6. In all your removals be sure you t "church in your house" along with you. A often removed his tent, but wherever he pit there the first thing he did was to build an a is observable concerning Aquila and Prisc whose pious family my text speaks, that wl Paul wrote his epistle to the Romans they r Rome; for he sends salutations to them thith there it is said they had a church in their Rom. xvi. 5. But now, when he wrote this ep the Corinthians they were at Ephesus, for th should seem this epistle bore date, and here h salutations from them; and at Ephesus al had a church in their house. As wherever ourselves we must take our religion with wherever we take our families, or part of th must take our family religion with us; for places we need divine protection, and exp divine goodness. *I will therefore that me every where.*

When you are in your city-houses, let r business of them crowd out your family re nor let the diversions of your country-houses pose your minds to these serious exercises. care and that pleasure are unseasonable and i nate, which leave you not both heart and t attend the service of the church in your hous

Let me here be an advocate also for those fa

whose masters are often absent from them, for their health or pleasure, especially on the Lord's day, or long absent upon business. And let me beg these absent masters to consider, with whom they leave those few sheep in the wilderness, (1 Sam. xvii. 28.) and whether they do not leave them neglected and exposed. Perhaps there is not a just cause for your absence so much, nor can you give a good answer to that question, *What dost thou here, Elijah?* But if there be a just cause, you ought to take care that the church in your house be not neglected when you are abroad, but that the work be done when you are not at home to do it.

7. Let inferior relatives help to promote religion in the families where they are. If family worship be not kept up in the houses where you live, let so much the more be done in your closets for God and your souls: if it be, yet think not that will excuse you from secret worship. All is little enough to keep up the life of religion in your hearts, and help you forward toward heaven.

Let the children of praying parents, and the servants of praying masters, account it a great privilege to live in houses that have churches in them, and be careful to improve that privilege. Be you also ready to every good work; make the religious exercises of your family easy and pleasant to those who perform them, by showing yourselves forward to attend on them, and careful to attend to them; for your backwardness and carelessness will be their greatest discouragement. Let your lives also be a credit to good education, and make it appear to all with whom you converse, that you are every way the better for living in religious families.

8. Let solitary people, who are not engaged in families, have churches in their chambers, churches in their closets. When every man repaired the wall of Jerusalem over against his own house, we read of one that repaired over against his chamber, Neh. iii. 30. Those who live alone, out of the way of family worship, ought to take so much the more time for their secret worship, and, if possible, add the more solemnity to it. You have not families to read the Scriptures to, read them so much the more to yourselves. You have not children and servants to catechise, nor parents or masters to be catechised by; catechise yourselves then, that you may hold fast the form of sound words, which you have received. *Exhort one another;* so we read it, (Heb. iii. 13.) παρακαλειτε εαυτους—*exhort yourselves*, so it might as well be read. You are not made keepers of the vineyards, and therefore the greater is your shame if your own vineyard you do not keep. When you are alone, yet you are not alone, for the Father is with you, to observe what you do, and to own and accept you, if you do well.

9. Let those who are to choose a settlement, consult the welfare of their souls in the choice. If a church in the house be so necessary, so comfortable, then be ye not unequally yoked with unbelievers, who will have no inclination for the church in the house, nor assist in the support of it, but instead of building this house, pluck it down with their hands, Prov. xiv. 1. Let apprenticeships and other services be chosen by this rule, that "that is best for us which is best for our souls;" and therefore it is our interest to go with those, and be with those, with whom God is, Zech. viii. 23. When Lot was to choose a habitation, he was determined therein purely by secular advantages, (Gen. xiii. 11, 13.) and God justly corrected his sensual choice, for he never had a quiet day in the Sodom he chose, till he was fired out of it. The Jewish writers tell of one of their devout rabbins, who being courted to dwell in a place which was otherwise well accommodated, but had no synagogue near, he utterly refused to accept the invitation, and gave that text for his reason, (Ps. cxix. 72.) *The law of thy mouth is better to me than thousands of gold and silver.*

10. Let religious families keep up friendship and fellowship with each other, and as they have opportunity assist one another in doing good. The communion of churches has always been accounted their beauty, strength, and comfort, and so is the communion of these domestic churches. We find here, and in other of St. Paul's epistles, kind salutations sent to and from the houses that had churches in them. Religious families should greet one another, visit one another, love one another, pray for one another, and as becomes households of faith, do all the good they can one to another; forasmuch as they all meet daily at the same throne of grace, and hope to meet shortly at the same throne of glory, to be no more, as they are now, divided in Jacob, and scattered in Israel.

Lastly, Let those houses that have churches in them, flourishing churches, have comfort in them. Is religion in the power of it uppermost in your houses? And are you and yours serving the Lord, serving him daily? Go on and prosper, for the Lord is with you while you be with him. See your houses under the protection and blessing of heaven, and be assured that all things shall work together for good to you. Make it to appear by your holy cheerfulness that you find God a good master, Wisdom's ways pleasantness, and her paths peace; and that you see no reason to envy those who spend their days in carnal mirth, for you are acquainted with better pleasures than any they can pretend to.

Are your houses on earth God's houses? Are they dedicated to him, and employed for him? Be of good comfort, his house in heaven shall be yours shortly: *In my Father's house there are many mansions;* and there is one, you may be sure, for each of you, who thus *by a patient continuance in well-doing, seek for glory, honour, and immortality.*

A SERMON

PREACHED TO THE

SOCIETIES FOR REFORMATION OF MANNERS,

AT SALTERS HALL, ON MONDAY, JUNE 30, 1712.

PSALM vii. 9.

O let the wickedness of the wicked come to an end; but establish the just.

IN all your religious assemblies, it is as much the business of your ministers, who preside in them, to pray with you, as to preach to you; to be your mouth to God, as to be God's mouth to you. *He is a prophet, and he shall pray for thee*,[a] is as natural an inference as, he is a prophet, and he shall teach thee: and in these two the apostles themselves summed up the business of their apostolical office, *We will give ourselves to prayer, and to the ministry of the word*:[b] and those, who herein obtain mercy of the Lord to be faithful, are their most genuine sons and successors. And it is as much your business in your attendance on religious assemblies, seriously to join in the errands they go upon to the throne of God's grace, as dutifully to receive the messages they bring from the throne of God's government; always remembering that God speaks to us, and we to him, by his Son.

In this religious assembly of the Societies for the Reformation of Manners, we having now, by solemn prayer, committed them and their pious undertaking to God, having humbly begged the continuance of his presence with them, and his favour to them, to carry them on and succeed them in it, and make it a means of great good to our land, I look upon it that the work of the day is more than half done; for I am sure God's grace can do wonders without any services of ours; but the best of our services can do nothing without his grace; which we have as necessary and constant a dependence upon for all the good that is to be done by us, and all the good effect of it upon others, as we have upon the providence of God, for the actions of the natural life; and that grace must be fetched in by prayer. If, therefore, the God of Israel grant us the things we have now requested of him, our point is gained; your work goes on successfully.

And, therefore, I see not how I can better befriend the Societies, nor do more to serve their pious design, in what remains of my work at this time, than by doing what I can to engage the continuance of the prayers of all who hear me this day, for the prosperity of them and it; and that is what I aim at in the choice of this text.

The undertaking is bold and great, and one in which the spirit of a truly Christian hero appears, as much as in any thing,—a catholic spirit; the spirit of one who seeks the things of Christ more than his own things. It has a direct tendency to the advancing of the honour of God, and of his kingdom among men, and the interests of that holy religion which we make a profession of, and the weakening of the devil's kingdom; it aims at the good of the souls of men, and the welfare of the public: and, therefore, *Men of Israel, help*;[c] help, *by your prayers*,[d] to forward this good work. From this part of the service I am sure there is none can excuse, can exempt, themselves; you are all therefore, in this way, summoned "to the help of the Lord, to the help of the Lord against the mighty;" it is at your peril if you disobey the summons.

I hope I speak to a praying people; who make conscience of prayer, who make a business of prayer, who dare not live without prayer, (for those who do, live without God in the world,) who would not live without prayer, for it is their delight to approach unto God. I hope I speak to those who pray for the

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a Gen. xx. 7. b Acts vi. 4. c Acts xxi. 28. d 2 Cor. i. 11.

peace of Jerusalem, preferring it before their chief joy; you are not Israelites indeed, if you are not of the generation of them that seek God, and wrestle with him; if you do not seek him, and wrestle with him for the welfare and prosperity of Israel: let me therefore press it upon you with all earnestness, to take this concern of the "reformation of manners" into your daily prayers—alone, and in your families—as those who have sincerely espoused this righteous cause, have laid it near your hearts, and who keep it there, and have an entire dependance upon the almighty grace of God to make it successful.

My text is a prayer, and will be of use to direct us herein; it puts words into our mouths; not many, to burthen our memories, but very proper and suited to our purpose, for we are here taught to pray against all sin, and for all saints.

1. We are here taught to pray against all sin, to pray it down; to pray it, if possible, out of the world: *O let the wickedness of the wicked come to an end!* And in praying against the sin, we pray for the sinners; for whatever makes against the disease, makes for the patient.

Observe with what a pathetic strain of devotion the Psalmist breathes out this petition, and teaches us to do so; *Oh! let it come to an end! when shall it once be?* In prayer, as there should be a fixedness of thought, and a firmness of faith, so there should be a flame and fervour of pious and devout affections. Cold desires do but beg denials; and lifeless wishes are fruitless ones; but it is the effectual fervent prayer of a righteous man that avails much. When Jacob wrestles with God he commences "Israel, a prince with God." The original word אנא here used to express the emphasis laid upon this request, is sometimes translated *now;* O that the wickedness of the wickedness might speedily come to an end; the sooner the better. Sometimes it is translated *obsecro—I pray thee,* let the wickedness of the wicked come to an end; this is that for which I would be very importunate; O that I might have my request, and that God would grant me this thing which I long for!

Some of the critics read it, *Evil shall consume the wicked;* and so it is a prediction of the gradual and final destruction of all impenitent sinners: they who will not be reclaimed shall be consumed; *Evil shall slay the wicked.*[e] Their sin will be their ruin, if they repent not. The man of sin, that wicked one, shall be consumed;[f] and we are to pray for the hastening of the day when God will do this, as the day of the revelation of his righteous judgment.

But it is rather to be taken as we read it; it is a prayer, not that the wicked may come to an end, but that their wickedness may; that that may be consumed; let it not only be restrained and curbed, and driven into corners, but let it be utterly abolished, that we may not see it, or hear it, or hear of it, any more. God is calling to mankind from heaven by his word, *O let the wickedness of the wicked come to an end.* O that sinners would *cease to do evil,* and *learn to do well! Let the wicked forsake his way, and the unrighteous man his thoughts.* He says to the fools, *Deal not foolishly;* let *him that stole, steal no more.* This is the burthen of every song, *Turn ye, turn ye.* Now we must, by our prayers, concur with him herein; as those who are of God's mind; *Amen,* so be it; *O let the wickedness of the wicked come to an end.* God commands that men forsake their sins; we pray, that he would by his grace turn them from it, as those who are of his mind, and say in sincerity, *Thy will be done.*

2. We are here taught to pray for all saints, for all good people; *But establish the just.* Lord, let not those who are filthy be filthy still, but let those who are holy be holy still; let the bad be made good, and the good be kept so, and made better; let the same grace that first made them just, and wrought righteousness in them, secure and carry on that good work in their souls; as the same word of power that first made the world still upholds it.

The conversion of sinners, and the confirmation and edification of saints, are the two great things ministers are to aim at in their praying and preaching; to bring souls to Christ, which will effectually bring their wickedness to an end; and then to build them up in him, which will be an effectual establishment of the just.

Or, by the "just" here, we may understand those who are not only just themselves, but, like Phineas, execute judgment and justice upon daring criminals, for the staying of the plague. Lord, establish them in their good purposes, and strengthen their hands.

This is the prayer which we at a distance in the country have many a time put up to God for you here, and those in other places, who have set their hands to this good work. St. Paul, in his epistles, often tells his friends what it was which he asked of God for them, making mention of them always in his prayers, that they might know what to ask for themselves, and might be encouraged to hope for all that grace from God, which one who had so great an interest at the throne of grace, as Paul had, prayed for, for them; this is that which we desire of God for you, that God would spirit you for your work, by establishing your hearts; and that he would succeed you in it, by bringing the wickedness of the wicked to an end. And we desire that all praying people would frequently put up this prayer to God for you.

It is easy to gather from these words,

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[e] Ps. xxxiv. 21.

[f] 2 Thess. ii. 8.

That it is, and ought to be, the desire and prayer of all good people, that God by his grace would put an end to the wickedness of the wicked, and establish the just.

Now, 1. This supposes that there are two contrary contesting interests in the world, visibly appearing in most places; that of the wicked, and that of the just; the children of God, who bear his image, and do his will, and the children of the devil, in whom he works, and who are led captive by him, as all the children of disobedience are. This is a distinction which is as old as Cain and Abel, and will last as long as heaven and hell.

Look abroad into the world, and you will see persons of very different characters, the reverse to each other; one would wonder how those of the same nature, education, and conversation, should be so unlike one another. When Solomon is observing, that in the course of providence there is one event to the righteous and to the wicked, yet at the same time he industriously and very particularly shows, that notwithstanding that, there is a vast difference between them, in the temper of their minds, and the tenor of their lives; for one is clean, and the other unclean; one sacrifices, and the other sacrifices not; one swears, and the other fears an oath.[g] Some make conscience of what they say and do, are in care to do right, and afraid of doing amiss; while others live at large, and walk at all adventures. Some are sober and temperate, and keep their appetites in subjection to religion and right reason, while others run to an excess of riot, and wallow in all manner of uncleanness. Some are honest and just in their dealings, while others are false and deceitful, and there is no confidence to be put in them. Some speak the language of Canaan, others the language of Ashdod. Some take time every day to call upon God, and converse with him, and sanctify the Lord's day to his honour, while others cast off fear, and restrain prayer, and make no difference between sabbath time and other time. Now which of these two will we recommend ourselves to, herd ourselves with, and cast in our lot among? Which of these will we take for our people, will we associate with of choice, and will we study to conform ourselves to? As our choice is, so will our doom be; and to them whom we take for our people, death will gather us, which if we duly consider, it will be our prayer, *Gather not my soul with sinners.*[h]

Abundance of wicked people there are in this world: it is therefore said to lie in wickedness; the whole world does so.[i] It is strange, it is sad, it is very sad, it is very strange, that among men, who are reasonable creatures, and depending upon their Creator, that there should be so many wicked, who act in a constant contradiction to the right reason of man, and a constant rebellion against the rightful authority of God: but as says the proverb of the ancients, so says the observation and experience of the moderns, *Wickedness proceedeth from the wicked; for do men gather grapes of thorns?* or do they expect good things in the life, from an evil treasure in the heart? No; though *some men's* sins are so artfully concealed and disguised, that it must be left to the day to declare them; and it is only the heart-searching God who can say, *It is iniquity*, it is hypocrisy, even the solemn meeting;[k] and to him the judgment of such sins must be left; yet there are others whose sins are open beforehand, going before to judgment;[l] of which any one may say, as the angel to the prophet, *This is wickedness;*[m] and wickedness of this kind we may and must in our places witness against. Do I need to tell you what that wickedness of the wicked is, which we must endeavour in our places to put a stop to? Your own hearts will tell you; some of the instances of it even the heathen were convinced of by natural conscience. You know it is wickedness for men to profane the holy name of God, and by their ludicrous or passionate appeals to him, to make him altogether such a one as themselves; or to abuse themselves, their own bodies, and the gifts of God's providence, and by their drunkenness and uncleanness to make themselves altogether such as the beasts, and more vile. Do I need to tell you who the just are? Your own hearts tell you. They are not those of this or that dividing name or party: no, far be it from us to monopolize the character; for *in every nation*, and under every denomination of Christians, those who *fear God*, and *work righteousness, are accepted of him*,[n] and must be so of us. The just are they who live in the fear of God, and make conscience of rendering what is due to him, to themselves, to all with whom they have to do: these are they whose establishment we should seek.

2. This directs us which of these two interests to espouse, and side with, and make our own; as those who are convinced which is in the right, and which in the wrong, which will make us happy, and which will ruin us; particularly we are directed which of these to serve with our prayers. If we would be found on the Lord's side, in the day of inquiry, we must by our prayers act in concert with the just, and in communion with them, and help to establish them; and in contradiction to the wicked, and their wickedness, which we must do all we can to bring to an end.

For the opening of this I shall endeavour to show, I. What it is we are directed in the text to desire and pray for. II. Why it is, and ought to be, the desire and prayer of all good Christians. And then make the application.

g Ecc. ix. 2. h Ps. xxvi. 9. i 1 John v. 19. k Isa. i. 13. l 1 Tim. v. 24. m Zech. v. 8. n Acts x. 35.

I. That which we are to desire and pray for, is in short this, That wickedness, that root of bitterness, may be rooted out of this world, and that righteousness, that plant of renown, may be planted and rooted in it. This I say we must desire and pray for; it is not enough in word and tongue to pray for it, but we must sincerely and in heart desire it; nor is it enough in heart to desire it, but we must by prayer offer up our desires to God, in the name of Christ, for the plentiful effusions and powerful operations of that grace upon the minds and spirits of men, which are necessary to the effecting of these good works, and the attaining of these good ends; that that grace may be sufficient.

1. We must desire and pray, that God by his grace would bring the wickedness of the wicked to an end, to a full end; that, by his Spirit, he would counter-work and overrule that evil spirit, which works and rules in the children of disobedience.

This charity must begin at home; we must in the first place pray, that God by his grace would bring the wickedness that is in our own wicked hearts to an end; that our corruptions may be mortified and subdued, and the power of our inordinate appetites and passions crushed and broken, and that we may be kept from every evil work and way.

But though it must begin at home, it must not end there; we must pray that the wickedness of other wicked people may come to an end, in the places where we live, in the city, in the nation, all the world over.

It must be our heart's desire and prayer,

(1.) That wicked principles may be exploded and abandoned, and that men may be set right in their judgments concerning good and evil, right and wrong, God and themselves, this world and the other; that the beast may be wounded in the head, and that will be a *deadly wound*;[o] that a blow may be given to the root of wickedness, by rectifying the mistakes of the understanding; that salt may be cast into the springs, and so the waters may be healed; for this is God's way of gaining the will and affections, by opening the understanding; and it is the regular way, it is coming in by the door. Till the peccant humours in the blood be purged out, in vain is application made to the external eruptions of the disease. Those who are bad, are so upon some bad principles, with which the god of this world has blinded their minds, and till those are conquered and laid aside, the wickedness of the heart and life will not be brought to an end.

O that men may be made to see the folly and falsehood of those atheistical notions and schemes, by which their fear of God, and their dread of sin, and the fatal consequences of it, are abated, and by degrees worn off, that they may no longer, as they have done, call good evil, and evil good, put darkness for light, and light for darkness. O that sinners may be convinced of the absurdity of that with which they support themselves in their sinful ways, and are encouraged to say, *They shall have peace though they go on*, and that they may see their mistake before it is too late to have it rectified! O that God's grace would open men's eyes before the flames of hell do it! That the fallacy of that which pretends to wit may be discovered, and made contemptible by that which is real wisdom. The word of God, which is a discerner of the thoughts and intents of the heart, has intimated to us what the principles are that sinners go upon; they say in their heart, *There is no God*;[p] or, *The Lord shall not see, neither shall the God of Jacob regard it*;[q] He *hideth his face*, and *he will not require it*.[r] Nay, they have the impudence to say, *Every one that doeth evil is good in the sight of the Lord*;[s] or, *Why doth he yet find fault, for who hath resisted his will?*[t] O that men might be beaten off from these strong holds, and that the hail might sweep away this refuge of lies; and these high thoughts might be captivated and brought into obedience to the power of divine truth. These corrupt principles are commonly concealed, and those who are fond of them are ashamed to own them; I wish the sinners you deal with, could be brought to discover them, and to confess what the tempter suggested to them, when he drew them into his snares; that some course might be taken to inform them better; to give them right thoughts of the differences between good and evil, of the holiness and justice of God, the strictness of his law, and to convince them, that for all these things God will bring them into judgment.[u] O that men were brought to shake off the loose thoughts they have of the Scriptures, the low thoughts they have of religion and godliness, and the slight thoughts they have of sin, and to receive the truth in the light and love of it.

O that popery, which is so great a friend to sin, might be known to be, what really it is, a mystery of iniquity, sin in disguise, which when it is revealed and set in a true light, is soon consumed by the breath of Christ's mouth, his word, and Spirit, and the brightness of the coming[v] of his truth into the soul. Idolatry was always an inlet to immorality and all impiety; and, therefore, it is necessary to the reformation of manners, that the principles upon which we reformed from popery, be closely and faithfully adhered to, by which the honour of Christ, the authority of the Scriptures, and the strictness of the divine law, are supported. These will help to reform the manners of the nation; and in return thereof, the more the manners of the nation are reformed, the better fortified it will be against popery; for the mystery of faith is best held in a pure con-

o Rev. xiii. 3. p Ps. xiv. 1. q Ps. xciv. 7. r Ps. x. 11, 13. s Mal. ii. 17. t Rom. ix. 19. u Eccl. xi. 9. v 2 Thess. ii. 8.

science;[w] our enemies know, that profaneness paves the way to popery.

(2.) We must desire and pray, that wicked persons may be converted and changed, by the grace of God. Has God given us his grace, and have we experienced the benefit of it? O let us be earnest with him to give it to those who are yet in sin; that thus the wickedness of the wicked might be brought to an end, by the teaching of transgressors the ways of God, and the conversion of sinners unto him;[x] that the public preaching of the word may be effectual for this purpose, and mighty through God for the turning of the disobedient to the wisdom of the just; that in the chariot of the everlasting gospel, the great Redeemer may ride forth conquering and to conquer.

O let us be humbly earnest with God in prayer, that the eyes of the blind may be opened, and the ears of the deaf unstopped; that wandering sheep may be sought and saved, and prodigal sons brought to themselves first, and then to their father's house; that God would translate those into the kingdom of his dear Son, who have been long subjects in the kingdom of darkness. O that they who are Satan's slaves may be the Lord's freemen, and that God would bring their souls out of prison. O that the sea might fly, and Jordan might be driven back, and the rock turned into a fountain of waters at the presence of the Lord, at the presence of the God of Jacob.[y] O that the Ethiopian might be made to change his skin, and the leopard his spots, and that they might yet at last be brought to do good, who have been accustomed to do evil.[z]

We must not despair concerning the worst; for while there is life, there is hope, and room for prayer: the repentance of Manasseh, and the conversion of Paul, tell us that nothing is too hard for the almighty grace of God to do. The Corinthians were many of them as bad as the worst, and as vile as the vilest; such were some of you, and yet ye are washed, and sanctified, and justified.[a] Let us, therefore, apply ourselves to Christ, for those who have been long under the power of sin and Satan, as the father of the possessed child in the gospel, *If thou canst do any thing, have compassion upon them, and help them*,[b] O snatch them as brands out of everlasting burnings! O that drunkards and harlots might be made sober and chaste; that those who so passionately curse and swear, may be brought as affectionately to pray and praise; that sabbath breakers might be sabbath sanctifiers. O that Satan may be dispossessed of his strong holds, that the prey may be taken from that mighty one, and the unlawful captive may be delivered; that Christ's throne may be set up where the usurper's seat has long been: *With men, this is impossible, but with God all things are possible*, even this. Nay, the worse any are, the more earnestly we should desire and pray for their conversion, not only because otherwise their ruin will be the greater, but because there will be so much the greater joy in heaven for their repentance, more for one of them than for ninety-nine just persons who comparatively need no repentance.[c] How earnest should we be herein, did we consider that the converting of a soul from sin is the saving of a soul from death.[d]

Those whom you reprove and inform against for their wickedness, it should be with a strong desire for their conversion, and that the trouble you give them may contribute to it; that the uneasiness you put them to, may make them weary and heavy laden under the burthen of sin, and willing to get clear of it by coming to Christ. O that the punishing of them might prevent their perishing, and that when they are holden in the cords of affliction, their ear may be open to discipline: let your prayers always accompany your endeavours to reclaim and reform them, that while you are making them examples of your justice, God by his grace may make them monuments of his mercy. When you prosecute them, pray that God would pardon them: *Father, forgive them*, and qualify them for forgiveness. And if God forgive them, and let them know that he has forgiven them by a saving change wrought in them, they will not only forgive you this wrong, but will thank you, and thank God for you, as David for Abigail, and for the seasonable stop you gave them, when they were hastening apace to their own ruin.

(3.) We must desire and pray, that wicked practices may be prevented and restrained; that though the root of bitterness be not plucked up, yet that it may not spring up to trouble us, and thereby many should be defiled; and that whatever may lie hid, yet there may not appear any fornicator or profane person among us, as Esau.[e] Let us pray, that if the stream be not turned, yet it may be checked and dammed up, and may not become an overflowing deluge; that though the lion be not turned into a lamb, yet he may be chained up and kept within grates; that though the unclean spirit be not cast out, yet he may be silenced, and not suffered to speak, not suffered to tear. *Est aliquid prodire tenus, si non datur ultra—To this degree he may proceed, but not beyond.* O that God by his grace would restrain the remainder of the wickedness of the wicked, would set bounds to the breaking out of it, as he does to the waves of the sea, *hitherto shall it come, and no further*; that though Balaam be still the same he was, yet he may not be suffered to curse Israel; that though Sennacherib has still an inveterate rage against God, yet he may be made to feel that God has a hook in his nose, and a bridle

w 1 Tim. iii. 9. x Ps. li. 13.
y Ps. cxiv. 3, 7, 8. z Jer. xiii. 23.
a 1 Cor. vi. 10, 11. b Mark ix. 22. c Luke xv. 7.
d James v. 20. e Heb. xii. 15, 16.

in his jaws.[f] And O that the magistrate who bears the sword might be, as the Scripture calls him, *An heir of restraint*,[g] *a terror to evil doers*, and that the proper means used for the suppression of vice and profaneness, may attain the end; so that though sin has blossomed and budded, yet it may not rise up into a rod of wickedness, to oppress the lot of the righteous.[h]

We should desire and pray, that thus far at least the wickedness of the wicked may come to an end, that it may not be committed openly, and that the infection may not spread.

[1.] O let not wickedness be committed publicly and openly, and in the face of the sun, as it were by licence, and with allowance. Let those who will not be persuaded to hate sin, and who cannot blush for it, yet be compelled to forbear it before men; and since they will be as the horse and the mule that have no understanding, let them be held in, as they are, with bit and bridle.[i] Let those who will not by fair reasoning be made ashamed of the sin they have committed, by a due correction be made afraid to commit it again; and if they will not tremble at the wrath of God revealed from heaven against them, let them be afraid of the civil powers, which bear not the sword in vain.[k] Let all iniquity be made at least to hide her head, and stop her mouth,[l] that if men will not be wrought upon, by ministers' preaching, to break off their sins, yet by the magistrates' acting they may be driven into corners, and if they do things that are not right, they may do them secretly, and so the nation may not bear the guilt and blame of it.[m]

If the laws of God and religion prevail not to be obeyed and submitted to, yet let them not be impudently affronted and bid defiance to. If the wicked will still do wickedly, and will not be made to understand,[n] yet let them not pass without rebuke, and a testimony borne against their wicked ways; let them not be able to make their sin fashionable, nor to bring it into reputation; but let it be made to appear, as it is, odious and scandalous, and that which all wise and good men have a dislike of. If the idols of iniquity be not driven out of the world, and quite abolished, yet let them be cast to the moles and to the bats.[o] If men will be drunk, let them be drunk in the night,[p] and let the works of darkness know and keep their place, but let those who are of the day be sober, and walk honestly, and as becomes them. O that the wickedness of the wicked might thus far at least come to an end, that they may not dare to declare it as Sodom,[q] so as to vex the righteous souls of those about them from day to day, with their filthy conversation.[r] Let the sin be the ruin of the sinner, as certainly it will be, if it be not repented of; but let it not, by going bare-faced and undisturbed, be the reproach of the nation. Let not the fathers of our country be such as Eli was to his family, whose sons made themselves vile, and he restrained them not;[s] but let it ever be said, to the honour of our land, to the honour of your city, that though there be found those who boldly bend their tongues like their bow for lies, yet there are found those likewise who are valiant for the truth in the earth.[t] And though there are *horns*, *four horns*, that attempt to scatter Judah, Israel, and Jerusalem, to run down all that is sacred and just, yet there are those who lift up the head against them, there are *four carpenters* who come to break these horns, and to cast them out;[u] that the horns of the wicked being cut off (though their heads be not) the horns of the righteous may be exalted.[v]

[2.] O let not the wickedness of the wicked be propagated, so as to infect others. Let this plague die with those who are dying of it, because they will die; but O let the contagion be kept from spreading. Though multitudes drop into the pit daily, yet let not the bills of this mortality rise; though things are bad let them not grow worse. If the sinners themselves will not be persuaded to leave, yet let not those about them be persuaded to learn their pernicious ways. They have erred, but let their error remain with themselves, and let not others be tainted with it, nor carried away by it. O let not this leprosy overspread the whole body; let it never be said, that *from the crown of the head to the sole of the foot, there is no soundness, nothing but wounds and bruises.*

We know that sinners are enticing: the wise man supposes this, *My son, if sinners entice thee, consent thou not.* They who have the plague are willing to infect others. The devil was no sooner an apostate himself, but he became a tempter to man; and they who are of that wicked one thus do his lusts. Those who are bad, I fear are more industrious to debauch others, and to make them as bad as themselves, than those who are good are to invite others to the ways of religion and virtue, and to make them as good as themselves.

We know also by sad experience, that sin is an enticing thing; it has its baits with which it allures the unthinking and unstable into the net; and there is in the corrupt nature of man a proneness to follow bad examples, and to go into the measures of those who take their measures from the world and the flesh; and to follow them straightway, without any consideration, as an ox goes to the slaughter.[w] We should therefore earnestly desire and pray, as we are taught to do every day, that God would not lead either us or others into temptation, but out of it,

f Isa. xxxvii. 28, 29. g Judg. xviii. 7. *Marg.* h Ezek. vii. 10, 11. i Ps. xxxii. 2. k Rom. xiii. 4. l Ps. cvii. 42. m 2 Kings xvii. 9. n Dan. xii. 10. o Isa. ii. 20.

p 1 Thess. v. 7. q Isa. iii. 9. r 2 Pet. ii. 7, 8, 9. s 1 Sam. iii. 13. t Jer. ix. 3. u Zech. i. 19, 21. v Ps. lxxv. 10. w Prov. vii. 22.

and would deliver us and them from evil. O pray that the tongue of the tempters may be tied, and they may be ashamed to do the devil's work, and that the force of the temptation may be broken; pray that the ear of the tempted may be stopped, and that they may be enabled, with the shield of faith, to quench all the fiery darts of the wicked one. Let us stand with our censer, like Aaron, between the living and the dead, between the sick and the sound, and endeavour, by our intercessions, to stay the plague. Let us desire and pray, that in wicked families the entail of sin may be cut off, that there may not rise up in the fathers' stead an increase of sinful men, to augment yet the fierce anger of the Lord, the thing Moses dreaded, Numb. xxxii. 14. But that the son, when he sees all his father's sins, may consider, and not do like him,[x] nor tread in his steps, that so the next generation, at least, may be better than this. Pray, that in wicked places, where there are many sinners, there may be no more; that men may be so wise for themselves, as well as just to the cause of virtue and serious godliness, as not to make friendship, or keep company, with the vicious and profane, lest they learn their way, and get a snare to their souls.

O let us be earnest with God in prayer, that he would give more, and yet more, of that grace which is necessary in order to the putting of this full stop to the course of sin. Pray for grace for those who do not yet desire it, or pray for it for themselves; it might do well, when we are alone with God, to be particular herein; Lord give grace to such a sinner, who is very provoking both to God and good men, preventing grace, restraining grace, renewing grace, victorious grace. Let Saul become Paul, that it may appear, that that pattern of divine mercy, which was of old set forth to them which should afterwards believe,[y] may yet be copied out again, in answer to prayer, as that was in answer to Stephen's prayer; God's arm is not shortened that it cannot save the greatest sinner, nor is his ear heavy, that it cannot hear the weakest prayer, that is offered up in faith, the prayer of the destitute.

2. We must desire and pray, that God by his grace would establish the just; that religion and godliness may get ground, as vice and profaneness lose ground. Let us pray,

(1.) That the just may be established in their integrity, and may ever retain it. It is the duty of the watchmen to warn not only the wicked, that they go not a step further in their wicked ways, but the righteous also, that they turn not a step back from their righteous ways, that they do not so much as look back,[z] and our desire and prayer must be accordingly, as those who are afraid, lest a promise being left us of entering into rest, not only we ourselves, but any others of us, should so much as seem to come short.[a] O that good people may be established in their good principles and good resolutions, and may faithfully adhere to them; that the righteous may still hold on their way, and those who have clean hands may be stronger and stronger. O that, though the stream be strong, the righteous may be enabled to swim against it, and may never be carried down by it; but that, like Job, in difficult, trying times, they may still hold fast their integrity; may keep themselves pure in times of common iniquity, and may, like fish, be fresh in salt water; as Noah, in the old world. Nay, we should desire and pray, that the just may be like springs of water, which, by antiperistasis, are warmest when the air is coldest; that the worse others are, the better they may be; that the more others profane the name of God, the more they may abound in praising it; the more loose others are in their conversation, the more circumspect they may be; as Noah and Lot, who were both better in the midst of temptation, than when they were out of the way of it.

We should especially be earnest with God in prayer for young people, who are setting out in the world, that by the grace of God they may be preserved from the corruption that is in the world through lust; that that may not be a spark to the tinder of the corruption that is in their hearts. Commit them to the conduct and custody of the divine grace. *Keep, holy Father, keep through thy name those that we commit unto thee, keep them from the evil* of this *present world*, keep them to the end.[b] Those who have been blest with a good education, who have begun well, and promise fair, and are numbered among the just, O that they may be confirmed in the choice they have made, and may always abide by it; that when they come to the turning time of life, such a right turn may be given to their thoughts, as that they may be stedfastly resolved for heaven, as their end, and Christ and holiness as their way. Satan and his agents have a particular spite at such, and are industrious to draw them aside; O let us help them by our prayers, that they may be fortified against the temptations the world is full of, and may never lose the things they have wrought, the things they have gained; but may obtain a full reward.[c] That the holy seed may be the substance of our land,[d] and never the shame of it, by mingling themselves with the people of these abominations; that they may appear to be a seed which the Lord has blessed in answer to prayer, and which we shall bless him for; that the branches of the families of God's people may continue branches of righteousness.

(2.) That they may be established in their comfort and hope. In troublesome, threatening times

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x Ezek. xviii. 14. y 1 Tim. i. 16. z Ezek. iii. 19, 21. a Heb. iv. 1.

b John xvii. 11. c 2 John 8. d Isa. vi. 13.

men are apt to be shaken in mind, and to fear
e cause and interest of religion should be sunk
in down; when they see how iniquity abounds,
iow cold the love of many is, how bold the
s for hell are grown, and how bashful the
ates for Christ and his gospel are, they are
to give up all for gone; ready to say, when
ee the ungodly prosper in the world, that they
cleansed their hearts and hands in vain.[e] We
therefore, need to pray for them, that they may
ablished in the belief of the promise, that the
of hell shall never prevail against the church,
iay encourage themselves and one another with
d may never cast away their confidence in it.
t the just may be established in the assurance
s, that God will plead his own cause, will own
rn interests, will do his own work, and will be
:d in his own strength. Though his truths be
ed and ridiculed, yet they are great, and shall
il. Though his name be profaned, yet he has
ed it, and will glorify it yet again; he will
ify his law, and make it honourable,[f] though
rilify it, and make it contemptible. *These are*
ue sayings of God.

w, Lord, give to the just to believe in the Lord
God, that so they may be established,[g] and not
aid of evil tidings, nor despair of their cause,
ir so much as distrust it; for it is not the cause
arty that they espouse and embark in, but that
tholic Christianity, pure religion, and unde-
before God and the Father, which we are sure
keep its ground, and carry the day; it is the
om of God among men, which cannot be de-
:d. O that the just may rejoice and glory in
that this may keep their resolutions firm, and
hopes flourishing, in the worst of times; that
nay rejoice in God, and glory in him, and their
eing set upon this rock, they may have a new
put into their mouths.

) That they may be established in their under-
g to do what they can to bring the wickedness
e wicked to an end; Lord, by thy grace,
;then their hands in their opposition to the in-
s of sin and Satan in the world. O that they
be confirmed in the principles they go upon
in, and may not be shaken by any doubts or
isies, concerning the equity and goodness of
ause they are engaged in, but may be abund-
satisfied in their own minds, that in bearing
testimony against, and giving a check to, im-
lity and profaneness, in their places, they are
; a good work, and if they sincerely aim at the
ir of God in it, he will graciously accept it, as
ir done to him.

hat they may not be shaken by any discourage-
s they meet with, any difficulties they find in
their way, but that their zeal and resolution may be rather the more animated thereby; that they may not be driven off from it, or made to drive on heavily in it, either by the heat of those who own themselves enemies to it, or by the coldness of those who yet own themselves friends to it; pray for them, that God by his grace would help them over these discouragements, that when upright men cannot but be astonished at this,[h] astonished that so good a work should be so much opposed and so little furthered, yet they may not sit down astonished, as Ezra, in a like case, despairing to bring any thing to pass; but that the innocent may stir up himself so much the more against the hypocrite, because, as Ezra was then told, *There is yet hope in Israel concerning this thing*;[i] the case is bad, but not desperate.

We ought to pray for magistrates, for the Queen, and all in authority, for the judges, and the justices of peace in the several counties and corporations, that they may be established in a holy zeal against vice and profaneness, and a resolution to do the utmost they can in their places to suppress it; that God would give them his judgment and his righteousness,[k] that, according to the trust reposed in them, they may be for the punishment of evil doers, and for the praise of them who do well.[l] We are doing our own work when we are praying for kings and all in authority, for if they be established in their duty, we shall live quiet and peaceable lives under them in all godliness and honesty;[m] the restraint of the vicious will be the repose of the virtuous, and a defence of their virtues.

We ought to pray for ministers, for all the ministers of the word of God, that they may be full of power, by the Spirit of the Lord, and of judgment, and of might, may have both wisdom and courage to declare unto Jacob his transgression, and to Israel his sin;[n] that they may set their face as a flint, in a holy zeal against profaneness; and that the Spirit of God may work with them, and by them, to convince the world of sin, of righteousness, and of judgment.[o] Pray that ministers may be established, and their hands strengthened, in their work, though they are sometimes tempted to say, "We have laboured in vain."

We ought to pray for masters of families, that their endeavours may be blessed in the education of their children and servants, and they may be established in Joshua's resolution, that they and their houses will serve the Lord; pray that they may be reformers in their own families, may prevail to drive out the foolishness that is bound up in the heart of those under their charge, and to principle them with an antipathy to that which is evil, betimes, and then the work of magistrates and ministers would be very easy.

Ps. lxxiii. 12, 13. f Isa. xlii. 21. g 2 Chron. xx. 20.
h Job xvii. 8. i Ezra x. 2.
k Ps. lxxii. 1. l 1 Pet. ii. 14. m 1 Tim. ii. 2.
n Mic. iii. 8. o John xvi. 8.

And for all who in their places are striving against sin, let us strive in our prayers, that they may be established in their resolution not to draw back their hand, wherewith they have stretched out the spear against those vices that are the common enemies of our Israel, (as is said of Joshua in his battle with the men of Ai,) till they have utterly destroyed[p] and suppressed them, or at least done their utmost toward it; that having an eye to him, who, in striving against sin endured the contradiction of sinners against himself, they may not be weary, nor faint in their minds.[q] And, in order to this establishment of the just, and the progress and success of that righteous cause wherein they are engaged, the great thing, and indeed the one thing needful, we have to ask of God, is, that the Spirit may be poured out upon us from on high, a spirit of wisdom and understanding, of counsel and might, of knowledge and of the fear of the Lord, and then the wilderness shall become a fruitful field;[r] then the work will go on and prosper, till there shall be no more occasion for it. And there is no petition we can present at the throne of grace with more hope of speeding than this, "for the pouring out of the Spirit;" for if earthly *parents, being evil, know how to give good gifts unto their children, how much more shall our heavenly Father give the Holy Spirit to them that ask him!*[s]

II. I come next to show why it is, and ought to be, the desire and prayer of all good people, that the wickedness of the wicked may come to an end, and the just may be established in their opposition to it.

1. All good people have a holy concern for the name and honour of God, and the Lord Jesus, and for the reputation of that holy religion which we make profession of; and therefore they cannot but desire, that that may come to an end, by which God is dishonoured, his name is profaned, the Lord Jesus crucified afresh, and religion wounded in the house of her friends. All the children of God having his glory in their eyes, as their highest end, have it upon their hearts as their chief care, and it is dearer to them than any interests of their own; nothing grieves them so much as the injury done to the honour of God, by the wickedness of the wicked, and the great occasion thereby given his enemies to blaspheme. *Horror takes hold of their hearts*, and *rivers of tears run down their eyes*, because of this.[t] Every good man should be able to say, as David, *The reproaches of them that reproached thee are fallen upon me.*[u] I take them as cast upon myself, and therefore *the zeal of thine house hath eaten me up*, has made me forget myself, and all interests and concerns of my own, that I might be wholly swallowed up with the resentments of the dishonour to God, and that worthy name by which I am called.

Let that therefore come to an end, let it be wholly extirpated, which is such a daring affront to God's majesty, such an impudent contempt of his sovereignty, such a direct contradiction to his truth, and such an open violation of his law; which grieves the Spirit of his grace, and bids defiance to his strivings; which supports the kingdom of Satan, that kingdom of darkness and malignity, and is in constant opposition to that kingdom of light, holiness, and love, which the Lord Jesus came to set up in the world. Will not all those then who rightly understand the thing, and lay it to heart, earnestly pray that that may come to an end, which has all this mischief in it; and that those may be established, who are doing what they can to bring it to an end. And we may come the more boldly to the throne of grace on this errand, because we can plead God's interest in the case; *Lord, thine is the kingdom, the power, and the glory*, and, therefore, let the wickedness of the wicked come to an end, that thy kingdom may be advanced, thy power submitted to, and that glory given to thee, which thou hast by it been robbed of. How may we wrestle with God, and hope to speed, when our prayer is, *Arise, O God, plead thine own cause*,[v] and our plea is, *Lord, what wilt thou do unto thy great name?*[w]

2. All good people have a tender love to the souls of men, and a true desire of their welfare here and for ever, and, therefore, they cannot but desire and pray that that may come to an end, which is the only thing that ruins souls. Brethren, I hope you are convinced of the worth of souls; you know what they were made for, and in whose image they were made; what they were bought for, and with what price they were bought; what service for God they are capable of doing, what happiness in God they are capable of enjoying. You have made your conviction of this to appear by the concern you have for your own souls, and will you not make it further to appear by your concern for the souls of others? Shall it not be your desire, and care, and prayer, that none of those may perish for whom Christ died.[x] Did Christ shed his blood for them, and shall we think much to drop a tear over them?

When you a see a poor sinner running to an excess of riot, think with yourselves, Here is a precious soul, more worth than all the world, alienated from its rightful Lord, and sold for a mess of pottage, for the gratifications of a base lust, into the hands of its sworn enemy, and made a prey to the roaring lion. Here is one made a cage of unclean and filthy birds, who is capable of being made a temple of the Holy Ghost; a drudge to Satan, who might have been a servant of God; an instrument of unrighteousness, who might have been a vessel of honour: O that the opposing interest may be overturned in

p Josh. viii. 26. q Heb. xii. 3.
r Isa. xxxii. 15. s Luke xi. 13.
t Ps. cxix 53, 136. u Ps. lxix. 9.
v Ps. lxxiv. 22. w Josh. vii. 9. x 1 Cor. viii. 11.

this soul, and that he may come whose right it is, and it may be given him.[y] Here is a miserable creature running headlong into everlasting burnings, upon the brink of ruin, and not aware of the danger: O that the grace of God would snatch this brand out of the burning, for it is yet capable of being made use of in the building. Though it is spoken of but with a "peradventure that God will give them repentance," yet that is encouragement to pray for it, and we should be earnest for it, because it is the only way of their being recovered out of the snare of the devil.[z] If you saw any of those about you that you have the least concern for, thus destroying their own bodies, you would interpose, and do what you could to prevent it; and are not their souls of unspeakably more value than their bodies? Is not eternal death more dreadful than temporal death? If, therefore, you can do nothing else toward their recovery, pray for them; O pray that their sins may come to an end before their lives do.

3. All good people have a great value for the grace of God, and are convinced of the sovereignty and power, the necessity and efficacy, of that grace; and therefore, they pray for that grace, both for the reformation of sinners, and for the establishment of the just. They know how much they are themselves indebted to that grace, what favours, what wonders have been done for them by it; that it is purely by that grace that they are what they are that is good; and it is that grace that made them to differ from the wicked; that begun the good work in them, and carries it on. They know there is a fulness of grace in Christ, enough for all, though ever so many, enough for each, though ever so bad; and, therefore, they are still for having recourse to that grace, and fetching it in for themselves and others. They know that nothing can be done without it, not a good thought started or pursued, not a good word spoken, or a good work done, by themselves, or any other; and therefore whatever good they wish may be effected, either upon sinners or saints, they depend upon that grace for it, and its powerful influences.

They know also that this grace is promised to the church, this clean water to cleanse it from all its filthiness, and from all its idols,[a] yet God will for this be inquired of by the house of Israel, to do it for them: we must ask, and then we shall receive. Having therefore such an esteem for God's grace to do the work, and for the duty of prayer to obtain that grace, this is their petition, this is their request, *Lord, bring thou the wickedness of the wicked to an end.* After all the pains we have taken to prophesy upon the dead and dry bones, they are *dead and dry* still, and therefore we look upwards: *Come, O breath,*[b] *and breathe upon these slain,* and then they shall live. They know that the filth of Zion and Jerusalem can never be washed away, unless God himself do it by the spirit of judgment, and the spirit of burning;[c] and therefore to him they apply themselves: Lord, take the work into thy own hands; be thou exalted in thy own strength, the strength of thy own grace, and thou shalt have the glory.

4. All good people are hearty well-wishers to the land of their nativity, and are in care for the prosperity of it, because it is a Christian nation, it is their own, and in the peace thereof they shall have peace, and in the setting up and keeping up of religion among them they have joy and satisfaction, and, therefore, they seek the good of Jerusalem for their brethren and companions' sake,[d] as well as because of the house of the Lord their God, and the interests of it.

It cannot but grieve them to see this pleasant land polluted, and all its beauty sullied and stained by the filthiness of its inhabitants, so that it is become odious in the eyes of him who cannot endure to look upon iniquity; to see a land, that God has dealt favourably with, exposed to his judgments, and ready to be made as like to Sodom and Gomorrah in ruin, as it has been in sin; *Shall not God visit for these things,* which are to be found among us? *Shall not his soul be avenged on such a nation as this?* Do we not see how fast the measure of the nation's sin fills? how near full it is, and how ready to overflow in a deluge of wrath? Do we not see our plenty forfeited by the abuse of it? Nay, the word of God, and the means of grace, which are more than our necessary food, forfeited by the contempt cast on them; the blessings of the government forfeited by the inefficacy of the endeavours used by it to suppress profaneness; and the honours and advantages of our religion ready to be taken from us by the sworn enemies of it abroad, because they have been so tamely yielded to the destroyers of its powers and vitals at home?

And is it not the concern of all good people then to stand in the gap, to turn away the wrath of God, and by their prayers to empty the measure, which so many are filling by their sins? to be earnest with God to bring that to an end, which, otherwise, will bring our nation to an end, and deprive it of all its glory, and to establish and strengthen those whose piety and zeal is the strength and stability of our times? When there was a general corruption of manners, transgressions were multiplied, truth failed, and there was no judgment; it was such a presage of destruction coming, that God *wondered there was no intercessor;*[e] but I trust there are and will be many intercessors that cry day and night to God, not only against the threatened calamities, but against the threatening iniquities, the provoking cause of

y Ezek. xxi. 27. z 2 Tim. ii. 25, 26. a Ezek. xxxvi. 25, 37. b Ezek. xxxvii. 9. c Isa. iv. 4. d Ps. cxxii. 8, 9. e Isa. lix. 16.

them, that those may be brought to an end; for as queen Esther pleaded with herself, *How can we endure to see the evil that shall come upon our people, and the destruction of our kindred?*

III. And now that which remains is, to make application of what has been said; it is what we are all concerned in, and therefore should each of us apply to ourselves.

1. Let us address ourselves by earnest prayer and supplication to God, for his grace, to promote and advance the reformation of manners in our land, and particularly in this city, the reformation of which would have a good influence upon the nation. You will all say, it is a desirable thing that the manners of the nation should be reformed, now that which I am pressing you to contribute towards it, is, that which I am sure no one can except against in others, no, nor plead that they are excused and exempted from themselves. It will be no expense to you, the poorest of the flock of Christ may do as much in this part of the service as the rich. It will not expose you to any hazard—to weep in secret for the wickedness of the wicked, and to pray against it; and I hope we shall not again see the day when it will be penal to pray publicly against it: nor will it expose you to any blame or censure, as some of your endeavours for reformation perhaps may: in this I am sure you can never be charged with going out of your sphere, or meddling with that which does not belong to you. So that the most timorous, the most cautious, may thus help forward this good work; all who have any interest at the throne of grace, (and miserable is the case of those who have not,) all who know how to pray, (and those who do not are concerned to learn,) are this day in God's name summoned to this part of the service. The daughters of my people, though we cannot expect they should—do Deborah's part against this Sisera, this common enemy—lead the forces into the field against him; (yet, blessed be God, we have a Deborah, that by her pious proclamation does that;) though we cannot expect they should do Jael's part, who laid her hand to the workman's hammer, to nail this Sisera to the earth; yet we expect and require that they do the part of Anna the prophetess, who *served God with fastings and prayers night and day*,[f] and let them make this the matter of their daily prayers; that in such a day of distress, such an hour of temptation as this, they do the part of Esther and her maids.[g] And when there are daughters of Belial, daughters of Moab, who contribute to the debauching of the nation, let the daughters of Israel, the daughters of Sarah, be glad that they can any way contribute to the reforming of it. Let masters of families take this matter into their family prayers, that they may bring down a blessing not only on their own houses, but on the houses of their neighbours, and thus may be themselves blessings to the places where they live.

Let me recommend it especially to my brethren in the ministry, whose business it is to give themselves to prayer; let them lead those they pray with to the throne of grace on this errand: *O let the wickedness of the wicked come to an end, but establish the just.* We are as Moses upon the mount, it is our work to lift up our prayers against Amalek with the rod of God in our hand, whilst others in the valley are doing Joshua's work. Ours is the safer and easier province; it is a shame for us then if we be wanting in our work, and it may be of ill consequence, for when Moses lifted up his hands, and kept them steady, Israel prevailed. If we continue instant and constant in prayer, the attempts for reformation, it may be hoped, will be the more successful; but when Moses let down his hand, Amalek prevailed.[h] If we grow cold and remiss in prayer, the work is in danger of going back and losing ground. We pray for the success of our own endeavours, for the conversion of sinners, and the confirmation of saints; I hope we dare not omit it; and should we not pray also for their success, who, in a different way, are pursuing the same design?

Let those who are engaged in the societies for reformation, look upon themselves as bound to further their own undertaking by their prayers, for others must strive, together with you, in their prayers to God for you.[i] Your associating in this good work obliges you in this way, as well as in other instances, to give mutual assistance, and to strengthen the hands one of another. You cannot but find what need you have of the continual supply of the grace of God, to furnish you for this good work, and to fortify you against the temptations and difficulties you meet with in it; let that therefore drive you to the throne of grace, for grace sufficient. You lack wisdom for it, that wisdom which in the critical cases that often occur is *profitable to direct*; you must therefore ask it of God in Christ's name, and you may expect, that if you sincerely aim at his glory in it, he will give it you, will give liberally, and will not upbraid;[k] will give a mouth and wisdom, such as all your adversaries shall not be able to gainsay or resist. Let your prayers go before all your undertakings in this work, and accompany your consultations about it; and let your prayers follow what you do, that it may answer the end, the reformation of the offenders themselves you convict, and the deterring of others from doing the like. You would prosper the better in this good work, if you had it more upon your hearts in prayer; and it would be a token for good that you shall carry your point; for when God *seeks to destroy all*

f Luke ii. 37. g Est. iv. 16. h Exod. xvii. 11.

i Rom. xv. 30. k Jam. i. 5.

the nations that come against Jerusalem, as a preface and introduction to it, he *pours out a spirit of prayer and supplication.*[l]

To stir you up all to be earnest with God in prayer for the success of all pious designs, to suppress profaneness and debauchery, consider,

(1.) How much depends upon the carrying on of this good work. If there were a general reformation of manners in our land, what a happy turn would it give to all our affairs! what a blessed change would it produce! what a beauty would it put upon the nation, upon this city, and render them amiable in the eyes of God and all good men! What a security would it be against the judgments that threaten us, and what a preparative for the blessings we wait for! How would the Lord then delight to do us good, and to dwell among us!

Nay, though the desired reformation should not be effected, yet while it is endeavoured, it turns to us for a testimony, and helps to save the guilt of the sin of sinners from being national. The reigns of the reforming kings of Judah were blessed of God though none of them made a complete reformation.

But if the work should now be let fall, if the forces that have for many years past been drawn into the field, and have acted successfully against vice and profaneness, should now be withdrawn, you not only lose all the points you have gained, but, it is to be feared, all iniquity will take encouragement to be so much the more daring; as when the dam which stopped the current for a while is broken through, the stream runs so much more violently. We are therefore concerned to pray the more earnestly, that the wheels of this good work may be kept a-going, and that though it should not get ground, it may not lose ground. A good man said long since, "He feared the sins of the land more than the French." If iniquity were subdued, how soon would all our other enemies be subdued! Would you therefore help to save a sinful nation from ruin, be intercessors for it now, that the unclean spirit that has met with a rebuke for some time may not recover possession; for if he do, it is to be feared it will be with seven other *more wicked than himself*, then will our *last state be worse than the first.*

(2.) Consider, what difficulties yet lie in the way of this good work, which nothing less than the power of almighty grace can help us over, and that grace must be obtained by prayer. I doubt you find the work goes on heavily, and meets with many rubs, many things retard it, and clog its wheels; and perhaps the reason is, because it wants praying hands to help it forward. Our complaint is the same with Hezekiah's, *This day is a day of rebuke and blasphemy, for the children are come to the birth, and there is not strength to bring forth*; we must therefore take the course he then took, *lift up our prayers for the remnant that is left*, the little remnant.[m] We may plead, as Jehoshaphat did, *Lord, we have no might against this great company that* fights *against us*, these troops, these legions of iniquities that invade our land, *neither know we what to do*, but *our eyes are up unto thee*,[n] and on thee do we depend.

When you meet with any difficulties in this work, follow the example of Nehemiah, that great reformer, who did such eminent service to the church of God in his day, and was famous for this, that upon every occasion he had recourse to God by prayer, made himself easy, and carried his point by lifting up an ejaculation to heaven. When he was waiting at table, afraid to ask what he hoped to have, and the king bid him speak his mind, he prayed to the God of heaven,[o] spoke to God in the silent language of the heart before he ventured to speak to the king. When the enemies of the work he was about, ridiculed it, as a foolish attempt, and made a jest of these feeble Jews, he appealed to God, went and told him of the contempt put upon them: *Hear, O our God, for we are despised.* When he set a watch against them, he first made his prayer to God, and then set a watch.[p] When, to drive him off from his undertaking, it was suggested to him, that the government would take umbrage at it, and he would be taken up as a disaffected person, that thereby his hands might be weakened, he addressed himself to prayer immediately, *Now therefore O God, strengthen my hands.*[q] And if we thus, like Nehemiah, look up to God by prayer for strength and grace to do our work, we may, in faith, like him, look up to God for his gracious acceptance of us in it; *Remember me, O my God, for good:*[r] for what is done by divine assistance, will be owned and favoured; what comes from God will come to him.

Let me now briefly tell you what further we must do in our prayers for reformation.

[1.] We must sadly lament the wickedness of the wicked, which we pray for the removal of; we must complain of it to God, as those who do indeed lay it to heart, and look upon it with inward trouble. Can we each of us say, as David, *I beheld the transgressors and was grieved?* Do as Joseph did then, concerning his brethren, bring to your father, your heavenly Father, their evil report.[s] It will better become us to weep in secret for the sins of sinners, than openly to exclaim against them. The character of those who are marked for preservation, and whom the destroying angel must not touch, is, that they *sigh and cry for the abominations* that are found among us,[t] that is the spirit of a Christian; not

l Zech. xii. 9, 10. m Isa. xxxvii. 3, 4. n 2 Chron. xx. 12.
o Neh. ii. 4. p Neh. iv. 8, 9.
q Neh. vi. 9. r Neh. xiii. 14, 22, 29, 31.
s Gen. xxxvii. 2. t Ezek. ix. 4.

that they are satirical in their invectives against them, so far a Pharisee may go. We are then fit to pray against sin when we truly bewail it.

[2.] We must bless God for what is done towards the bringing of the wickedness of the wicked to an end in our land. We have reason to be thankful to God for the national testimonies that are borne against vice and profaneness, that it does not go without a check; that good and wholesome laws are made against drunkenness, swearing, and sabbath-breaking; that the Queen's proclamation against immorality is read in all our courts of justice; that here, in this great city, and in some other places, societies are formed, and yet kept up, for the assistance of the magistrates in turning the edge of the sword of justice against the most notorious delinquents. This standard the spirit of the Lord has lifted up against the enemy who was coming in upon us like a flood,[u] this banner God has given to them that fear him, to be displayed because of the truth;[v] a banner for them to triumph in, and list themselves under.

[3.] We must in these prayers for grace to reform our land, act faith upon the mediation of Christ, and the promise of God, and make them our plea. Let us take our encouragement in these prayers from this, that Jesus Christ ever lives to make intercession for the same thing; that he came into the world to destroy the works 'of the devil;[w] was manifested to take away sin: and we are sure that he will gain his point, and that *him the Father heareth always*. And through him we have precious promises to plead, on which we are caused to hope, that God will *remove the iniquity of the land in one day*;[x] that the *Redeemer shall come to Zion, and shall turn away ungodliness from* Jacob;[y] and shall *sit as a refiner*. So that we shall not pray in vain, for faithful is he that has promised, who also will do it.

2. Let us follow our prayers with our serious and sincere endeavours; and let us act as those who are in good earnest, when we pray that God would bring the wickedness of the wicked to an end, and establish the just. When I press you thus to pray for it, it is not as if I thought there were nothing else to be done, and that prayers and tears were all the weapons that the cause of reformation would admit of,—as if no means were to be used, but we must sit down, and leave it to God to do all; or as if I thought the case so deplorable, that it were to no purpose to attempt any thing for the relief of it; I do not come upon this errand to you to-day, as Luther's friend did to him, with his *Abi in cellam, et dic, Miserere mei Domine—Away to thy closet, and say, Lord, have mercy on me;* bidding him content himself with praying for reformation, for it would be in vain for him to think of doing any thing toward it. No, my brethren, both God's promises and our prayers are intended to quicken and encourage, not to supersede or slacken, our endeavours. When in answer to prayer you do, like David, hear the sound of a going upon the tops of the mulberry trees, and you perceive that God goes before you, that God is with you of a truth, then you must bestir yourselves; then up and be doing.[z]

(1.) You, especially, who are engaged in these societies for reformation, now you have this day set me upon your watch-tower, you must give me leave to be your monitor in God's name, as one who desires to be found faithful, and that you be found so too. Be mindful of the obligations you laid upon yourselves when you entered into these societies, in a sense of your duty to God, as well as in love to your country, to do all you could in your places for the suppression of vice and profaneness. You have not discharged yourselves from these obligations, make conscience, therefore, of fulfilling them; you have opened your mouth unto the Lord, and you cannot go back; go forward, then; go on, and prosper. Though the endeavours of your societies should prove unsuccessful, yet let not the title of them be insignificant, and an empty name. You are called "Societies for Reformation of Manners," and therefore are concerned to inquire, what you are doing towards it? Your warfare, I am sure, is not accomplished, for the Canaanites are yet in our land, and are as snares to us, and as thorns in our eyes.[a] The exorbitant power of vice and profaneness is not reduced. The house of Saul, though we hope it grows weaker and weaker, yet is still in being, and its forces thereatening; and therefore you must resolve, with meekness and fear, vigorously to carry on this holy war, and to act offensively, not for the destruction, but for the salvation, and spiritual benefit, of those you appear against.

I understand you have societies of two sorts, that have different provinces assigned them. Some made up of persons of a lower rank, who are as the hands and feet of this body; others of a higher rank, who are to them (as Moses said to Jethro) instead of eyes; and both these have need of, and are serviceable to one another. Shall I speak particularly to each?

[1.] You who have engaged yourselves in the more active part of this undertaking, be active in it; not as lords over your brethren, but as servants to God and the government, in a good work. Let those of you who grow remiss, and indifferent, be excited by the good example of those who yet retain their zeal; and let their care and courage in this matter flourish again; and return with a double vigour to the relief of those who have long borne

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u Isa. lix. 19. v Ps lx. 4. w 1 John iii. 8. x Zech. iii. 9. y Rom. xi. 26. z 2 Sam. v. 24. a Josh. xxiii. 13.

the burthen and heat of the day, that you may strengthen the hands which you have weakened. Complain not that the drudgery lies upon you, for in such good work as this, nothing is to be called drudgery; but rather say, *If this be to be vile, I will be yet more vile.*[b] Be not frightened with winds and clouds from sowing and reaping; nor excuse yourselves with a sluggard's fancy of *A lion in the way, A lion in the streets.* The God whom you serve is able to protect you, and to bear you out, however you may be threatened, and abundantly to recompense you, whatever charge you are at, and whatever damage you may sustain. You know whom you have trusted, even one who will be faithful to you while you are so to him; and though you may be losers for him, you shall not be losers by him, in the end.

[2.] You who have undertaken the directive part, I beseech you do your part. What you also contribute toward the necessary charges of this work, continue to do it, increase it if there be occasion, do it liberally, do it cheerfully and without grudging; how can you bestow what you have better, than in thus honouring God with it? And what a pity it is that such a good cause as this should be starved! And there is another thing which may be justly expected from you, gentlemen, and that is, that you be forward to appear in person, when there is occasion, for the keeping up of the reputation of this pious undertaking. The figure you make in the world, gives you an opportunity to do it, your education and conversation enable you to do it with a good grace; and these are talents which put you into a capacity of serving God and your generation, and which must be accounted for. A frown from you may daunt a daring transgressor, and put him out of countenance, more than a reproof or an information from an inferior person. A smile from you may hearten an honest reprover, and keep him in countenance when he is insulted, as Lot was, with *Who made thee a judge?* It will be your honour, gentlemen, to patronize those who are busy in this service, and to stand by them, while there are those who censure them, and run them down as over-busy. Be ready to give your advice before-hand to the most regular, prudent, and inoffensive methods for carrying on this work; and what is done conscientiously and zealously, appear in the defence of it, and think not to excuse yourselves, by saying it might have been done with more caution and discretion in some little circumstance or other, which it is an easy thing for those who seek an excuse, and have a mind to be critical, to spy out; but that will no more justify you in an inglorious retreat from them, than it would justify David in the orders he gave to desert Uriah the Hittite, to say, *Why went he so near the wall?* I know nothing can excuse your drawing back, unless you be conscious to yourselves of the beam in your own eye; and if that be the reason that you are ashamed to appear, it is your own fault, and you cannot but be ashamed of your reason. But I hope better things of you, gentlemen, that your hearts condemn you not, and then you may have confidence in this cause of God, and shall have confidence in the day of God. Be bold, therefore, and act like yourselves, like men of honour: let it not be said of you, as it was of the nobles of Tekoa,[c] that they *put not their necks to the work of the Lord;* nay, we ask you not to put your necks to it, only to show your faces in it. Honour God thus with your honour, and you shall find him true to his word, that those who honour him he will honour, while those that despise and desert him shall be lightly esteemed.

(2.) We are all obliged in our places to do our utmost for the carrying on of this work, something more than by our prayers.

[1.] Let us do what we can to bring the wickedness of the wicked to an end. Let our conversation in every thing be such as becomes the gospel of Christ, strict, and universally conscientious, that they who will not be won either by the word of the ministers, or the rod of the magistrates, may be won by that.[d] We must study to be not only blameless and harmless, and without rebuke, but exemplary in every thing that is virtuous and praise-worthy. Let our light shine before men, that they may be brought to glorify that name of God, which they have reproached and dishonoured. Let those who are masters of families keep up religion there, and put away iniquity far from their tabernacles. In all our conversation, let us witness against sin, and drive it away (if we cannot use any other means) by an angry countenance. It is our duty to tell our neighbours of their faults, between us and them alone, in any wise to rebuke them, and not to suffer sin upon them, lest we bear sin for them, and make ourselves sharers in their guilt. Let us do what we can to make sinners ashamed of their sin; were they brought to that, it would be an ingenuous and prevailing principle of their reformation. Let us have no fellowship with the works of darkness, but reprove them. Let us have as little fellowship as possible with the workers of those works, and so reprove them.

[2.] Let us do what we can to establish the just, to confirm those who are good in their goodness. Let those who fear the Lord speak often one to another for their mutual instruction, quickening, and encouragement; for the sharpening of one another's countenance, and the strengthening of one another's hands. Those who are not themselves engaged with

[b] Eccl. xi. 4. [c] Neh. iii. 5. [d] 1 Pet. iii. 1

the societies for reformation, yet should do what they can to establish them; if they have not your hand, let them have your good word; speak well of them as it comes in your way: the city ought to be made sensible of its obligation to them; were it so, what an establishment would it be to them! As occasion offers, let them have your help, and be ready to say, *We will go with you, for we have heard that God is with you.*

To conclude, it will, I hope, be some encouragement to you—to be on the Lord's side, and to assist, by your prayers and endeavours, for the bringing of the wickedness of the wicked to an end, and the establishing of the just—if I tell you from the word of God, what will be, at least, the issue of this struggle between Jacob and Esau, between the pious and the profane. You may assure yourselves, brethren, the cause of religion and serious piety is the cause of God, and it will, in the end, be a victorious cause: it will be so in the day of decision; when the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.[e] The Lord Jesus will then, and not till then, gather out of his kingdom all things that offend, and them that do iniquity. Then will the wickedness of the wicked come to a perpetual end, when into the New Jerusalem there shall not enter any unclean thing; and then shall the just be for ever established, when they shall shine as the sun in the firmament of our Father; when he who is holy shall be holy still, shall be for ever holy. Then shall the great Redeemer have put down all the opposing rule, principality, and power of sin and Satan, which are now so daring, so threatening, which we are sometimes ready to fear will bear down all before them, and carry the day. It shall all be crushed and sunk; and the kingdom shall be delivered up to God, even the Father, that that God whom sinners now despise and make light of, may be "all in all" to eternity.

[e] Ps. i. 5.

POPERY, A SPIRITUAL TYRANNY;

SHOWED IN

A SERMON

PREACHED ON THE FIFTH OF NOVEMBER, 1712.

ISAIAH li. 23.

——*Which have said to thy soul, Bow down, that we may go over.*

THE haughtiness and insolence of the proud oppressors of God's church and people, are here described, as the ground of the controversy God had with them, and of the kind designs he had concerning his oppressed people. Jerusalem was afflicted,[a] her sons fainted;[b] go, says God to the prophet, and encourage them, lay up cordials in store for them, against this time of need; tell them the Lord Jehovah, the God of all power and grace, is their Lord and their God; tell them he owns them for his people still, and will undoubtedly plead their cause; tell them he will take, nay, he has taken, the cup of trembling, that bitter cup, out of their hands, which during their captivity they have been daily drinking of, and they shall no more drink it again,[c] shall know no more of the hardships and terrors they have so long suffered; nay, tell them withal, that though they must forgive their enemies and oppressors, and not meditate revenge, yet God will reckon with them; tell them that the cup of trembling shall be put into the hands of them who have afflicted them,[d] who have trampled upon them, and tyrannized over them, who said to their souls, *Bow down, that we may go over:* so the text comes in. The Babylonians, their cruel task-masters in their captivity, shall be called to an account for the violence done to Sion;[e] and Babylon's destruction by the Persians, shall be more terrible than Jerusalem's was by the Babylonians.[f]

Now observe here for encouragement,

1. That there is a people in the world who are God's own people. Such there have been, are, and will be to the end of time; they are his by choice, his by covenant, called out of the world, and distinguished from it, such as approve themselves obedient subjects, and faithful friends and well-wishers to his kingdom among men. To them he still says, as here to Israel, (let them take the comfort of it,) *I am thy Lord, the LORD, and thy God.* They have taken the Lord for their Lord, to rule and govern them, and he will be their God, to make them happy. All that he is in himself, and in his promises, is made over to them, and settled on them. *God himself shall be with them, and be their God.* Let this people then be our people, and this God our God.

2. There is a cause depending between the people of God and their enemies, and has been so ever since the enmity was put between the seed of the woman, and the seed of the serpent.[g] The children of God, who are born after the spirit, have been hated, and envied, and persecuted by the children of this world, the children of the wicked one, who are born after the flesh.[h] And we are not to think it strange; the servant is not better than his Lord, nor can expect better treatment.

3. While this cause is depending, the people of God may have a cup of trembling put into their hands; may be in great frights and confusions, and ready to give up all for gone; fearing continually every day, because of the fury of the oppressor, as if he were ready to destroy;[i] as it is described herebefore in this chapter. Providence gives them some cause to fear, and then their fears prevail more than there is cause for, so far as to bear down their faith and hope in God; and it is "their infirmity," perhaps too much the infirmity of some at this day. When Zion said, *The Lord has forsaken me, my God has forgotten me;*[k] *My way is hid from the Lord, and my judgment is passed over from my God,*[l] she drank

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[a] Isa. li. 21. [b] *V.* 20. [c] *V.* 22. [d] *V.* 23. [e] Jer. li. 35. [f] Jer. li. 49.

[g] Gen. iii. 15. [h] Gal. iv. 29. [i] Isa. li. 13. [k] Isa. xlix. 14. [l] Isa. xl. 27.

deeper than she need of the cup of trembling. When the *Lord roars like a lion*, it becomes the children to tremble[m] before him. But when the enemies roar in the sanctuary of God, we should take sanctuary in God, by a holy trust and triumph in him; and not conclude our case desperate, though it be very sad.[n] We some of us remember what a cup of trembling was in our hands before the Revolution; what black and dismal apprehensions we then had of things, how ready we were to say, *Our bones are dried, our hope is lost, we are cut off for our parts*;[o] but cannot forget how much better God was to us than our fears, and are therefore very unworthy and ungrateful, if again we distrust him, and despair of relief from him.

4. God will plead his people's cause in due time, their just but injured cause, and take the cup of trembling out of their hands; and will put into their hands a cup of salvation, and with it a cup of blessing. God always espouses the cause of his church and people; and in the proper time he will plead it with jealousy. His cause is theirs, and they plead for his truths, ordinances, and laws, and reckon the reproaches cast on him to fall on them; and therefore their cause shall be his, and he will plead for their rights and liberties; those of the human nature, which they are entitled to as children of men, and much more those of the divine nature, which they are entitled to as God's children. The clouds they are under shall blow over; and they shall not always drink of the cup of trembling, though they cannot be sure they shall no more drink of it again, till they come to heaven.

5. Sometimes God is pleased when he takes the cup of trembling out of the hands of his oppressed people, to put it into the hands of their oppressors that afflicted them; that they may themselves know what it is to be terrified, who have taken a pride and pleasure in terrifying others. *When thou shalt cease to spoil, thou shalt be spoiled.*[p] Thus *the wicked shall be a ransom for the righteous*,[q] when *the righteous is delivered out of trouble*, and *the wicked cometh in his stead.*[r] And the Lord is righteous in it.—*Nec lex est justior ulla—nor is there any law more just*; he who leadeth into captivity, shall go into captivity,[s] and Babylon's doom is, *Reward her even as she rewarded you.*[t]

This was fulfilled in the glorious deliverances which we this day celebrate the memorial of. What a cup of trembling was put into the hands of our popish adversaries, when the Gunpowder Treason was discovered, and those who made the pit, and digged it, fell into the ditch which they made,[u] and it proved an occasion of putting an edge both upon the laws and upon the spirits of the nation against popery. And no less upon the Revolution, when the enemies of our peace and holy religion, who sought our ruin, were seized with a panic fear, and melted before our great deliverer, as wax before the fire, both counsels and armies did so; *The speech of the trusty was removed, and the understanding of the aged, the strength of the mighty weakened, and the heart of the chief of the people of the earth*;[v] then,—as it was foretold upon a much greater Revolution, the empire becoming Christian,—the great men, and the mighty men, hid themselves.[w] Thus when God took off Pharaoh's chariot wheels, put his hook into Sennacherib's nose, made Belshazzar's knees smite one against another by the hand-writing on the wall, and smote Herod by an angel's hand, he made them drink the cup of trembling, who had been the oppressors of his people, and made himself a terror to them who had made themselves the terror of the mighty, of the godly, in the land of the living.

6. The reason why God thus terrifies and brings down his church's enemies, and lays their power in the dust, is, because when they had power they abused it, and abused the people of God with it; who being conquered and taken captive, tamely yielded to them all their temporal interests, they *laid their body as the ground, and as the street to them that went over*; (as it follows here in the latter part of the verse;) whatever was theirs *jure belli—by the right of war*, let them take it. But this did not satisfy these proud tyrants; they grew upon their concessions, as Benhadad upon Ahab's,[x] and they demand the submission of the soul too; they *have said to thy soul, Bow down, that we may go over*; they have ridiculed their religion, and so have grieved their spirits; they have attempted to force them from their religion, and to bring them to worship the golden image which they have set up. Now this comes in here,

(1.) To justify God's quarrel with the oppressors of his people, for he will be justified in every thing he says and does. If God bring down the mighty men of Babylon, and put a cup of trembling into their hands, all the world shall be made to see, and say, that he is righteous in contending with them. For,

[1.] They have usurped his authority, and have assumed to themselves that power over his people which belongs to him only, as Pharaoh did, who would not let God's people go, that they might serve him. God is the Sovereign of the heart, it is his prerogative to command the conscience; he has said, *All souls are mine*; and he is jealous of all invasions made upon his sovereignty, by those who are vexatious to his people, in the matters of their God, as Darius's edict was to Daniel.[y]

[2.] They have wronged his people's liberties, and have been injurious to them in their most sacred in-

m Hos. xi. 10. n Ps. lxxiv. 3, 4. o Ezek. xxxvii. 11.
p Isa. xxxiii. 1. q Prov. xxi. 18. r Prov. xi. 8. s Rev. xiii. 10.
t Rev. xviii. 6. u Ps. vii. 15. v Job xii. 20, 21, 24.
w Rev. vi. 15. x 1 Kings xx. 6. y Dan. vi. 5.

terests. God sends his people into captivity, for their good, and the temporal afflictions they are under are sanctified to them; but if the enemies say to their souls, *Bow down,—Now will I arise*, saith the Lord; this affects a tender part indeed. If the rod of the wicked on the lot of the righteous, force them to put forth their hands unto iniquity,[a] it shall rest no longer there, but be returned on the oppressors. He who touches the souls of God's people, touches the apple of his eye,[a] and it were better they were thrown into the sea with a millstone about their neck, than that they should thus offend one of these little ones.[b] When the Philistines took the ark prisoner, and that glory fell into the enemies' hands, then the Lord awaked as one out of sleep,[c] and put a cup of trembling into their hand.

(2.) It serves also to magnify the mercy of God's delivering his people from them. Let them see what kind of enemies they were, out of whose hands God had saved them, that they might welcome the salvation with so much the greater enlargements in joy and thankfulness, and improve it for so much the stronger engagements to duty and obedience. This is that which God expects from us upon such days as this, when we are celebrating the memorial of the great deliverances God has wrought for our land, both in our own age, and in the days of our fathers.

To be delivered from those who said to their souls, *Bow down, that we may go over*, must needs be valued as an inestimable mercy, by those who had any honour for their God, or love for their own souls.

[1.] Such as had a concern for God's glory, and a true desire to approve themselves faithful to him, and to his kingdom and interest, could not but magnify such a deliverance as this; for when these proud oppressors bore sway, and carried all before them, God's oppressed ones were more grieved for the dishonour done to God, than for any damage done to themselves; this was their great petition, *Arise, O Lord, plead thine own cause*,[d] whatever becomes of ours; and whatever disgrace we may lie under, O *do not disgrace the throne of thy glory*.[e] And this was their great plea, *What wilt thou do unto thy great name*.[f] As for our little names, it is no matter, though they be written in the dust, and buried there; but let not thy name suffer, which is, and ought to be, above every name. When, therefore, God humbles the proud invaders of his right, and asserts his own dominion, this is the burthen of their praising songs, *We give thee thanks, O Lord God Almighty*, not so much because thou hast given us our liberty, as because thou hast taken to thee thy great power, and hast reigned, though the nations were angry.[g]

[2.] Such as had a concern for souls, their own and others, and were in care about them, and tender of their interests, and would not have them wronged, would greatly rejoice in a deliverance which set them at liberty from serving the lusts of men, which is perfect slavery, to keep a feast to the Lord, and to receive his law, (as Israel, when they were brought out of Egypt,) which is perfect freedom. The more the soul is concerned in any redemption, the nearer related it is to the great redemption wrought out for us by the Lord Jesus, and consequently the more to be valued are the deliverances that we are this day called to give thanks for; and that is what I desire to make myself and you sensible of, and God by his grace make us so!

Doct. It is an unspeakable mercy, and must so be accounted, to be delivered from those who usurp a dominion, and exercise a tyranny, over the souls and consciences of men.

The adversary and enemy that the text speaks of is Babylon; Babylon in the New Testament is Rome; that is, it is the papacy, and the papal kingdom. There are many things said of Babylon in the Old Testament, which are plainly referred to in those predictions, which we have in the Revelations, of the rise, reign, and ruin of that usurped power; and this of Babylon's saying to the soul, *Bow down*, seems to be alluded to, in that article of the trading of the New-Testament Babylon, where her merchandise is said to be in slaves and souls of men;[h] it is put last, as that which all the other particulars had a tendency to. And that by the souls of men there, is not meant in general only the persons of men, as we trade in negroes, but the souls taken strictly, as the seats of reason and conscience, is plain,—because they are there distinguished from slaves, or as it is in the margin, bodies; nay, and that they may not be confounded, it is in the original put in a different case; *και σωματων και ψυχας ανθρωπων—it is the merchandise of bodies*, but it is *the soul* they aim at.

We are this day giving God thanks for the deliverance of our land from popery; its first deliverance at the Reformation, when popish errors and delusions were discovered, disowned, and protested against, popish powers shaken off and broken, and popish idolatries and superstitions rooted up and purged out; its many deliverances since, from the restless attempts of those inveterate hereditary enemies of our peace, to bring us back into Egypt again; particularly, its deliverance from that base and barbarous design of blowing up the parliament house with gunpowder this day, 107 years ago; a deliverance never to be forgotten by a people who to this day reap the blessed fruits of it, inasmuch as we should to this day have been groaning under the dismal fatal consequences of the plot, if it had taken effect. How deep the design was laid, and how

[a] Ps. cxxv. 3. [a] Zech. ii. 8. [b] Matt. xviii. 6.
[c] Ps. lxxviii. 61, 65. [d] Ps. lxxiv. 22.
[e] Jer. 14, 21. [f] Josh. vii. 9.
[g] Rev. xi. 17. [h] Rev. xviii. 13.

high the hopes of our enemies grounded upon it were raised, and how near to be put in execution, when the discovery of it was its effectual defeat, we have heard with our ears, and our fathers have told us; and a more full account of some particulars, relative to that happy deliverance, was published but last week, by an unknown but very judicious pen, entitled, "A Memorial to Protestants on the Fifth of November," and dated Oct. 25, 1712.

We are likewise to call to mind that glorious deliverance of our land from another more dangerous attempt upon our religion, when that, with our civil liberties, lay ready to be sacrificed to a popish and arbitrary government; but God interposed, and our extremity was his opportunity to appear so much the more glorious for us: this was the Lord's doing, it was then, and ought still to be, marvellous in our eyes, for it was done, not by might or power, but by the Spirit of the Lord of hosts.[i] To that happy revolution we owe all that liberty and quietness we have enjoyed these twenty-four years past, all the blessings of the present reign, and the provision that is made for the preserving of that good thing which is committed to us, and the transmitting of it to posterity, by the entail of the crown upon the illustrious house of Hanover: besides all the advantages, which not only foreign churches, but foreign nations, gained by the check it gave to the growing, threatening greatness of the French king.

Now what is it that is the ground of our rejoicing in these great deliverances? It is the preservation of our religion, the protestant religion, owned and professed among us; it is the keeping out of popery, which at the Reformation was driven out, and which our popish enemies, both at home and abroad, have been very industrious to bring in, and to re-establish among us by force and violence.

It is proper, therefore, upon this occasion, to inquire what that thing called popery is; that mischievous, dangerous thing, from which we are delivered; what evil there is in it, and what harm it would do us, if it should get the mastery; that we may see what reason we have to be thankful, to be greatly thankful, to God for our deliverance from it; and still to dread all its assaults upon us, and to pray against it: and this among many other bad things we have to charge it with, that if the pope and Romish clergy might have their will, they would say to our souls, *Bow down, that we may go over.*

If popery had carried its point in these and other attempts, we have reason to hope that many in our land would have borne their testimony against it, even to the death, and by the grace of God would have overcome it[k] for themselves, and it would have been their honour (and the honour of our religion) to *die martyrs*, or *live confessors*, in so good a cause. What multitudes of the most precious and valuable lives, besides liberties, families and estates, must inevitably have been sacrificed to that Moloch, if it had been set up, is easy to imagine; for the spirit of popery is a spirit of inhuman cruelty to all who oppose it, as appears not only by the martyrologies of former times, but by the late and present bloody and barbarous persecution of the poor French protestants, many of whom died martyrs, and many still live confessors in prisons, in the galleys, and in foreign countries; and there are, of them, ministers, aged ministers, in the extremes of poverty; monuments of the tender mercies of the wicked, which are cruelty, that we may see what we were saved from when we were saved from popery. Yet this effect of the prevalence of popery, though very dreadful, is capable of a more pleasing aspect—from the crown of glory and life, which they are as sure of who are faithful unto death in the service of Christ, as if it were already upon their heads.

But we have reason to fear, that in case of the prevalence of popery, far the greater part of the nation would have yielded to it, and have gone down the stream; those who are under the power of infidelity and impiety, and are indeed of no religion, will readily be of any religion, especially of that which will indulge them in their lusts. And the tyranny of popery over the souls of sinners, is a much greater mischief, and of more fatal consequence, than its tyranny over the bodies of saints, and will appear so, if we look forward to the future state. And that is it which I would at this time open to you.

The Romish clergy show themselves not to be the *followers of Christ*, by their affecting a worldly dominion, and the pomp and grandeur that attend it. Christ has said, *My kingdom is not of this world;*[l] and gave that as a reason why his servants did not draw the sword in his defence. The kings of the earth, and those commissioned by them, exercise Lordship, but the disciples of Christ "shall not be so,"[m] the weapons of their warfare are not carnal, it is the sword of the Spirit that is put into their hands, which is the word of God, and with that they are to fight his battles. Those, therefore, who propagate the faith, and suppress heresy, by croisades, and inquisitions, and massacres, and assassinations, and writs *de hæretico comburendo—of burning a heretic*, are certainly destitute of the Spirit of Christ and his gospel. *Jesus we know, and Paul we know, but who are these?*

Yet this is not all; they show themselves to be enemies of Christ, and rebels against him, by affecting a spiritual dominion over the souls and consciences of men; and that is the dominion, which (whatever they pretend) they thus violently contend

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i Zech. iv. 6. k Rev. xii. 11.

l John xviii. 36. m Luke xxii. 26.

for, and are so zealous for the maintenance and support of. It is not the faith of Christ, or the power of godliness, that they thus lay out themselves for the propagation of, but the advancement of their own wealth and power.

It has been commonly said, that popery and tyranny go together, and mutually befriend each other. I remember it was said by a great man at the time of the popish plot in King Charles the II.'s time, that he apprehended the project to be thus laid, "That in England popery was to bring in slavery, and in Scotland slavery was to bring in popery."* But with this I meddle not. As to our civil rights and liberties, we have great reason to thank God for our present enjoyment of them under a good government, and to pray to God for the continuance of them; but as to the claiming and adjusting of them, and contending for them, it must be left to the proper persons, to lawyers, parliaments, and diets; the original contracts and *pacta conventa —agreed covenants* of the nations—to states and statesmen, *Tractent fabrilia fabri—The engineers manage the machines.* But that which I have now to say against popery is, that it is itself the worst of tyrannies; it is a spiritual tyranny, and usurpation; it is a traitorous confederacy against the kingdom of our Lord Jesus Christ—and that is the kingdom of God, which we are in the first place to seek, and to value ourselves upon our relation to.

Now I shall endeavour to make out, I. That popery is an invasion upon the prerogatives of Christ, the Prince; and, II. Upon the rights and liberties of Christians, the subjects of this kingdom; and so it is a direct and daring violation of the everlasting gospel, the magna charta by which this kingdom is incorporated, and an impudent oppression of the souls of men, saying to them, *Bow down, that we may go over.*

I. The papal power usurps the prerogatives of our Lord Jesus, plucks the flowers of his crown, plunders the jewels of it, nay, it profanes his crown, by casting it to the ground, and, which is worse, putting it upon the head of a man of sin; and therefore, when our Lord appears against this bold but base usurpation, for the bringing of it to ruin, his manifesto, by which he justifies his declaration of war, is included in the name written on his vesture, and on his thigh, *King of kings, and lord of Lords.*[n]

Christ is the Sovereign of the heart, the rightful Sovereign; for him the throne is to be reserved. Conscience is his deputy; by him it is to be commanded, and to him it is accountable; it is the "word of Christ" that is to dwell in the soul, and to rule there, and to him only every thought is to be brought into obedience, into a blessed captivity;[o] *The kingdom of God is within you.*

Christ is the King of the church, the political head of that body; to him all judgment is committed, both the legislative and the judicial power, for he has all power given him both in heaven and in earth; in the treaty of peace between God and man, he is the sole plenipotentiary, for *the Father loveth the Son, and has given all things into his hand.*[p] It is proclaimed before him, as it was before Joseph, *Bow the knee; bow the soul; every tongue must confess that Jesus Christ is Lord.*[q] Now this indisputable right which Christ alone has to say to souls, *Bow down,* is usurped in the church of Rome.

For, 1. The pope is made to be the sovereign of the heart, and the head of the church, and to him they ascribe such a supremacy as is no way consistent with the honour of our Lord Jesus, and his just demands. Jesus Christ is our Lord and our God, but it is frequent with them to call the pope, *Dominus Deus noster Papa,—Our Lord God the Pope.*† This was not a hasty word slipt from them, but some of their writers undertake to make out that he ought to be called so.

Christ is the great Law-giver, who is able to save and to destroy; but they lodge in the pope a power to make laws immediately to bind conscience, though there be neither Scripture nor reason for them; nay, though they be directly contrary both to Scripture and reason; and it is a principle of their canon law, *that the pope has all rights and all laws in his breast,* and *papa judicatur a nemine—is accountable to none.*‡

It is one of the new articles of Pope Pius the 4th's Creed, that the bishop of Rome, as successor of St. Peter there, *is the supreme and universal pastor of Christ's church by divine appointment,*§ and that all churches, all Christians, all souls, are bound to yield an implicit obedience to his commands. The papists will not allow the Scriptures to have any authority but what is derived from the pope, and *their church;* and whereas it is Christ's prerogative to have the keys of hell and death, they put these into the hands of the bishop of Rome. Christ is the chief Shepherd, but they make the pope to be *pastor pastorum—the chief shepherd;* and though they pretend to make him only Christ's vicar, they really make him a rival with Christ for the throne. It is by Christ that kings reign, and princes decree justice,[r] and it is his law that every soul should be subject to the higher powers; but the church of Rome not only exempts its clergy from the jurisdiction of princes and civil powers, but subjects kings and emperors to the pope, and gives him a power to dispose of their kingdoms.

Thus is the kingly office of our Lord Jesus invaded by that *man of sin,* who exalteth himself above all that is called God, or that is worshipped;[s] and if

* See the Bishop of Clogher's Sermon, Oct. 23, 1712.

n Rev. xix. 16. o 2 Cor. x. 5 p Phil. ii. 9, 10. q V. 11.

† Gloss. Extravag. ‡ Gratian, Decr. § Decret. i. 2. tit. 23.

r Prov. viii. 15. s 2 Thess. ii. 4.

he have such a power as he pretends to, it will follow of course, that he may say to men's souls at his pleasure, *Bow down, that we may go over.*

2. They make the pope an infallible director and judge, in matters of faith; and as one lie must be called in to maintain another, so this of the pope's infallibility must be advanced to support his supremacy. They maintain that their church never erred, nor can err, that the pope, when he is in *cathedrâ—the pontifical chair*, is an oracle. One of their most celebrated doctors has plainly said, *If the pope should err in commanding vices, and forbidding virtues, yet the church is bound to believe vices to be good, and virtues to be evil, or else she sins against conscience.** It is a great slavery to be bound to an implicit obedience, but it is worse, and a greater reproach, to be bound to an implicit faith.

Our Lord Jesus has forbidden his disciples to be themselves called "Rabbi," because "One is our master, even Christ," and his dictates alone are to be subscribed to as infallible; he has forbidden us to call any man Father upon earth, because *one is our Father in heaven*,[t] on whom we depend for our education and direction; yet the pope will have all to call him Father, *most holy Father*, and to follow him blindfold as their guide. The apostles pretended not to have dominion over the faith [u] of Christians; but the church of Rome undertakes to frame new creeds; witness that of Trent. Blessed Paul anathematized himself if he should preach any other gospel to Christians than what they had received;[v] but the church of Rome anathematizes all who adhere to the gospel they had received, and will not embrace that which they add to it, and sentences them to the pit of hell. We are directed to take heed to the Scriptures, as to a *light shining in a dark place*,[w] and to have recourse to *the law and the testimony*,[x] and try by that touchstone; and to that we must bow our understanding: no, say they, you must refer yourselves to the pope's infallibility, and to him your understandings must be captivated.

And what sort of men do you think these bishops of Rome have been, who have been intrusted with this pretended infallibility? Were they holy men, such as they were who were moved by the Holy Ghost to write the Scriptures? No; one of themselves, even an historian of their own, confesses that many of them were *hominum portenta—monsters of men*; and that there were eighteen popes successively, one after another, who were magicians, and in league with the devil.† And another eminent writer among them owns, *There were scarce any sins, except that of heresy, which the bishops of Rome were not guilty of.*

And what use have they made of their infallibility? Have they with the help of it expounded the dark places of Scripture, or accommodated differences among Christians? No, but only have supported with it their own secular pomp and power, and the dominion they claim over the consciences of men in competition with, and therefore in opposition to, the prophetical office of Jesus Christ, in whom alone we are to believe.

3. They give the pope a power to forgive sin, and to absolve from the punishment of it; and this is another invasion upon the prerogatives of Christ, who has *the power on earth to forgive sin*; and herein they are worse than the Scribes and Pharisees, whose principle it was, *none can forgive sins but God only.*

They have a groundless notion that the spare merits of good men, by their works of supererogation, or superfluous satisfactions, which they had no occasion to make use of themselves, are laid up in the treasures of the church, which the pope has the key of, and grants the benefit of, for a sum of money, to such as he thinks qualified for it, by the fulness of his apostolical power. This is as daring a usurpation upon the royalties of the Lord Jesus, as it would be upon the prerogative of the sovereign for any subject, and especially one who is himself a criminal, to undertake to pardon crimes committed against the majesty of the prince, or to remit any part of the punishment; which would be so far from being pleadable in any court of justice, that to pretend to it would be a heinous crime.

The selling of the pope's indulgences was the first thing that Luther witnessed against, of all the delusions of the church of Rome, in the year 1517, and it broke the ice of the reformation; for his sister having a mind to purchase a pardon, he dissuaded her from it, which displeased the priest who had the selling of them, who complained that Luther marred his markets; which gave him occasion to study the point, and that led him to a further discovery of that great and complicated mystery of iniquity.

But their doctrine of indulgences is so miserably patched up by themselves, that it plainly appears to be a mere artifice for the magnifying of the power of the pope, and the amusing of people into a blind veneration for him, and subjection to him; and the filling of his coffers with vast sums of money, which have enabled him to support his tyranny.

4. They make all this power to extend to the universal church; nay, and to all the world, declaring it by their canon law absolutely necessary to salvation, for every human creature to be subject to the bishop of Rome; and not only all the reformed churches, but all the Greek churches, are cut off from the catholic church by their sentence, because they own not the pope for their supreme head.

It is Christ's prerogative to have power over all

* Bellarm. Lib. 4. De sum. Pontif. Cap. 5.

[t] Matt. xxiii. 8, 9. [u] 1 Cor. ii. 5. [v] Gal. i. 8.

† Platina in Pool.

[w] 2 Pet. i. 19. [x] Isa. viii. 20. [y] Mark ii. 7.

flesh;[a] his the kingdom is, and he is the governor among the nations;[a] he is the only universal monarch, to whom every tongue must swear;[b] he is the centre of the church's unity, to whom are gathered together all the children of God who were scattered abroad.[c] This honour the pope usurps, though he knows not a great part of the world, nor can have any correspondence with it, or be any way of use to it; yet he will have all power derived from him, and depend upon him; and all churches to meet in him. And herein he is a genuine king of Babylon, a son and successor of Nebuchadnezzar, that son of pride, who affected to have all people, nations, and languages, to tremble and fear before him.[d]

Thus is popery an impious usurpation of the powers and prerogatives of the Lord Jesus, and therefore ought to be looked upon with a jealous eye, by all who know themselves obliged—to *honour the Son as they honour the Father*;[e] and therefore to be as far from other Christs, as from other Gods; and to call them Anti-gods, and Anti-christs, however they pretend to be Vice-christs and Vice-gods.

II. The papal power invades the rights and liberties of the subjects of Christ's kingdom, enslaves them, oppresses them, and tyrannizes over them, and says to their souls, *Bow down*, and worship the image of the beast, that golden image of paganism, the first beast, which they have set up;[f] *Bow down, that we may go over.* As one of the popes made the emperor bow down, and then set his foot upon his neck, impiously applying that promise to it, *Thou shalt tread upon the lion and the adder.* And thus have the Romish priests gloried in their triumphs over the souls of men: one of them said, "If Luther had not appeared when he did, they should have brought the people to eat grass like oxen."

Let us observe some of the many instances that might be given of the tyranny of the church of Rome over the souls of men.

1. They oblige people to believe as true, whatever their church requires them to believe, though never so contrary to sense and reason; and not only so, but to curse and condemn as heretical, whatever the council of Trent has adjudged to be so. They do in effect require men to give up their understandings, and to pin their faith upon the pope's sleeve, though they know not whither he will carry it, and suffer him to put out their eyes, and lead them whithersoever he pleases. All freedom of thought, and with it all the dignities and privileges of the human soul, as rational and intelligent, are surrendered and betrayed; no liberty left for the use of reason when a man is tied *jurare in verba magistri —to swear every thing that their church says*, though it should be that black is white, and white black. The Collier's faith, "I believe as the church believes, and the church believes as I believe," which all wise men make a jest of, they make the foundation of their faith, and a sovereign antidote against infidelity.

A grosser instance of this cannot be given, than the belief of the doctrine of transubstantiation, which was introduced for no other end but to magnify the priests, and make poor people admire them, and give up themselves to their conduct, though they were ever so ignorant and scandalous. Was ever such a tyranny over the souls of men, as making them believe that that which they see and feel, and smell and taste, to be bread, is not bread, but the body of a man; and that which they see, and smell, and taste to be wine, is not wine, but the blood of a man; and this prodigious imaginary change to be wrought by the priest's pronouncing five words over it, *Hoc est enim corpus meum—for this is my body.* Our Saviour appealed to men's senses: for the proof of his miracles, *Go tell John what ye hear and see;* and of his resurrection, *Handle me, and see me.* This is dealing with men as men, and putting an honour upon their nature; but the church of Rome demands the belief of that which bids defiance to four of our five senses at once, and is directly contradicted by them. So that, as the excellent Archbishop Tillotson speaks, "The business of transubstantiation is not a controversy of Scripture against Scripture, or of reason against reason, but of downright impudence against the plain meaning of Scripture, and all the sense and reason of mankind. It is a most self-evident falsehood, and there is no doctrine or proposition in the world that is of itself more evidently true, than transubstantiation is evidently false." And yet the papists as firmly believe it as that there is a God; nor do they leave it to be a matter of doubtful disputation in the schools, but have reduced it to practice: for if they do not believe it, they must own themselves to be the most gross idolaters, in worshipping the bread they suppose to be thus metamorphosed; and the most barbarous murderers, in putting those to death with inhuman cruelty who will not believe it too. For (as Fuller observes) this was in Queen Mary's time "The *burning doctrine*, the test by which the martyrs were tried; and the popish persecutors then were so perfectly lost to all sense of reason and honour, as to condemn the most valuable lives to so great a death as being burnt at a stake, only because they could not believe this monstrous absurdity. Were ever the powers and faculties of the human soul so trampled upon, and trodden into the dirt? Yet those who receive popery must receive this.

And when the soul is brought to *bow down* to this, they are ready to *go over it* with troops of strong delusions, and make it believe a thousand lies, when

[a] John xvii. 2. [a] Ps. xxii. 28. [b] Isa. xlv. 23. [c] John xi. 52. [d] Dan. v. 18. [e] John v. 23. [f] Rev. xiii. 15.

once it is persuaded to believe this. For as conscience, so faith, when it is thoroughly debauched in one instance, lies exposed in any other. Those who have once swallowed transubstantiation, will never be choked with any of the forgeries of their lying legends, or the impostures of their miracles and relics, which some of themselves have the honesty to own to be frauds, but the wickedness to call pious frauds. And to say, "If people will be deceived, let them be deceived," though it may serve them to laugh in their sleeves with now, will prove but a miserable excuse for their impiety and villany in the great day.

2. They oblige people to obey all the commands of their church, though ever so contrary to the divine commands. I remember, in a little catechism published here by the Romish emissaries in King James the II.'s time, the answer to that question, "What is sin?" was, "Sin is the transgression of the law of God, or of the church;" so making the laws of their church equally binding with the laws of God: nay, they make them to be of a superior obligation; and if men make conscience of observing the law of God, they say to such consciences, *Bow down, that we may go over;* you are to obey the church, and not God.

A plain proof of this is their worship of images. God has expressly forbidden it, and frequently, in his word, has given many reasons for that prohibition; there is no sin which has been more severely punished by the righteous God, nor more courageously witnessed against by righteous men; and yet the church of Rome commands and compels all its members to fall down and worship images of God, Christ, and the saints; to pray before them, and burn incense to them; to adore the consecrated host with the same worship that they would give to Christ himself. And to show that they command this in contempt and defiance of the law of God, and in pursuance of their own authority over the souls of men, they leave the second commandment out of the ten, in all their catechisms and books of devotion, and have done so for many ages, and so they call the third commandment the second, the fourth the third, and so on; but because people had heard that there were ten, lest they should miss that precious jewel which they have stolen, they divide the tenth into two; and the ninth commandment with them is, *Thou shalt not covet thy neighbour's house*, and the tenth, *Thou shalt not covet thy neighbour's wife.* You will scarce believe that men could be guilty of such impudence and impiety, and imposition upon souls, but I assure you it is true.

It is the express command of God, *Thou shalt worship the Lord thy God, and him only shalt thou serve;* but contrary to this command, they require people to pray to saints and angels, which is expressly forbidden to St. John by an angel himself, *See thou do it not;*[g] *but worship God.*[h] They require I know not what higher degree of worship to be paid to the Virgin Mary, than to other saints, and desire her to command her Son to help them; and give no reason for this and many other such impositions, but *sic volo, sic jubeo, stat pro ratione voluntas—thus I will, thus I command, my will stands for reason.* Now how miserably must the souls of men be racked and torn by this usurped power, when their own reason and conscience tell them, they must worship God and Christ only, but their priests tell them, in obedience to the church they must pray to this and the other saint. *No man indeed can serve two masters*, when their commands thus contradict one another; and, therefore, they must certainly disown God for their master, who take their church for their mistress; and a miserable choice they make, for God says to the soul, *Lift it up*, that he may receive and embrace it; they say to the soul, *Bow down*, that they may *go over it*, and trample upon it.

3. They forbid the use of the Scriptures to the common people, and oblige them (as the heathen persecutors of old forced the Christians) to surrender their Bibles; because they could not enslave them, if they did not first put out their eyes, and disarm them of the sword of the Spirit.

It is the privilege of reasonable creatures to judge for themselves, and therefore, in all matters of concern, to be furnished with the proper rule they are to judge by; but papists resign this privilege to their priests, who bid them leave it to them to choose for them. It is the privilege of Christians, as formerly of the Jews, that to them are committed the oracles of God,[i] the sure word of prophecy; they have Moses and the prophets,[k] and are commanded to hear them. The Bereans are commended, because they searched the Scriptures daily, whether those things were so which the apostles themselves preached to them. But the church of Rome will not allow Christians to consult this oracle, forbids what Christ has commanded, not only as in other things to show her authority, but because she cannot otherwise support her authority; for if people might but have liberty to look with an unprejudiced eye into the word of God, they would not suffer themselves to be thus enslaved by the craft of men. But they who impose on their customers with counterfeit goods, find it their interest to keep their shops dark. The Philistines could never have made Samson grind in their prison-house, if they had not first blinded him.

This is not only an imperious piece of tyranny, but a barbarous piece of cruelty to the souls of men; for they who take away the key of knowledge from

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g Rev. xix. 10. h Rev. xxii. 9.

i John v. 39. k Luke xvi. *ult.*

men, shut up the kingdom of heaven against them. And " it is a very hard case " (says Archbishop Tillotson) " to which the church of Rome has reduced men, that it will neither allow them salvation out of their church, nor the best and most effectual means of salvation when they are in it.[1]

4. They take away the cup in the Lord's supper from the laity, and will allow them to communicate but in one kind. This is a great affront to our Lord Jesus, who, in the institution of this ordinance, appointed his disciples, all of them to drink of the cup, as well as to eat of the bread; and that decree of the Romish Church, which forbids the people the use of the cup, did it with an express *non obstante—notwithstanding* opposed to the divine institution. So said the council of Constance, " Though Christ did administer this sacrament under both kinds, yet *notwithstanding this*, the custom of communicating under one kind only, is now to be taken for a law;" that is, you who make conscience of conforming to the will of Christ, must quit that principle, and must *bow down, that we may go over.*

But this is not all: as it is an affront to Christ, so it is a great wrong and injury to Christians, and deprives them of part of the legacy which their Redeemer left them; in denying them the cup of blessings, they do, as far as they can, deny them the blessings themselves. And as those are reckoned to tyrannize over the bodies of men, who take away their goods which they are legally entitled to; so they certainly tyrannize over men's souls, who deprive them of a privilege they are evangelically entitled to: for, as an excellent pen well expresses it, " Look what benefit a man would be robbed of, in being deprived of Christ's blood; that comfort he is robbed of, who is deprived of this cup."

5. They make the validity and virtue of the sacraments, to depend upon the intention of the priest or minister.* So the council of Trent has decreed; and hence it will follow, that if the priest either be carelessly thinking of something else, or wilfully and wickedly design something else, when he baptizes, or consecrates the bread and wine, it is no sacrament at all, nor has any virtue in it to the receiver; the person so baptized is no member of the church; the host so consecrated is not the body of Christ, and therefore it is idolatry to worship it.

Now can any thing tyrannize more over the souls of men than this? or put it more into the power of every profane, ignorant, drunken priest, to tyrannize over them,—when they lie at his mercy, and in a thing too which they can never be sure of, whether they shall have any benefit by the sacraments? " So that when a man has done all he can to work out his own salvation, he shall be never the nearer, only for want of that which is wholly out of his power;† the right intention of the priest."

6. They offer up their public prayers and praises in a language, which the generality of the people do not understand. The mass is all in Latin, which is not at this day the vulgar tongue in any nation; so are their psalms, and other devotions. And this is designed to support the reputation of their priests, that they may be thought to have more learning than their neighbours; and to train people up in that blind devotion of their church, which they boast that ignorance is the mother of.

This is a great dishonour to God, it is taking his name in vain, and bringing the blind for sacrifice; it is directly contrary to the law of Christ, who has commanded us to pray and praise with understanding; and so full and plain is the apostle's discourse against it, (1 Cor. xiv.) that a papist happening to read that chapter, which he had been kept in ignorance of before, professed he thought St. Paul was a Lutheran.

But that which I now condemn it for is, its tyranny over the souls of men; it deprives them of the comfort and benefit of prayer; utterly disables them to pray in faith, and in the Spirit; and puts it in the power of the priest (and that is it which by all means possible must be supported) to make the people say Amen to the most direful imprecations, or execrations, which a wicked priest, by the change of a word or two, unobserved, and undiscovered, may turn the prayers into. Thus as in believing and obeying, so in praying, the souls of men, considered as rational, are tyrannized over, and are put under the priests' girdles.

7. They oblige all people at some certain times to confess all their sins privately to a priest, in order to their receiving absolution from him. This is as mischievous an engine of papal tyranny as any other, and is as perfect a rack to the consciences of men. Thus men are made to stand in awe of, and are brought into subjection to, their priests, as the fathers of their spirits, as having it in their power to admit them into, or shut them out of the kingdom of heaven. By this artifice they let themselves into the secrets of men's lives and affairs, which makes it every man's interest to please them, and upon any terms to keep in with them.

Scire volunt secreta domûs atque inde timeri.‡—
They wish to know the secrets of the house, that thus they may be feared.

This province therefore, of receiving confessions, of all the orders of the Romish clergy, the Jesuits have most applied themselves to, who are most slaves to the pope, enemies to the protestants, and lords over the souls of men; and with the help of this

[1] Compare Matt. xxiii. 13. with Luke xi. 52. * Can. 11.

† See Archbishop Tillotson's Sermons, Vol. I. ‡ Juv. Sat.

carry on their great design to aggrandize and enrich themselves, and enslave and impoverish those about them.

8. They impose what penances they please upon those who come to them to receive absolution, and force them to submit to them, by denying them absolution unless they do. Never did any prince pretend to such an authority over a subject, any parent over a child, or master over his servant, as the confessor claims over his penitent, which he is told he is bound in conscience to submit to, though the services enjoined be never so absurd, and the injunction never so arbitrary. Judges must give sentence according to law, but confessors according to humour, whether a gay humour, which makes the penance like children's play, or an imperious malicious one, which makes it worse than bridewell. These things are industriously kept private; but I have been told of some, who, by pilgrimages to, and penances in, St. Winifred's well, in my country, imposed upon them by their priests, have ruined their health, and lost their lives, and it is easy to say at whose hands their blood will be required, for God never required these things at their hands.

And that which in this matter is the greatest imposition of all is, that they are made to believe, that these corporal austerities (or barbarities rather) make satisfaction to God's justice for their sins; which is a great indignity done to Christ, as if his satisfaction were deficient, and needed to be thus helped out, and a great cheat put upon the souls of men. But thus do they triumph over conscience, and take a pride in making that a duty and debt to God, which is done in pure obedience to them.

Even crowned heads, by bringing conscience into the case, have been made to submit to this tyranny; witness our king Henry II. who, because he complained, and very justly, of the insolent and traitorous carriage of Thomas a Becket, then bishop of Canterbury, whence some ruffians who heard him, took occasion, utterly unknown to him, to go and kill the bishop, was obliged to go to Canterbury, and when he came within sight of Becket's church, he alighted from his horse, put off his shoes and stockings, and walked bare-foot to Becket's tomb, and there suffered himself to be whipped on the naked back, by the monks of Canterbury.* This is popery, this is tyranny, this is saying to men's souls, *Bow down that we may go over.*

9. They undertake to absolve men from their lawful oaths, and to dissolve and dispense with the most solemn and sacred obligations; and thus triumph over conscience as much by the looses they give it, contrary to the law of God, as by the bonds they lay upon it, contrary to that law.

There is nothing which the light of nature, and consent of nations, teach men to have more a veneration for, and a deeper sense of the obligation of, than the ordinances of marriage, and an oath, which men who have any thing of conscience left, will make conscience of being true to; and yet the church of Rome has ways of breaking these bonds in sunder.

As in the case of marriage, they exercise their tyranny in forbidding marriage to ministers at all times, and forbidding it to all people at some certain seasons of the year; so they do in dissolving marriages, when the parties enter into religion, (as they call it,) and are professed.

And if a prince disoblige the pope so far, that he adjudged him a heretic, his subjects are absolved from their oath of allegiance to him; though he be ever so able and willing to protect them, and govern them according to law, they ought not to defend him, or stand by him; and if any think themselves bound by their oath, they shall be told, that the pope has dispensed with that; and thus does he say to men's souls, *Bow down.*

10. By the fear of purgatory, and the hope of advantage which men's souls may have by masses said for them after they are dead, they amass to themselves vast riches, to the ruin of families, and the civil interests of the nations; and this is another instance of the tyranny of popery.

When men have thoughts of death, and see it at the door, then, if ever, conscience is awake, and then it is seasonable to take hold of it, that in consideration of it, the soul may be effectually brought to repentance and faith, and resignation to God, and a holy heavenly temper; and they who are so influenced by it, may go comfortably under the conduct of our Lord Jesus into another world: but here the Romish clergy put in for a dominion over men's consciences; they possess even good men with a dreadful apprehension of the pains of purgatory, which they must endure for a great while before they can go to heaven, in order to their cleansing, that they may enter pure into eternal life; it is fire, it is a prison; and after all, it is a fancy, a mere chimera, an invention of their own, that has no foundation in the word of God. But they have a way to lighten and shorten these pains; leave the church, the priest, or the convent, a good legacy, leave them a part of your estates, and by masses you shall soon have a discharge procured for you. Thus they frighten people with an imaginary evil, which Christ never threatened, to seek for an imaginary deliverance, which Christ never promised; by endowing monasteries, and maintaining priests in superstition and idolatry, a service which Christ never required.

"Purgatory pick-purse," so it has been called for

* Fuller's Ch. Hist. Lib. 3.

this reason; the locusts of the Romish clergy have been wont to swarm about the beds of dying men, to gain from them—or about their graves, to gain from their surviving friends—grants of lands, or sums of money, to pray them out of purgatory; and thus, by tyrannizing over men's souls, they vastly enrich themselves and their church, and so become capable of tyrannizing over men in every thing else.

In the dark times of popery, grants to the religious, as they called them, and the religious houses, were become so many, and so rich, that the wisdom of the state saw fit to restrain them by the statute of Mortmain, in the third year of Edward I. which made it necessary to have the royal licence for such endowments; otherwise, says our historian, all England would in a short time have become one entire continued monastery.* The like laws for limiting men's liberality to the church, had been made a little before in France and Spain; which could never have been done at that time, if the fatal consequences of it had not been most apparently clear; and if the guardians of the public peace and welfare had not plainly seen what they were aiming at, who said to their souls, *Bow down, that we may go over;* nothing less than enslaving the kingdom too.

11. The greatest instance of the tyranny of the church of Rome over the souls of men, is their making princes and magistrates, and others, the conscientious tools of their persecuting rage, against those who will not receive the mark of the beast in their foreheads or their right hands.

When princes make bloody laws against their own subjects, who willingly pay them tribute, are ready to serve them, pray for them, and live quiet and peaceable lives under them, and contribute their share to the nations' wealth and strength, rendering in every thing to Cæsar the things that are Cæsar's, only desiring to reserve their consciences for God, because they are his; when edicts made for their protection, and solemnly ratified, are most perfidiously and ungratefully repealed after a thousand direct violations of them, and troops of dragoons, those booted apostles, are commissioned (by the most barbarous and inhuman outrages and tortures that ever the malice of hell invented) to force men's consciences, or destroy their lives and families; when those who might be the profitable members of a state, are thrown into bonds or banishment, against all the true politics of a nation; when courts of inquisition are kept up, their proceedings countenanced against all the established rules of justice and equity, and their most unrighteous sentences executed blindfold by the secular arm; when all the bowels of humanity are put off, and all the bonds of relation, friendship, and neighbourhood, are broken through, and those who are both harmless and resistless are massacred in their beds and houses in cold blood, as many thousands of protestants were in Paris, and other parts of France, in 1572, and in Ireland in 1641;—and lastly, when princes, whose persons are taken under the particular protection of the laws of God and man, are barbarously assassinated by their own subjects, as Henry IV. of France was by Ravillac;—it is natural to inquire, how it is possible that men should act so contrary to the dictates of nature and reason, and interest, how one man could be such a bear, such a beast, to another; and it will be found upon inquiry, that the power of the church of Rome over misguided consciences is at the bottom of all this; the bigoted clergy said to their souls, *Bow down, that we may go over*, and then they are at their service, not only to do the greatest drudgery, and think it no dishonour to themselves, but to perpetrate the greatest villany, and to think it no dishonour to God, as long as they are made to believe it is for the advantage of the church, the propagating of the faith, and the extirpation of heresy. A zeal for that which they call the catholic cause is thought sufficient, not only to justify, but even to sanctify, murder, treason, perjury, and all manner of wickedness.

Tantum religio potuit suadere malorum.—
To so much evil could their religion persuade them.

In them is fulfilled what Christ said to his disciples, that those who killed them would think they did God service;[m] and what God of old said by the prophet concerning his people, that those who hated them, and cast them out, would say, *Let the Lord be glorified.*[n] But what an insult is this upon conscience! what a tyranny over it! what a force put upon it! Such a dominion could never have been gained over it, but by the power of strong delusions. Surely never were kings and kingdoms so ridden, never were princes so intoxicated,[o] as those are who have given their power and honour to the beast.

Many more instances might be given for the proof of this charge, that popery is a spiritual tyranny, but these shall suffice.

The Application.

1. Let this confirm and increase our pious zeal against popery, and a holy indignation at the pride and tyranny of the church and court of Rome. We may now be tempted to cry out, "O Jesus, are these thy Christians?" Are these the followers of the meek and lowly Saviour, who did not strive or cry; who came into the world not to be ministered unto, but to minister;[p] not to destroy men's lives, but to save them?[q] Are these professors of that gospel, which makes these two of its first precepts, humility

* Fuller's Ch. Hist. Lib. 3. 1274

m John xvi. 2.

n Isa. lxvi. 5. o Rev. xvii. 2. p Matt. xx. 28. q Luke x. 56.

and charity? Can those be ever owned as friends of Christ, who ride over the heads,[r] and set their feet upon the necks, and, which is worst of all, trample upon the consciences, of the free-born subjects of God's kingdom in the world?

Is it possible that under the umbrage of Christ's name—and that particularly by such, as from his saving, healing name Jesus call themselves Jesuits—so much opposition should be given, and so much mischief done, to pure Christianity? But therefore popery is called a mystery of iniquity,[s] because it has a show of piety and devotion. It is that beast that has horns like a lamb, and yet speaks as a dragon;[t] that enemy that sits in the temple of God, and yet there tramples on all that is sacred.

Far be it from me to possess you with hatred against the persons of any; no, we ought to love our enemies, and do them good; but it is the way of popery, as it is contrary to the way of Christianity, that I think we all ought to conceive and retain a dislike of, and an antipathy to.

Our Lord Jesus, in his preaching, was never so severe upon any sort of sinners as he was upon the Scribes and Pharisees, who buoying themselves up with the traditions of the elders, bound heavy burthens upon men's consciences, and grievous to be borne;[u] nor is there any thing more contrary to the temper and constitution of the gospel, than ministers' lording it over God's heritage,[v] for it is by the power of truth, and reason, and holiness, and love, that they are to rule; nor than Christians making themselves the servants of men[w] in things pertaining unto God, for *where the Spirit of the Lord is, there is liberty.*[x]

It may justly be wondered at, that such a spiritual tyranny as this has continued so long in the church, that God has so long suffered it, and men have so long submitted to it; but God has wise and holy ends in permitting it, *It must needs be that such offences come, that they which are perfect may be made manifest;* and it ought not to be a stumbling-block to us, for we are told before that the holy city must be trodden under foot forty and two months;[y] and as for those who submit to it, we have reason to fear that God has herein given them up to a judicial infatuation, because they received not the love of the truth that they might be saved.[z] They who shake off the easy gentle yoke of God's government, it is just with him to leave them to submit to the iron yoke of the king of Babylon. *They shall be his servants,* (says God,) *that they may know* the difference between *my service and the service of the kingdoms of the countries.*[a] Because Israel had despised God's statutes, therefore he gave them statutes that were not good,[b] he left them to be subject to the imposition of their proud oppressors. But though this usurped, abused dominion has continued long, we may hope it will not continue always; its day shall come to fall, for the Lord whose name is jealous, is a jealous God, and will fulfil every word that he has spoken.

2. Let us pity and pray for those nations of the earth who are under the yoke of this tyranny and oppression, and I wish I could say were groaning under it. It is sad to think how many there are who have a zeal for God, but it is not according to knowledge,[c] for they are kept in ignorance of the Scripture, and so are easily led into idolatry and false worship, and their devotion is misplaced. We ought to look upon them with compassion, and to pray that God would send the light of the gospel among them, and open their eyes to receive it; that those who mean honestly, may be brought to the knowledge of the truth. O that God would effectually call his people out of that captivity; and that Zion, who dwells with the daughter of Babylon,[d] would deliver herself, and that God would deliver her; that God would by his Spirit stir up the captives to arise and shake themselves from their dust, and loose themselves from the bands of their neck.[e] O that the same spirit of life that entered into the dry bones at the Reformation, might put life into the bones that are yet dead, for they are very many, and lo, they are very dry. We should pray earnestly for the conversion of the papists who are of our own nation, and live among us, that their mistakes may be rectified, and their prejudices removed, and I heartily wish that more were done toward it by the rational, gentle methods of the gospel, than is; and particularly for the instruction of the papists in Ireland, by the carrying on of that which seems to be a very excellent design, of preaching the gospel to them in their own language.

We have reason to fear there are many who are convinced of the errors of popery, but are carried down the stream in them, *(Eamus ad communem errorem—Let us join in the popular error,)* and are held by force and fear in practices contrary to their convictions, and know not how to help themselves. Did we, as we ought, put our souls into their souls' stead, we should pity their case; and, O that God would hear the sorrowful sighings of those prisoners, and find out a way to deliver them from the insults of those who say to their souls, *Bow down, that we may go over.* It is the case of those they call the new converts in France; O that by some means or other, Pharaoh and his task-masters may be compelled to let God's people go, that they may serve him.

And by the prophecies in the Revelation, it is intimated to us, that we should pray particularly for the kings of the earth, that God would put it into their

r Ps. lxvi. 12. s 2 Thess. ii. 7. t Rev. xiii. 11. u Matt. xxiii. 4. v 1 Pet. v. 3. w 1 Cor. vii. 23. x 2 Cor. iii. 17.

y Rev. xi. 2. z 2 Thess. ii. 10. a 2 Chron. xii. 8. b Ezek. xx. 25. c Rom. x. 2. d Zech. ii. 7. e Isa. lii. 2.

hearts to assert the rights of their crowns against the bold invasions of the man of sin; and to give their power and honour to the Lord Jesus; that he would inspire them with hatred of this mother of harlots, that, as it is prophesied, they may make her desolate and naked;[f] that the righteous men may judge her after the manner of adulteresses,[g] and free themselves and their kingdoms from the papal yoke. But who shall live when God does this?

3. Let us bless God that we of this nation are by the providence and grace of God delivered out of this house of bondage; that we are a protestant nation, were made so above 150 years ago, and continue so to this day, notwithstanding the restless designs of our popish enemies to bring us back into Egypt again, like Pharaoh's to re-enslave Israel. Many a weapon has been formed against us and our holy religion, which has not prospered. Here we may set up our Eben-ezer, for hitherto the Lord has helped us. *No enchantment* has hitherto *prevailed against our Jacob, nor any divination against our Israel*,[h] but *according to this time* it has been said, and shall be said, of Jacob and of Israel, *What has God wrought!*

We can never be enough thankful to God for the abolishing of the papal power in these islands, and the preventing of its return. *Happy art thou, O* Great Britain; *who is like unto thee, O people, saved by the Lord?* Think what a mercy it is to us that we have the Scriptures in a language we understand, our Father's will in our mother tongue; that the pure word of God is read in our synagogues every sabbath day; that we have plenty of Bibles; that care is taken to teach even the children of the poor to read, and that we have so many helps in searching the Scriptures, that we may understand them; that we may *see with our own eyes*, and may find our religion there, where alone we are to seek it, in the word of God; that our public prayers and praises are offered up so that we may join in them with understanding; that we have the Lord's supper in both kinds, and not maimed; that we worship God only, and are not compelled to pay the homage to saints and angels which is his due, and to say more Ave-Marys than Pater-Nosters. That we are not imposed upon by the frauds and forgeries of popish priests, as the poor deluded members of the church of Rome are; but have the bread of life broken to us by the stewards of the mysteries of God, and are nourished up with the words of truth and good doctrine;[i] and what is the chaff to that wheat? We can never be enough thankful to God for these privileges, and ought to take care, lest by our unthankfulness for them, we provoke God to deprive us of them.

4. Being delivered from this spiritual oppression, let us serve God the more cheerfully in holiness and righteousness before him all the days of our lives.[k] What will it avail us to be protestants in profession, if we be not Christians in sincerity? to be of a reformed church, if we be not reformed in our own conversations, and transformed through the grace of God by the renewing of our minds? This is that which, with all earnestness, I would now in the close press upon you all.

Brethren, we are delivered from the power of the man of sin at Rome, but what the better shall we be for that, if we continue under the power of the man of sin in our own hearts, the anti-christ in our own bosoms, which will be to us the more dangerous enemy. You can glory in it that you are not priest-ridden, but your glory may well be turned into shame if you be pride-ridden, and passion-ridden, and lust-ridden. You thank God that you are not drudges to the pope, and slaves to the French, and you have reason to do so; but your thanks are thankless, if by covetousness you continue drudges to the world, and by sensuality, slaves to the flesh, and a base lust, that *saith to your souls, Bow down, that we may go over.* We live in an age of liberty, but withal it is an age of libertinism, an age of licentiousness, the stream of which is so strong, that there is need of great resolution, and that in the strength of God's grace, to swim against it. Be persuaded, therefore, whatever snare of the devil any of you are taken in, give diligence to recover yourselves out of it, that you may not any longer be led captive by him at his will.[l] The service of sin is perfect slavery, let it not then reign in your mortal bodies, —because they are mortal, and must shortly return to the dust whence they came; nor in your immortal souls,—because they are immortal, and must shortly return to God who gave them. Suffer not appetite and passion to get dominion over conscience and right reason, but since sin is a tyrant, dethrone it, depose it, and shake off its yoke.

But this is not all, being delivered from this tyranny, submit yourselves to the government of the Lord Jesus. He *saith to your souls, Bow down*, not *that he may go over* them, but that he may raise them up. He has authority over your souls: yield to his authority. *Kiss the Son.* Come and take his yoke upon you, and draw in it; it is an easy yoke; the yoke of his institution is very easy in comparison with the yoke of the ceremonial law, much more in comparison with that of the canon law. He has right to rule us, and rules by love; his service is perfect freedom. Come, therefore, and bow your souls to him; your understandings to his truths, your wills to his laws, and let every thought within you be brought into obedience to him. It is foretold, that *they that go down to the dust shall bow before him*, since none can

f Rev. xvii. 16. g Ezek. xxiii. 45. h Numb. xxiii. 23.

i 1 Tim. iv. 6. k Luke i. 74, 75. l 2 Tim. ii. 26.

of himself *keep alive his own soul;* we are all going down to the dust,[m] nay, if infinite mercy prevent not, we are going down to the pit, and cannot save ourselves from death or hell. Come, therefore, and let us bow before the Lord Jesus, make him our head, and be willing in the day of his power.

5. Being delivered out of the snare of popish tyranny, let us stand fast in the liberty wherewith Christ has made us free,[n] and dread the thoughts of being again entangled in that snare. However it may change its disguises, popery is the same evil thing that ever it was; and its patrons and factors as restless as ever to re-establish it in our land, and to bring us back again to the Egyptian brick-kilns; and I wish there be not those among ourselves,—who make light of our deliverance, as even the captive Israelites did of Moses, because, when he saw the Hebrews strive together, he said to him that did the wrong, *Wherefore smitest thou thy fellow?*[o]—who, because we are not in Canaan immediately, are for *making a captain* to return into Egypt.[p]

We have therefore no reason to be secure, but to take heed lest by our sins we provoke God to suffer these oppressors of conscience again to have dominion over us. O let us be earnest with God in prayer, to keep popery out of our nation, and to fortify our bulwarks against it, that if that enemy should come in like a flood, the Spirit of the Lord may again lift up a standard against him.

We know not how we should be able to bear up and keep our ground, if trying times should come, and therefore have reason to pray that there may be a lengthening of our tranquillity, and we may not be put to the trial. Dread the departure of our glory, in the captivity of our ark; and the removal of our candlestick, in the loss of our Bibles; and let us in our places do what it becomes us to do in defence of the present protestant government and settlement we are under, that the blessings thereof may be safely transmitted to those who shall come after us, that the children who shall be created may praise the Lord for them.

6. Let us all carefully watch against that in ourselves, which we witness against in the church of Rome, lest we be found condemning ourselves in that thing which we allow.

We condemn the papists for their idolatry, and formality in worship; let us take heed of spiritual idolatry, of making images of God in our fancy, and worshipping them; of resting in the outside of duties, and suffering our hearts to depart from God, when we draw nigh to him with our mouths, and honour him with our lips; let us take heed lest we grow customary in our accustomed services, and lest our devotion degenerate into a formality, and by losing its life become a carcass.

We condemn them for putting contempt upon the Scriptures, keeping people in ignorance of them, and setting up other rules in competition with them; let us take heed, lest we, through carelessness and neglect of our duty, keep our families, our children and servants, ignorant of the Scriptures; and lest we be ourselves strangers to them, and govern ourselves by the will of the flesh, and the way of the world, in those things wherein the word of God ought to be our commanding rule.

We have been now condemning them for imposing upon men's consciences, and tyrannizing over them; let us take heed to ourselves, lest there be in us any thing of that spirit; lest we grow magisterial in prescribing to others, and censuring them; and lest we expect every sheaf to bow to ours, and every one to believe just as we believe, and speak just as we speak, and do just as we do; or else condemn him as none of God's people, and no follower of Christ because he follows not with us. Our conscience ought to be a rule to ourselves, and by it let every man prove his own work; but we ought not to make it a standard to every one else, by it to judge and set at nought our brother; as if all were blind who do not see with our eyes, and all out of the way to heaven, who do not walk in our particular path; but let all our works be done with charity. As we may remember for our comfort, that others are not to be our judges, or our lords, so we must remember for caution, that we are not to be their judges or their lords; both they and we must stand or fall to our own master,[q] to whom therefore we are concerned to approve ourselves, and refer one another.

There are many things, about which good Christians may, both in judgment and practice, differ from one another, and yet both sides be accepted of God; and therefore they ought to make the best use of another, since there are faults on both sides, and neither without something good. And for private persons to hate and despise, to censure and condemn, to expose and reproach, those who are not in every thing of their mind, is in effect the same thing, as it is in popes and councils to excommunicate, hereticate, and anathematize, all who subscribe not to their sentiments and injunctions; it is saying to men's souls, *Bow down, that we may go over.* But let us make it appear, that we have not so learned Christ; that we are governed by a spirit of love, and not of bigotry. In those things which concern the power of godliness, let us be fervent in spirit, serving the Lord, and zealous of good works; but in those things which only concern the form of it, let us take heed of being too hot, lest we be found serving ourselves; but let us conscientiously walk according to the light that God has given us, and charitably believe that others do so too; which is but doing as we would be done by.

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m Ps. xxii. 29. n Gal. v. 1. o Exod. ii. 13.

p Neh. ix. 17. q Rom. xiv. 3, 4.

A METHOD FOR PRAYER,

WITH

SCRIPTURE EXPRESSIONS

PROPER TO BE USED UNDER EACH HEAD.

To the Reader.

Religion is so much the business of our lives, and the worship of God so much the business of our religion, that what has a sincere intention, and probable tendency, to promote and assist the acts of religious worship, (I think,) cannot be unacceptable to any who heartily wish well to the interests of God's kingdom among men; for if we have spiritual senses exercised, true devotion (that aspiring flame of pious affections to God, as far as in a judgment of charity we discern it in others, though in different shapes and dresses, which may seem uncouth to one another) cannot but appear beautiful and amiable, and as far as we feel it in our own breasts, cannot but be found very pleasant and comfortable.

Prayer is a principal branch of religious worship, which we are moved to by the very light of nature, and obliged to by some of its fundamental laws. Pythagoras's golden verses begin with this precept, "Whatever men made a god of they prayed to," *Deliver me, for thou art my God,* Isa. xliv. 17. Nay, *deos qui rogat ille facit,—whatever they prayed to they made a god of.* It is a piece of respect and homage so exactly consonant to the natural ideas which all men have of God, that it is certain those who live without prayer, live without God in the world.

Prayer is the solemn and religious offering up of devout acknowledgments and desires to God, or a sincere representation of holy affections, with a design to give unto God the glory due unto his name thereby, and to obtain from him promised favours, and both through the Mediator. Our English word prayer is too confined, for that properly signifies petition or request; whereas humble adorations of God, and thanksgivings to him, are as necessary in prayer as any other part of it. The Greek word Προσευχη, from Ευχη, is a vow directed to God. The Latin word *Votum* is used for prayer. Jonah's mariners, with their sacrifices, made vows; for prayer is to move and oblige ourselves, not to move and oblige God. Clemens Alexandrinus (Serom. 7. p 722. Edit. Colon.) calls prayer, (with an excuse for the boldness of the expression,) Ὁμιλια προς τον Θεον, it is conversing with God: and it is the scope of a long discourse of his there, to show that his ὁ Γνωστικος, that is, his believer, (for faith is called knowledge, and, p. 719. he makes his companions to be οἱ ὁμοιως πεπιστευκοτες, those who have in like manner believed,) lives a life of communion with God; and so is praying always; that he studies by his prayers continually to converse with God. Some (says he) have their stated hours of prayer, but he παρα Ὁλον ευχεται τον βιον, prays all his life long. The Scripture describes prayer to be our drawing near to God, lifting up our souls to him, pouring out our hearts before him.

This is the life and soul of prayer; but this soul in the present state must have a body, and that body must be such as becomes the soul, and is suited and adapted to it. Some words there must be, of the mind at least, in which, as in the smoke, this incense must ascend; not that God may understand us, for our thoughts afar off are known to him, but that we may the better understand ourselves.

A golden thread of heart-prayer must run through the web of the whole Christian life; we must be frequently addressing ourselves to God in short and sudden ejaculations, by which we must keep up our communion with God in providences and common actions, as well as in ordinances and religious services. Thus prayer must be *sparsim—a sprinkling of it* in every duty, and our eyes must be ever toward the Lord.

In mental prayer, thoughts are words; and they are the first-born of the soul, which are to be consecrated to God. But if, when we pray alone, we see cause, for the better fixing of our minds, and ex-

citing of our devotions, to clothe our conceptions with words; if the conceptions be the genuine products of the new nature, one would think words should not be far to seek: *verbaque prævisam rem non invita sequuntur—when a subject has been meditated, words spontaneously flow.* Nay, if the groanings be such as cannot be uttered, he who searcheth the heart knows them to be the mind of the spirit, and will accept of them, (Rom. viii. 26, 27.) and answer the voice of our breathing, Lam. iii. 56. Yet, through the infirmity of the flesh, and the proneness of our hearts to wander and trifle, it is often necessary that words should go first, and be kept in mind for the directing and exciting of devout affections; and in order thereunto, the assistance here offered, I hope, will be of some use.

When we join with others in prayer, who are our mouth to God, our minds must attend them, by an intelligent believing concurrence with that which is the sense, and scope, and substance of what they say, and affections working in us suitable thereunto: and this the Scripture directs us to signify, by saying Amen mentally, if not vocally, at their giving of thanks, 1 Cor. xiv. 16. And, as far as our joining with them will permit, we may intermix pious ejaculations of our own with their addresses, provided they be pertinent, that not the least fragment of praying time may be lost.

But he that is the mouth of others in prayer, whether in public or private, and therein useth that παῤῥησια, *that freedom of speech*, that holy liberty of prayer, which is allowed us, (and which we are sure many good Christians have found by experience to be very comfortable and advantageous in this duty,) ought not only to consult the workings of his own heart, (though them principally, as putting most life and spirit into the performance,) but the edification also of those who join with him, and both in matter and words should have an eye to it: and for service in that case I principally design this endeavour.

That bright ornament of the church, the learned Dr. Wilkins, bishop of Chester, has left us an excellent performance, much of the same nature with this, in his discourse concerning the gift of prayer; which, some may think, makes this of mine unnecessary: but the multiplying of books of devotion is what few serious Christians will complain of, and as, on the one hand, I am sure those who have this poor essay of mine will still find great advantage by that, so, on the other hand, I think those who have that may yet find some further assistance by this.

It is desirable that our prayers should be copious and full. Our burthens, cares, and wants are many, so are our sins and mercies. The promises are numerous and very rich, our God gives liberally, and has bid us open our mouths wide, and he will fill them, will satisfy them with good things. We are not straitened in him, why then should we be straitened in our bosoms? Christ had taught his disciples the Lord's prayer, and yet tells them, (John xvi. 24.) that hitherto they had asked nothing, that is, nothing in comparison with what they should ask when the Spirit should be poured out, to abide with the church for ever; and they should see greater things than these. Ask, and ye shall receive, that your joy may be full. We are encouraged to be particular in prayer, and in every thing to make our requests known to God, as we ought also to be particular in the adoration of the divine perfections, in the confession of our sins, and our thankful acknowledgment of God's mercies.

But since at the same time we cannot go over a tenth part of the particulars which are fit to be the matter of prayer, without making the duty burthensome to the flesh, which is weak even where the spirit is willing, (an extreme that ought carefully to be avoided,) and without danger of intrenching upon other religious exercises, it will be requisite that what is but briefly touched upon at one time, should be enlarged upon at another time; and herein this store-house of materials for prayer may be of use, to put us in remembrance of our several errands at the throne of grace, that none may be quite forgotten.

And it is requisite to the decent performance of the duty, that some proper method be observed, not only that what is said be good, but that it be said in its proper place and time; and that we offer not any thing to the glorious Majesty of heaven and earth which is confused, impertinent, and indigested. Care must be taken then more than ever, that we be not rash with our mouth, nor hasty to utter any thing before God; that we say not what comes uppermost, nor use such repetitions as evidence not the fervency, but the barrenness and slightness, of our spirits; but that, the matters we are dealing with God about being of such vast importance, we observe a decorum in our words, that they be well chosen, well weighed, and well placed.

And as it is good to be methodical in prayer, so it is to be sententious: the Lord's prayer is remarkably so; and David's Psalms, and many of St. Paul's prayers, which we have in his epistles. We must consider, that the greatest part of those who join with us in prayer will be in danger of losing or mistaking the sense, if the period be long, and the parentheses many; and in this, as in other things, they who are strong ought to bear the infirmities of the weak: Jacob must lead as the children and flocks can follow.

As to the words and expressions we use in prayer, though I have here in my enlargements upon the several heads of prayer confined myself almost wholly to Scripture language, because I would give an instance of the sufficiency of the Scripture to furnish us for every good work, yet I am far from

thinking, but that it is convenient, and often necessary, to use other expressions in prayer, besides those that are purely scriptural; only I would advise, that the sacred dialect be most used, and made familiar to us and others, in our dealing about sacred things. That language Christian people are most accustomed to, most affected with, and will most readily agree to; and where the Scriptures are opened and explained to the people in the ministry of the word, Scripture language will be most intelligible, and the sense of it best apprehended. This is sound speech, that cannot be condemned; and those who are able to do it, may do well to enlarge by way of descant or paraphrase upon the Scriptures they make use of; still speaking according to that rule, and comparing spiritual things with spiritual, that they may illustrate each other.

And it is not to be reckoned a perverting of Scripture, but is agreeable to the usage of many divines, especially the fathers, and I think is warranted by divers quotations in the New Testament out of the Old, to allude to a Scripture phrase, and to make use of it by way of accommodation to another sense than what was the first intention of it, provided it agree with the analogy of faith. As for instance, those words, (Ps. lxxxvii. 7.) *All my springs are in thee*, may very fitly be applied to God, though there it appears, by the feminine article in the original, to be meant of Sion; nor has it ever been thought any wrong to the Scripture phrase, to pray for the *blessings of the upper springs and the nether springs*, though the expression from whence it is borrowed, (Judg. i. 15.) has no reference at all to what we mean, but by common use every one knows the signification, and many are pleased with the significancy of it.

Divers heads of prayer may no doubt be added to those which I have here put together; and many Scripture expressions too, under each head; (for I have only set down such as first occurred to my thoughts;) and many other expressions too, not in Scripture words, which may be very comprehensive and emphatical, and apt to excite devotion. And perhaps those who covet earnestly this excellent gift, and covet to excel in it, may find it of use to them to have such a book as this interleaved, in which to insert such other heads and expressions as they think will be most agreeable to them, and are wanting here. And though I have here recommended a good method for prayer, and that which has been generally approved, yet I am far from thinking we should always tie ourselves to it; that may be varied as well as the expression: thanksgivings may very aptly be put sometimes before confession or petition, or our intercessions for others before our petitions for ourselves, as the Lord's prayer. Sometimes one of these parts of prayer may be enlarged upon much more than another; or they may be decently interwoven in some other method.

There are those, (I doubt not,) who at some times have their hearts so wonderfully elevated and enlarged in prayer, above themselves at other times; such a fixedness and fulness of thought, such a fervour of pious and devout affections, the product of which is such a fluency and variety of pertinent and moving expressions, and in such a just and natural method, that then to have an eye to such a scheme as this, would be a hinderance to them, and would be in danger to cramp and straiten them: if the heart be full of its good matter, it may make the tongue as the pen of a ready writer. But this is a case that rarely happens, and ordinarily there is need of proposing to ourselves a certain method in prayer, that the service may be performed decently and in order; yet, in which one would avoid that which looks too formal. A man may write straight without having his paper ruled.

Some few forms of prayer I have added in the last chapter, for the use of those who need such helps, and who know not how to do as well or better without them; and, therefore, I have calculated them for families. If any think them too long, let them observe that they are divided into many paragraphs, and those mostly independent, so that when brevity is necessary some paragraphs may be omitted

But after all, the intention and close application of the mind, the lively exercises of faith and love, and the outgoings of holy desire toward God, are so essentially necessary to prayer, that without these in sincerity, the best and most proper language is but a lifeless image. If we had the tongue of men and angels, and have not the heart of humble serious Christians, in prayer, we are but as sounding brass and a tinkling cymbal. It is only the *effectual fervent prayer*; the δεησις ενεργουμενη—*the inwrought, inlaid prayer; that avails much.* Thus therefore we ought to approve ourselves to God in the integrity of our hearts, whether we pray by or without a precomposed form.

If any good Christians receive assistance from it in their devotions, I hope they will not deny me one request, which is, that they will pray for me, that I may obtain mercy of the Lord to be found among the faithful watchmen on Jerusalem's walls, who never hold their peace day or night, but give themselves to the word and prayer, that at length I may finish my course with joy.

MATT. HENRY.

Chester, March 25, 1710.

CHAPTER I.

OF THE FIRST PART OF PRAYER, WHICH IS ADDRESS TO GOD, ADORATION OF HIM, WITH SUITABLE ACKNOWLEDGMENTS, PROFESSIONS, AND PREPARATORY REQUESTS.

OUR spirits being composed into a very reverent serious frame, our thoughts gathered in, and all that is within us charged, in the name of the great God, carefully to attend the solemn and awful service that lies before us, and to keep close to it; we must—with a fixed intention and application of mind, and an active lively[a] faith—set the Lord before us, see his eye upon us, and set ourselves in his special presence; presenting ourselves to him as living sacrifices, which we desire may be holy and acceptable, and a reasonable service;[b] and then bind these sacrifices with cords to the horns of the altar,[c] with such thoughts as these:

Let us now lift up our hearts[d] with our eyes[e] and our hands unto God in the heavens.

Let us stir up ourselves to take hold on God,[f] to seek his face,[g] and to give him the glory due unto his name.[h]

Unto thee, O Lord, do we lift up our souls.[i]

Let us now with humble boldness enter into the holiest by the blood of Jesus, in the new and living way, which he hath consecrated for us through the veil.[j]

Let us now attend upon the Lord without distraction,[k] and let not our hearts be far from him when we draw nigh to him with our mouths, and honour him with our lips.[l]

Let us now worship God, who is a Spirit, in spirit and in truth, for such the Father seeks to worship him.[m]

Having *thus engaged our hearts to* approach *unto God*,[n]

I. We must solemnly address ourselves to that infinitely great and glorious Being with whom we have to do, as those who are possessed with a full belief of his presence, and a holy awe and reverence of his majesty; which we may do in such expressions as these:

Holy, holy, holy, Lord God Almighty, which art, and wast, and art to come.[o]

O thou whose name alone is Jehovah, and who art the Most High over all the earth![p]

O God, thou art our God, early will we seek thee;[q] our God, and we will praise thee; our fathers' God, and we will exalt thee.[r]

O thou, who art the true God, the living God,[s] the one only living and true God, and the everlasting King! The Lord our God, who is one Lord.[t]

And we may, thus, distinguish ourselves from the worshippers of false gods:

The idols of the heathen are silver and gold, they are vanity and a lie, the work of men's hands, they that make them are like unto them, and so is every one that trusteth in them.[u] But the *Portion of Jacob* is not like them, for He is the former of all things, and Israel is the rod of his inheritance; the Lord of hosts is his name,[v] God over all, blessed for evermore.[w]

Their Rock is not as our Rock, even the enemies themselves being judges;[x] for he is the Rock of Ages, the Lord Jehovah, with whom is everlasting strength;[y] whose name shall endure for ever, and his memorial unto all generations,[z] when the gods that have not made the heavens and the earth shall perish from off the earth, and from under these heavens.[a]

II. We must reverently adore God, as a being transcendently bright and blessed, self-existent and self-sufficient, an infinite and eternal Spirit, who has all perfections in himself, and give him the glory of his titles and attributes.

O Lord our God, thou art very great, thou art clothed with honour and majesty, thou coverest thyself with light as with a garment,[b] and yet as to us makest darkness thy pavilion,[c] for we cannot order our speech by reason of darkness.[d]

This is the message which we have heard of thee, and we set to our seal that it is true, That God is Light, and in him is no darkness at all;[e] and, That God is Love, and they that dwell in love dwell in God, and God in them.[f]

Thou art the Father of light, with whom is no variableness or shadow of turning, and from whom proceedeth every good and perfect gift.[g]

Thou art the blessed and only Potentate, the King of kings, and Lord of lords, who only hast immortality; dwelling in the light, which no man can approach unto, whom no man hath seen, or can see.[h]

We must acknowledge his being to be unquestionable, and past dispute.

The heavens declare thy glory, O God, and the firmament showeth thy handy-work;[i] and by the things that are made is clearly seen and understood thine eternal power and godhead;[k] so that they are fools without excuse who say there is no God;[l] for verily there is a reward for the righteous, verily there is a God that judgeth in the earth,[m] and in heaven too.

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a Rom. xii. 1. b Ps. cxviii. 27. c Lam. iii. 41. d John xvii. 1. e Isa. lxiv. 7. f Ps. xxvii. 8. g Ps. xxix. 2. h Ps. xxv. 1. i Heb. x. 19, 20. k 1 Cor. vii. 35. l Matt. xv. 8. m John iv. 23, 24. n Jer. xxx. 21. o Rev. iv. 8. p Ps. lxxxiii. 18. q Ps. lxiii. 1. r Exod. xv. 2. s Jer. x. 10. t Deut. vi. 4. u Ps. cxv. 4, 8. v Jer. x. 15, 16. w Rom. ix. 5. x Deut. xxxii. 31. y Isa. xxvi. 4. margin. z Ps. cxxxv. 13. a Jer. x. 11. b Ps. civ. 1, 2. c Ps. xviii. 11. d Job xxxvii. 19. e 1 John i. 5. f 1 John iv. 16. g Jam. i. 17. h 1 Tim. vi. 15, 16. i Ps. xix. 1. k Rom. i. 20. l Ps. xiv. 1. m Ps. lviii. 11.

We therefore come to thee, believing that thou art, and that thou art the powerful and bountiful rewarder of them that diligently seek thee.[n]

Yet we must own his nature to be incomprehensible.

We cannot by searching find out God, we cannot find out the Almighty unto perfection.[o]

Great is the Lord, and greatly to be praised, and his greatness is unsearchable.[p]

Who can utter the mighty acts of the Lord? Who can show forth all his praise?[q]

——And his perfections to be matchless, and without comparison.

Who is a God like unto thee, glorious in holiness, fearful in praises, doing wonders?[r]

Who in the heavens can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord? O Lord God of hosts, who is a strong Lord like unto thee, or to thy faithfulness round about thee?[s]

Among the gods there is none like unto thee, O Lord, neither are there any works like unto thy works; for thou art great, and doest wondrous things; thou art God alone.[t]

There is not any creature that has an arm like God, or can thunder with a voice like him.[u]

And that he is infinitely above us, and all other beings.

Thou art God and not man;[v] hast not eyes of flesh, nor seest as man seeth. Thy days are not as the days of man, nor thy years as man's days.[w]

As heaven is high above the earth, so are thy thoughts above our thoughts, and thy ways above our ways.[x]

All nations before thee are as a drop of the bucket, or the small dust of the balance, and thou takest up the isles as a very little thing: they are as nothing, and are counted to thee less than nothing, and vanity.[y]

Particularly, in our adorations, we must acknowledge,

1. That he is an eternal, immutable God, without beginning of days, or end of life, or change of time.

Thou art the King eternal, immortal, invisible.[z]

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, from everlasting to everlasting thou art God;[a] the same yesterday, to-day, and for ever.[b]

Of old hast thou laid the foundation of the earth, and the heavens are the works of thy hands; they shall perish, but thou shalt endure; yea, all of them shall wax old like a garment, as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall have no end.[c]

Thou art God, and changest not; therefore is it that we are not consumed.[d]

Art thou not from everlasting, O Lord our God, our Holy One?[e] The everlasting God, even the Lord, the Creator of the ends of the earth, who faintest not, neither art weary; there is no searching out of thine understanding.[f]

2. That he is present in all places, and there is no place in which he is included, or out of which he is excluded.

Thou art a God at hand, and not a God afar off; none can hide himself in secret places that thou canst not see him, for thou fillest heaven and earth.[g]

Thou art not far from every one of us.[h]

We cannot go any whither from thy presence, or flee from thy Spirit; if we ascend into heaven, thou art there; if we make our bed in hell, in the depths of the earth, behold thou art there; if we take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead us, and thy right hand shall hold us.[i]

3. That he has a perfect knowledge of all persons and things, and sees them all; even that which is most secret, at one clear, certain, and unerring view.

All things are naked and open before the eyes of him with whom we have to do; even the thoughts and intents of the heart.[k]

Thine eyes are in every place beholding the evil and the good; they run to and fro through the earth, that thou mayst show thyself strong on the behalf of those whose hearts are upright with thee.[m]

Thou searchest the heart, and triest the reins, that thou mayst give to every man according to his ways, and according to the fruit of his doings.[n]

O God, thou hast searched us and known us, thou knowest our down-sitting and our up-rising, and understandest our thoughts afar off? Thou compassest our path and our lying down, and art acquainted with all our ways; there is not a word on our tongue, but lo, O Lord, thou knowest it altogether. Such knowledge is too wonderful for us, it is high, we cannot attain unto it.

Darkness and light are both alike to thee.[o]

4. That his wisdom is unsearchable, and the counsels and designs of it cannot be fathomed.

Thine understanding, O Lord, is infinite, for thou tellest the number of the stars, and callest them all by their names.[p]

Thou art wonderful in counsel, and excellent in working.[q] Wise in heart and mighty in strength.[r]

O Lord, how manifold are thy works! in wisdom hast thou made them all;[s] all according to the counsel of thine own will.[t]

n Heb. xi. 6. o Job xi. 7. p Ps. cxlv. 3. q Ps. cvi 2. r Exod. xv. 11. s Ps. lxxxix. 6, 8. t Ps. lxxxvi. 8, 10. u Job xl 9. v Hos. xi. 9. w Job x. 4, 5. x Isa. lv. 9. y Isa. xl. 15, 17. z 1 Tim. i. 17. a Ps. xc. 2. b Heb. xiii. 8. c Ps. cii. 25—27. d Mal. iii. 6. e Hab. i. 12. f Isa. xl. 28. g Jer. xxiii. 23, 24. h Acts xvii. 27. i Ps. cxxxix. 7—10. k Heb. iv. 12, 13. l Prov. xv. 3. m 2 Chron. xvi. 9. n Jer. xvii. 10. o Ps. cxxxix. 1—4, 6, 12. p Ps. cxlvii. 4, 5. q Isa. xxviii. 29. r Job ix. 4. s Ps. civ. 24. t Eph. i. 11.

O the depth of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out.[u]

5. That his sovereignty is incontestable, and he is the Owner and absolute Lord of all.

The heavens, even the heavens, are thine,[v] *and all the hosts of them.* The earth is thine, and the fulness thereof; the world, and they that dwell therein.[w] In thy hand are the deep places of the earth, and the strength of the hills is thine also: the sea is thine, for thou madest it, and thy hands formed the dry land.[x] All the beasts of the forest are thine, and the cattle upon a thousand hills.[y] Thou art therefore a great God, and a great King above all gods.

In thy hand is the soul of every living thing, and the breath of all mankind.[z]

Thy dominion is an everlasting dominion, and thy kingdom is from generation to generation: thou dost according to thy will in the armies of heaven, and among the inhabitants of the earth, and none can stay thy hand, or say unto thee, What doest thou?[a]

6. That his power is irresistible, and the operations of it cannot be controlled.

We know, O God, that thou canst do every thing, and that no thought can be withholden from thee.[b] Power belongs to thee;[c] and with thee nothing is impossible.[d]

All power is thine, both in heaven and in earth.[e]

Thou killest and thou makest alive, thou woundest and thou healest, neither is there any that can deliver out of thy hand.[f]

What thou hast promised thou art able also to perform.[g]

7. That he is a God of unspotted purity and perfect rectitude.

Thou art holy, O thou that inhabitest the praises of Israel:[h] holy and reverend is thy name;[i] and we give thanks at the remembrance of thy holiness.[k]

Thou art of purer eyes than to behold iniquity,[l] neither shall evil dwell with thee.[m]

Thou art the Rock, thy work is perfect, and all thy ways are truth and judgment; a God of truth, and in whom there is no iniquity.[n] Thou art our Rock, and there is no unrighteousness in thee.[o]

Thou art holy in all thy works,[p] and holiness becomes thy house, O Lord, for ever.[q]

8. That he is just in the administration of his government, and never did, nor ever will, do wrong to any of his creatures.

Righteous art thou, O God, when we plead with thee,[r] and wilt be justified when thou speakest, and clear when thou judgest.[s]

Far be it from God that he should do wickedness, and from the Almighty that he should commit iniquity; for the work of a man shall he render unto him.[t]

Thy righteousness is as the great mountains, even then when thy judgments are a great deep![u] And though clouds and darkness are round about thee, yet judgment and justice are the habitation of thy throne.[v]

9. That his truth is inviolable, and the treasures of his goodness inexhaustible.

Thou art good, and thy mercy endures for ever.[w] Thy loving-kindness is great towards us,[x] and thy truth endureth to all generations.[y]

Thou hast proclaimed thy name: The Lord, the Lord God, merciful and gracious, slow to anger, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin.[z] And this name of thine is our strong tower.[a]

Thou art good and doest good,[b] good to all, and thy tender mercy is over all thy works.[c] But truly God is in a special manner good to Israel, even to them that are of a clean heart.[d]

O that thou wouldst cause thy goodness to pass before us;[e] that we may taste and see that the Lord is good;[f] and his loving-kindness may be always before our eyes.[g]

10. *et ult.* That when we have said all we can of the glorious perfections of the divine nature, we fall infinitely short of the merit of the subject.

Lo, these are but parts of thy ways, and how little a portion is heard of God! But the thunder of his power who can understand?[h]

Touching the Almighty, we cannot find him out; he is excellent in power and in judgment, and in plenty of justice,[i] and he is exalted far above all blessing and praise.[k]

III. We must give to God the praise of that splendour and glory wherein he is pleased to manifest himself in the upper world.

Thou hast prepared thy throne in the heavens,[l] and it is a throne of glory, high and lifted up, and before thee the seraphims cover their faces.[m] And it is in compassion to us that thou holdest back the face of that throne, and spreadest a cloud upon it.[n]

Thou makest thine angels spirits, and thy ministers a flame of fire.[o] Thousand thousands of them minister unto thee, and ten thousand times ten thousand stand before thee[p] to do thy pleasure. They

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u Rom. xi. 33. v Ps. cxv. 16. w Ps. xxiv. 1. x Ps. xcv. 3—5. y Ps. l. 10. z Job xii. 10. a Dan. iv. 34, 35. b Job xlii. 2. c Ps. lxii. 11. d Luke i. 37. e Matt. xxviii. 18 f Deut. xxxii. 39. g Rom. iv. 21. h Ps. xxii. 2. i Ps. cxi. 9. k Ps. xxx. 4. l Hab. i 13. m Ps. v. 4. n Deut. xxxii. 4. o Ps. xcii. 15. p Ps. cxlv. 17. q Ps. xciii. 5. r Jer. xii. 1. s Ps. li. 4. t Job xxxiv. 10. 11. u Ps. xxxvi. 6. v Ps. xcvii. 2. w Ps. cxxxvi. 1. x Ps. cxvii. 2. y Ps. c. 5. z Exod. xxxiv. 6, 7. a Prov. xviii. 10. b Ps. cxix. 68. c Ps. cxlv. 9. d Ps. lxxiii. 1. e Exod. xxxiii. 19. f Ps. xxxiv. 8. g Ps. xxvi. 3. h Job xxvi. 14. i Job xxxvii. 23. k Neh. ix. 5. l Ps. ciii. 19. m Isa. vi. 1, 2. n Job xxvi. 9. o Ps. civ. 4. p Dan. vii. 10.

excel in strength, and hearken to the voice of thy word.[q] And we are come by faith and hope, and holy love, into a spiritual communion with that innumerable company of angels, and the spirits of just men made perfect, even to the general assembly, and church of the first-born, in the heavenly Jerusalem.[r]

IV. We must give glory to him as the Creator of the world, and the great Protector, Benefactor, and Ruler of the whole creation.

Thou art worthy, O Lord, to receive blessing, and honour, and glory, and power; for thou hast created all things, and for thy pleasure, and for thy praise, they are and were created.[s]

We worship him that made the heaven and the earth, the sea, and the fountains of waters;[t] who spake and it was done, who commanded and it stood fast;[u] who said, Let there be light, and there was light; Let there be a firmament, and he made the firmament; and he made all very good;[v] and they continue this day according to his ordinance, for all are his servants.[w]

The day is thine, the night is also thine; thou hast prepared the light and the sun: Thou hast set all the borders of the earth; thou hast made summer and winter.[x]

Thou upholdest all things by the word of thy power,[y] and by thee all things subsist.[z]

The earth is full of thy riches; so is the great and wide sea.[a] The eyes of all wait upon thee, and thou givest them their meat in due season; thou openest thy hand, and satisfiest the desire of every living thing.[b] Thou preservest man and beast,[c] and givest food to all flesh.[d]

Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host; the earth, and all things that are therein; the seas, and all that is therein, and thou preservest them all: and the host of heaven worshippeth thee,[e] whose kingdom ruleth over all.[f]

A sparrow falls not to the ground without thee.[g]

Thou madest man at first of the dust of the ground, and breathedst into him the breath of life, and so he became a living soul.[h]

And thou hast made of that one blood all nations of men, to dwell on all the face of the earth, and hast determined the times before appointed, and the bounds of their habitation.[i]

Thou art the Most High, who rulest in the kingdom of men, and givest it to whomsoever thou wilt,[k] for from thee every man's judgment proceeds.[l]

Hallelujah, the Lord God omnipotent reigns,[m] and doth all according to the counsel of his own will, to the praise of his own glory.[n]

V. We must give honour to the three persons in the Godhead, distinctly; to the Father, the Son, and the Holy Ghost, that great and sacred name into which we were baptized, and in which we assemble for religious worship, in communion with the universal church.

We pay our homage to the Three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these Three are One.[o]

We adore thee, O Father, Lord of heaven and earth;[p] and the *Eternal* Word, who was in the beginning with God, and was God, by whom all things were made, and without whom was not any thing made that was made, and who in the fulness of time was made flesh, and dwelt among us, and showed his glory, the glory as of the only-begotten of the Father, full of grace and truth.[q]

And since it is the will of God, that all men should honour the Son, as they honour the Father,[r] we adore him as the brightness of his Father's glory, and the express image of his person; herein joining with the angels of God, who were all bid to worship him.[s]

We pay our homage to the exalted Redeemer, who is the faithful witness, the first-begotten from the dead, and the Prince of the kings of the earth,[t] confessing that Jesus Christ is Lord, to the glory of God the Father.[u]

We also worship the Holy Ghost the Comforter, whom the Son has sent from the Father, even the Spirit of truth, who proceedeth from the Father,[v] and who is sent to teach us all things, and to bring all things to our remembrance;[w] who indited the Scriptures, holy men of God writing them as they were moved by the Holy Ghost.[x]

VI. We must acknowledge our dependence upon God, and our obligations to him; as our Creator, Preserver, and Benefactor.

Thou, O God, madest us, and not we ourselves, *and therefore* we are *not our own, but thine*, thy people, and the sheep of thy pasture;[y] let us therefore worship, and fall down, and kneel before the Lord our Maker.[z]

Thou, Lord, art *the former of our bodies, and they are* fearfully and wonderfully made, and curiously wrought. Thine eyes did see our substance yet being imperfect, and in thy book were all our members written, which in continuance were fashioned, when as yet there was none of them.[a]

Thou hast clothed us with skin and flesh, thou hast fenced us with bones and sinews, thou hast granted us life and favour, and thy visitation preserves our spirit.[b]

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q Ps. ciii. 20, 21. r Heb. xii. 22, 23. s Rev. iv. 11. t Rev. xiv. 7. u Ps. xxxiii. 9. v Gen. i. 3, 6, 7, 31. w Ps. cxix. 91. x Ps. lxxiv. 16, 17. y Heb. i. 3. z Col. i. 17. a Ps. civ. 24, 25. b Ps. cxlv. 15, 16. c Ps. xxxvi. 6. d Ps. cxxxvi. 25. e Neh. ix. 6. f Ps ciii. 19. g Matt. x. 29. h Gen. ii. 7. i Acts xvii. 26. k Dan. iv. 25. l Prov. xxix. 26. m Rev. xix. 6. n Eph. i. 11, 12. o 1 John v. 7. p Matt. xi. 25. q John i. 1, 2, 3, 14. r John v. 23. s Heb. i. 3, 6. t Rev. i. 5. u Phil. ii. 11. v John xv. 26. w John xiv. 26. x 2 Peter i. 21. y Ps. c. 3. z Ps. xcv. 6. a Ps. cxxxix. 14, 15, 16. b Job x. 11, 12.

Thou art the Father of our spirits,[c] for thou formed the spirit of man within him,[d] and madest us these souls.[e] The Spirit of God hath made us, and the breath of the Almighty hath given us life:[f] Thou puttest wisdom in the inward part, and givest understanding to the heart.[g]

Thou art God our Maker, and teachest us more than the beasts of the earth, and makest us wiser than the fowls of heaven.[h]

We are the clay, and thou our Potter; we are the work of thy hand.[i]

Thou art he that took us out of the womb, and kept us in safety when we were at our mother's breasts; we have been cast upon thee from the womb, and held up by thee. Thou art our God from our mother's[k] bowels, and therefore praise shall be continually of thee.[l]

In thee, O God, we live, and move, and have our being, for we are thy offspring.[m]

In thy hand our breath is, and thine are all our ways;[n] for the way of man is not in himself, neither is it in man that walketh to direct his steps,[o] but our times are in thy hand.[p]

Thou art the God that has fed us all our life long unto this day, and redeemed us from all evil.[q]

It is of thy mercy that we are not consumed, even because thy compassions fail not: they are new every morning; great is thy faithfulness.[r]

If thou take away our breath we die, and return to the dust out of which we were taken.[s]

Who is he that saith and it cometh to pass, if thou commandest it not? Out of thy mouth, O thou the Most High, both evil and good proceed.[t]

VII. We must avouch this God to be our God, and own our relation to him, his dominion over us, and property in us.

Our souls have said unto the Lord, Thou art our Lord, though our goodness extendeth not unto thee,[u] neither if we are righteous art thou the better.[v]

Thou art our King, O God:[w] *Other lords beside thee have* had dominion over us, but from henceforth by thee only will we make mention of thy name.[x]

We avouch the Lord this day to be our God, to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken to his voice, and give ourselves unto him, to be his peculiar people, that we may be a holy people unto the Lord our God;[y] and may be unto him for a name, and for a praise, and for a glory.[z]

O Lord, truly we are thy servants; we are thy servants, born in thy house, and thou hast loosed our bonds;[a] we are bought with a price, and therefore we are not our own,[b] but yield ourselves unto the Lord,[c] and join ourselves unto him in an everlasting covenant, that shall never be forgotten.[d]

We are thine, save us, for we seek thy precepts:[e] It is thine own, Lord, that we give thee, and that which cometh of thy hand.[f]

VIII. We must acknowledge it an unspeakable favour, and an inestimable privilege, that we are not only admitted, but invited and encouraged, to draw nigh to God in prayer.

Thou hast commanded us to pray always, with all prayer and supplication, with thanksgiving, and to watch thereunto with all perseverance and supplication for all saints,[g] to continue in prayer,[h] and in every thing by prayer and supplication to make our requests known to God.[i]

Thou hast directed us to ask, and seek, and knock; and hast promised that we shall receive, we shall find, and it shall be opened to us.[k]

Thou hast appointed us a great High Priest, in whose name we may come boldly to the throne of grace, that we may find mercy and grace to help in time of need.[l]

Thou hast assured us, that while the sacrifice of the wicked is an abomination to the Lord, the prayer of the upright is his delight;[m] and, that he that offers praise glorifies thee;[n] and, the sacrifice of thanksgiving shall please the Lord better than that of an ox or bullock that has horns and hoofs.[o]

Thou art he that hearest prayer, and therefore unto thee shall all flesh come.[p]

Thou sayest, Seek ye my face, and our hearts answer, Thy face, Lord, will we seek.[q] For, should not a people seek unto their God?[r] Whither shall we go but to thee? Thou hast the words of eternal life.[s]

IX. We must express the sense we have of our own meanness, and unworthiness to draw near to God, and speak to him.

But will God in very deed dwell with man upon the earth, that God whom the heaven of heavens cannot contain,[t] with man that is a worm, and the son of man that is a worm?[u]

Who are we, O Lord God, and what is our Father's house, that thou hast brought us hitherto,[v] to *present ourselves before the Lord;* that we have through Christ an access by one Spirit unto the Father![w] And yet, as if that had been a small thing in thy sight, thou hast spoken concerning thy servants for a great while to come; and, Is this the manner of men, O Lord God?[v]

What is man, that thou art thus mindful of him,

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c Heb. xii. 9. d Zech. xii. 1. e Jer. xxxviii. 16. f Job xxxiii 4. g Job xxxviii. 36. h Job xxxv. 10, 11. i Isa. lxiv. 8. k Ps. xxii. 9, 10. l Ps. lxxi. 6. m Acts xvii 28. n Dan. v. 23. o Jer. x. 23. p Ps. xxxi. 15. q Gen. xlviii. 15, 16. r Lam. iii. 22, 23. s Ps. civ. 29. t Lam. iii. 37, 38. u Ps. xvi. 2. v Job xxxv. 7. w Ps. xliv. 4. x Isa. xxvi. 13. y Deut. xxvi. 17—19 z Jer. xiii. 11. a Ps. cxvi. 16. b 1 Cor. vi. 19.

c 2 Chron. xxx. 8. d Jer. l. 5. e Ps. cxix. 94. f 1 Chron. xxix. 16. g Eph. vi. 18. h Col. iv. 2. i Phil. iv. 6. k Matt. vii. 7. l Heb. iv. 16. m Prov. xv. 8. n Ps. l. 23 lxix. 31. p Ps. lxv. 2. q Ps. xxvii. 8. r Isa. viii. 19 s Ps. vi. 68. t 2 Chron. vi. 18. u Job xxv. 6. v 2 Sam. vii. 18. w Eph. ii. 18.

and the son of man, that thou visitest him, and dost thus magnify him?[x]

O let not the Lord be angry, if we that are but dust and ashes, take upon us to speak unto the Lord of glory.[y]

We are not worthy of the least of all the mercies, and of all the truth which thou hast showed unto thy servants;[z] nor is it meet to take the children's bread and cast it to such as we are; yet the dogs eat of the crumbs that fall from their master's table:[a] And thou art rich *in mercy* to all that call upon thee.[b]

X. We must humbly profess the desire of our hearts toward God, as our felicity and portion, and the fountain of life and all good to us.

Whom have we in heaven but thee? And there is none upon earth that we desire besides thee, or in comparison of thee. When our flesh and our heart fail, be thou the strength of our heart, and our portion for ever;[c] the portion of our inheritance in the other world, and of our cup in this, *and then we will say, that* the lines are fallen to us in pleasant places, and that we have a goodly heritage.[d]

The desire of our souls is to thy name, and to the remembrance of thee; with our souls have we desired thee in the night, and with our spirits within us will we seek thee early.[e]

As the hart panteth after the water brooks, so pant our souls after thee, O God; our souls thirst for God, for the living God, who will command his loving-kindness in the day-time, and in the night his song shall be with us, and our prayer to the God of our life.[f]

O that we may come hungering and thirsting after righteousness,[g] for thou fillest the hungry with good things, but the rich thou sendest empty away.[h]

Our souls thirst for thee, and our flesh longs for thee in a dry and thirsty land, where no water is, that we may see thy power and thy glory, as we have seen thee in the sanctuary. Thy loving-kindness is better than life; our souls shall be satisfied with that as with marrow and fatness, and then our mouths shall praise thee with joyful lips.[i]

XI. We must likewise profess our believing hope and confidence in God, and his all-sufficiency; in his power, providence, and promise.

In thee, O God, do we put our trust, let us never be ashamed;[k] yea, let none that wait on thee be ashamed.[l]

Truly our souls wait upon God, from him cometh our salvation; he only is our rock and our salvation; In him is our glory, our strength, and our refuge, and from him is our expectation.[m]

When refuge fails us, and none cares for our souls, we cry unto thee, O Lord, thou art our refuge and our portion in the land of the living.[n]

Some trust in chariots, and some in horses, but we will remember the name of the Lord our God:[o] We will trust in thy mercy, O God, for ever and ever, and will wait on thy name, for it is good before thy saints.[p]

We have hoped in thy word, O remember thy word unto thy servants, upon which thou hast caused us to hope.[q]

XII. We must entreat God's favourable acceptance of us and our poor performances.

There be many that say, Who will show us any good? But this we say, Lord, lift up the light of thy countenance upon us, and that shall put gladness into our hearts, more than they have whose corn and wine increaseth.[r]

We entreat thy favour with our whole heart,[s] for in this we labour, that whether present or absent, we may be accepted of the Lord.[t]

Hear our prayers, O Lord, give ear to our supplications; in thy faithfulness answer us;[u] and be nigh unto us in all that which we call upon thee for;[v] for thou never saidst to the seed of Jacob, Seek ye me in vain.[w]

Thou that hearest the young ravens which cry,[x] be not silent to us, lest if thou be silent to us, we be like them that go down to the pit.[y]

Let our prayers be set before thee as incense, and the lifting up of our hands be acceptable in thy sight as the evening sacrifice.[z]

XIII. We must beg for the powerful assistance and influence of the blessed Spirit of grace in our prayers.

Lord, we know not what to pray for as we ought, but let thy Spirit help our infirmities, and make intercession for us.[a]

O pour upon us the spirit of grace and supplication,[b] the spirit of adoption, teaching us to cry, Abba, Father;[c] that we may find in our hearts to pray this prayer:[d]

"O send out thy light and thy truth, let them lead us, let them guide us to thy holy hill and thy tabernacles; to God our exceeding joy."[e]

O Lord, open thou our lips, and our mouth shall show forth thy praise.[f]

XIV. We must make the glory of God our highest end in all our prayers.

This is that which thou, O Lord, hast said; That thou wilt be sanctified in them that come nigh unto thee, and before all the people thou wilt be glorified;[g] we therefore worship before thee, O Lord, that

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x Ps. viii. 4. y Gen. xviii. 27, 30. z Gen. xxxii. 10. a Matt. xv. 26, 27. b Rom. x. 12. c Ps. lxxiii. 25, 26. d Ps. xvi. 5, 6. e Isa. xxvi. 8, 9. f Ps. xlii. 1, 2, 8. g Matt. v. 6. h Luke i. 53. i Ps. lxiii. 1—3, 5. k Ps. xxxi. 1. l Ps. xxv. 3. m Ps. lxii. 1, 2, 5—7. n Ps. cxlii. 4, 5. o Ps. xx. 7. p Ps. lii. 8, 9. q Ps. cxix. 74, 49. r Ps. iv. 6, 7. s Ps. cxix. 58. t 2 Cor. v. 9. u Ps. cxliii. 1. v Deut. iv. 7. w Isa. xlv. 19. x Ps. cxlvii. 9. y Ps. xxviii. 1. z Ps. cxli. 2. a Rom. viii. 26. b Zech. xii. 10. c Rom. viii. 15. d 2 Sam. vii. 27. e Ps. xliii. 3, 4. f Ps. li. 15. g Lev. x. 3.

we may glorify thy name;[h] and therefore we call upon thee, that thou may deliver us, and we may glorify thee.[i]

For of thee, and through thee, and to thee, are all things.[k]

XV. We must profess our entire reliance on the Lord Jesus Christ alone for acceptance with God, and come in his name.

We do not present our supplication before thee for our righteousness,[l] for we are before thee in our trespasses, and cannot stand before thee because of them;[m] but we make mention of *Christ's* righteousness,[n] even of his only, who is the Lord our righteousness.[o]

We know that even spiritual sacrifices are acceptable to God only through Christ Jesus,[p] nor can we hope to receive any thing but what we ask of thee in his name,[q] and therefore make us accepted in the Beloved;[r] that angel, who puts much incense to the prayers of saints, and offers them up upon the golden altar before the throne.[s]

We come in the name of the great High Priest, who is passed into the heavens, Jesus the Son of God, who was touched with the feeling of our infirmities,[t] and is therefore able to save to the uttermost all that come to God by him, because he ever lives making intercession.[u]

Behold, O God, our shield, and look upon the face of thine anointed,[v] in whom thou hast by a voice from heaven declared thyself to be well pleased;[w] Lord, be well pleased with us in him.

CHAPTER II.

OF THE SECOND PART OF PRAYER, WHICH IS, CONFESSION OF SIN, COMPLAINTS OF OURSELVES, AND HUMBLE PROFESSIONS OF REPENTANCE.

HAVING given glory to God, which is *his* due, we must next take shame to ourselves, which is *our* due, and humble ourselves before him in the sense of our own sinfulness and vileness. And herein, also, we must *give glory to him*,[a] as our Judge, by whom we deserve to be condemned, and yet hope, through Christ, to be acquitted and absolved.

In this part of our work,

I. We must acknowledge the great reason we have to lie very low before God, and to be ashamed of ourselves when we come into his presence, and to be afraid of his wrath, having made ourselves both odious to his holiness and obnoxious to his justice.

O our God! we are ashamed, and blush to lift up our faces before thee, our God, for our iniquities are increased over our head, and our trespass is grown up unto the heavens.[b]

To us belong shame and confusion of face, because we have sinned against thee.[c]

Behold, we are vile, what shall we answer thee! We will lay our hand upon our mouth,[d] and put our mouth in the dust, if so be there may be hope,[e] crying, with the convicted leper under the law, Unclean, unclean.[f]

Thou puttest no trust in thy saints, and the heavens are not clean in thy sight: how much more abominable and filthy is man, who drinketh iniquity like water.[g]

When our eyes have seen the King, the Lord of hosts, we have reason to cry out, Woe unto us, for we are undone.[h]

Dominion and fear are with thee, thou makest peace in thy high places: there is not any number of thine armies, and upon whom doth not thy light arise? How then can man be justified with God, or, how can he be clean that is born of a woman?[i]

Thou, even thou, art to be feared, and who may stand in thy sight when once thou art angry?[k] Even thou, our God, art a consuming fire,[l] and who knows the power of thine anger?[m]

If we justify ourselves, our own mouths shall condemn us; if we say we are perfect, that also shall prove us perverse; for if thou contend with us, we are not able to answer thee for one of a thousand.[n]

If we knew nothing by ourselves, yet were we not thereby justified, for he that judgeth us is the Lord;[o] who is greater than our hearts, and knows all things.[p] But we ourselves know that we have sinned, Father, against heaven, and before thee, and are no more worthy to be called thy children.[q]

II. We must take hold of the great encouragement God has given us, to humble ourselves before him with sorrow and shame, and to confess our sins.

If thou, Lord, shouldst mark iniquities, O Lord, who should stand? But there is forgiveness with thee, that thou mayst be feared; with thee there is mercy, yea, with our God there is plenteous redemption, and he shall redeem Israel from all his iniquities.[r]

Thy sacrifices, O God, are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise;[s] nay, *though* thou art the high and lofty One that inhabitest eternity, whose name is Holy;[t]

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h Ps. lxxxvi. 9. i Ps. l. 15. k Rom. xi. 36. l Dan. ix. 18. m Ezra ix. 15. n Ps. lxxi. 16. o Jer. xxiii. 6. p 1 Pet. ii. 5. q John xvi. 23. r Eph. i. 6. s Rev. viii. 3. t Heb. iv. 14. u Heb. vii. 25. v Ps. lxxxiv. 9. w Matt. iii. 17.

a Josh. vii. 19. b Ezra ix. 6. c Dan. ix. 8. d Job xl. 4. e Lam. iii. 29. f Lev. xiii. 45. g Job xv. 15, 16. h Isa. vi. 5. i Job xxv. 2—4. k Ps. lxxvi. 7. l Heb. xii. 29. m Ps. xc. 11. n Job ix. 3, 20. o 1 Cor. iv. 4. p 1 John iii. 20. q Luke xv. 21. r Ps. cxxx. 3, 4, 7, 8. s Ps. li. 17. t Isa. lvii. 15.

though the heaven be thy throne and the earth thy footstool, yet to this man wilt thou look, that is poor and humble, of a broken and contrite spirit, and that trembleth at thy word,[u] to revive the spirit of the humble, and to revive the heart of the contrite ones.

Thou hast graciously assured us, that though they that cover their sins shall not prosper, yet those that confess and forsake them shall find mercy.[v] And when a poor penitent said, I will confess my transgression unto the Lord, thou forgavest the iniquity of his sin; and for this shall every one that is godly, in like manner, pray unto thee in a time when thou mayst be found.[w]

We know, that if we say we have no sin, we deceive ourselves, and the truth is not in us; but thou hast said, that if we confess our sins, thou art faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.[x]

III. We must therefore confess and bewail our original corruption in the first place, that we were the children of apostate and rebellious parents, and the nature of man is depraved, and wretchedly degenerated from its primitive purity and rectitude, and our nature is so.

Lord, thou madest man upright, but they have sought out many inventions;[y] and being in honour did not understand, and therefore abode not, but became like the beasts that perish.[z]

By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned: By that one man's disobedience many were made sinners,[a] and we among the rest.

We are a seed of evil-doers;[b] our father was an Amorite, and our mother a Hittite,[c] and we ourselves were called (and not mis-called) transgressors from the womb, and thou knowest we would deal very treacherously.[d]

The nature of man was planted a choice and noble vine, wholly a right seed, but it is become the degenerate plant of a strange vine;[e] producing the grapes of Sodom, and the clusters of Gomorrah.[f] How is the gold become dim, and the most fine gold changed![g]

Behold, we were shapen in iniquity, and in sin did our mother conceive us.[h] For, who can bring a clean thing out of an unclean? Not one.[i] We are by nature children of wrath, because children of disobedience, even as others.[k]

All flesh have corrupted their way;[l] we are all gone aside, we are altogether become filthy, there is none that doeth good, no, not one.[m]

IV. We must lament our present corrupt dispositions to that which is evil, and our indisposedness to, and impotency in, that which is good. We must look into our hearts, and confess, with holy blushing,

1. The blindness of our understandings, and their unaptness to admit the rays of the divine light.

By nature our understandings are darkened, being alienated from the life of God through the ignorance that is in us, because of the blindness of our hearts.[n]

The things of the Spirit of God are foolishness to the natural man, neither can he know them, because they are spiritually discerned.[o]

We are wise to do evil, but to do good we have no knowledge.[p] We know not, neither do we understand, we walk on in darkness.[q]

God speaketh once, yea, twice, but we perceive it not;[r] but hearing, we hear, and do not understand;[s] and we see men as trees walking.[t]

2. The stubbornness of our wills, and their unaptness to submit to the rules of the divine law.

We have within us a carnal mind, which is enmity against God, and is not in subjection to the law of God, neither indeed can be.[u]

Thou hast written to us the great things of thy law, but they have been accounted by us as a strange thing,[v] and our corrupt hearts have been sometimes ready to say, What is the Almighty that we should serve him?[w]—and that we should certainly do whatsoever thing goes forth of our own mouth.[x] For we have walked in the way of our own heart, and in the sight of our eyes,[y] fulfilling the desires of the flesh, and of the mind.[z]

Our neck hath been an iron sinew,[a] and we have made our heart as an adamant; we have refused to hearken, have pulled away the shoulder, and stopped our ears,[b] like the deaf adder, that will not hearken to the voice of the charmer, charm he never so wisely.[c]

How have we hated instruction, and our heart despised reproof, and have not obeyed the voice of our teachers, nor inclined our ear to them that instructed us.[d]

3. The vanity of our thoughts, their neglect of those things which they ought to be conversant with, and dwelling upon those things that are unworthy of them, and tend to corrupt our minds.

Every imagination of the thoughts of our heart is evil, only evil, and that continually,[e] and it has been so from our youth.[f]

O how long hath those vain thoughts lodged within

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u Isa. lxvi. 1, 2. v Prov. xxviii. 13. w Ps. xxxii. 5, 6. x 1 John i, 8, 9. y Eccl. vii. 29. z Ps. xlix 12, 20. a Rom. v. 12, 19. b Isa. i. 4. c Ezek. xvi. 3. d Isa. xlviii. 8. e Jer. ii. 21. f Deut. xxxii. 32. g Lam. iv. 1. h Ps. li. 5. i Job xiv. 4. k Eph. ii. 2 3. l Gen. vi. 12. m Ps. xiv. 3. n Eph. iv. 18. o 1 Cor. ii. 14. p Jer. iv. 22. q Ps. lxxxii. 5. r Job xxxiii. 14. s Matt. xiii. 14. t Mark viii. 24. u Rom. viii. 7. v Hos. viii. 12. w Job xxi. 15. x Jer. xliv. 17. y Eccl. xi. 19. z Eph. ii. 3. a Isa. xlviii. 4. b Zech. vii. 11, 12. c Ps. lviii. 4, 5. d Prov. v. 12, 13. e Gen. vi. 5. f Gen. viii. 21.

us![f] Those thoughts of foolishness which are sin.[g] *From within*, out of the heart, proceed evil thoughts;[h] which devise mischief upon the bed,[i] and carry the heart with the fool's eyes into the ends of the earth.[k]

But God is not in all our thoughts,[l] it is well if he be in any: Of the Rock that begat us we have been unmindful, and have forgotten the God that formed us:[m] We have forgotten him days without number,[n] and our hearts have walked after vanity,[o] and become vain. Our inward thought having been, that our houses should continue for ever; this our way is our folly.[p]

4. The carnality of our affections, their being placed upon wrong objects, and carried beyond due bounds.

We have set those affections on things beneath, which should have been set on things above,[q] where our treasure is,[r] and where Christ sits on the right hand of God, the things which we should seek.[q]

We have followed after lying vanities, and forsaken our own mercies;[s] having forsaken the fountain of living waters, for cisterns, broken cisterns, that can hold no water.[t]

We have panted after the dust of the earth,[u] and have been full of care what we shall eat, and what we shall drink, and wherewithal we shall be clothed, the things after which the Gentiles seek, but have neglected the kingdom of God, and the righteousness thereof.[v]

We have lifted up our souls unto vanity,[w] and set our eyes upon that which is not,[x] have looked at the things that are seen, which are temporal, but the things that are not seen, that are eternal, have been forgotten and postponed.[y]

5. The corruption of the whole man;—irregular appetites toward those things that are pleasing to sense; and inordinate passions, against those things that are displeasing; and an alienation of the mind from the principles, powers, and pleasures of the spiritual and divine life.

We are born of the flesh, and we are flesh;[z] Dust we are:[a] We have borne the image of the earthly;[b] and in us, that is, in our flesh, there dwells no good thing. For if to will is present to us, yet how to perform that which is good we find not; for the good that we would do, we do it not; and the evil which we would not do, that we do.[c]

We have a law in our members warring against the law of our mind, and bringing us into captivity to the law of sin, that is in our members: So that when we would do good, evil is present with us,[d] and most easily besets us.[e]

The whole head is sick, the whole heart faint, from the sole of the foot even unto the head, there is no soundness in us, but wounds, and bruises, and putrefying sores.[f]

There is in us a bent to backslide from the living God:[g] Our hearts are deceitful above all things, and desperately wicked; who can know them![h] They start aside like a broken bow.[i]

V. We must lament and confess our omissions of our duty, our neglect of it, and trifling in it; and, that we have done so little since we came into the world, of the great work we were sent into the world about, so very little to answer the end either of our creation or of our redemption, of our birth and of our baptism; and that we have profited no more by the means of grace.

We have been as fig-trees planted in the vineyard, and thou hast come many years seeking fruit from us, but hast found none;[k] therefore we might justly have been cut down and cast into the fire[l] for cumbering the ground:[k] Thou hast come looking for grapes, but behold wild grapes;[m] for we have been empty vines, bringing forth fruit unto ourselves.[n]

We have known to do good, but have not done it:[o] We have hid our Lord's money,[p] and therefore deserve the doom of the *wicked and slothful servant*.

We have been *unfaithful* stewards, that have wasted our Lord's goods,[q] for one sinner destroys much good.[r]

Many a price hath been put into our hand to get wisdom, which we have had no heart to,[s] or our heart has been at our left hand.[t]

Our childhood and youth were vanity,[u] and we have spent our years as a tale that is told.[v]

We have not known, or improved, the day of our visitation,[w] have not provided meat in summer, nor gathered food in harvest, though we have had guides, overseers, and rulers.[x]

We are slow of heart to *understand and* believe;[y] and whereas for the time we might have been teachers of others, we are yet to learn the first principles of the oracles of God, have need of milk, and cannot bear strong meat.[z]

We have cast off fear, and restrained prayer before God;[a] have not called upon thy name, nor stirred up ourselves to take hold on thee.[b]

We have come before thee as thy people come, and have sat before thee as thy people sit, and have heard thy words, when our hearts at the same time have been going after our covetousness.[c] And thus have we brought the torn, and the lame, and the

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f Jer. iv. 14. g Prov. xxiv. 9. h Matt. xv. 19. i Mic. ii. 1. k Prov. xvii. 24. l Ps. x. 4. m Deut. xxxii. 18. n Jer. ii. 32. o Jer. ii. 5. p Ps. xlix. 11, 13. q Col. iii. 1, 2. r Matt. vi. 21. s Jonah ii. 8. t Jer. ii. 13. u Amos ii. 7. v Matt. vi. 31—33. w Ps. xxiv. 4. x Prov. xxiii. 5. y 2 Cor. iv. 18. z John iii. 6. a Gen. iii. 19. b 1 Cor. xv. 49. c Rom. vii. 18, 19. d Rom. vii. 21, 23. e Heb. xii. 1. f Is. i. 6. g Hos. xi. 7. h Jer. xvii. 9. i Hos. vii. 16. k Luke xiii. 6, 7. l Matt. iii. 10. m Is. v. 4. n Hosea x. 1. o Jam. iv. 17. p Matt. xxv. 18, 26. q Luke xvi. 1. r Eccl. ix. 18. s Prov. xvii. 16. t Eccl. x. 2. u Eccl. xi. 10. v Ps. xc. 9. w Luke xix. 44. x Prov. vi. 7, 8. y Luke xxiv. 25. z Heb. v. 12. a Job xv. 4. b Is. lxiv. 7. c Ezek. xxxiii. 31.

sick, for sacrifice, have offered that to God, which we would not have offered to our governor; and have vowed and sacrificed to the Lord a corrupt thing, when we had in our flock a male.[d]

VI. We must likewise bewail our many actual transgressions, in thought, word, and deed.

We have sinned, Father, against thee;[e] we have sinned, and have come short of the glory of God;[f] for the God in whose hand our breath is, and whose are all our ways, have we not glorified.[g]

Against thee, thee only, have we sinned; and have done much evil in thy sight;[h] neither have we obeyed the voice of the Lord our God, to walk in his laws, which he hath set before us,[i] though they are all holy, just, and good.[k]

Who can understand his errors? Cleanse thou us from secret faults.[l]

In many things we all offend,[m] and our iniquities are more than the hairs of our head.[n]

As a fountain casteth out her waters, so do our hearts cast out wickedness;[o] and this hath been our manner from our youth up, that we have not obeyed thy voice.[p]

Out of the evil treasure of our hearts we have brought forth many evil things.[q]

1. We must confess and bewail the workings of pride in us.

We have reason to be humbled for the pride of our hearts,[r] that we have thought of ourselves above what hath been meet, and have not thought soberly,[s] nor walked humbly with our God.[t]

We have leaned to our own understanding,[u] and trusted to our own hearts,[v] and have sacrificed to our own net.[w]

We have sought our own glory more than the glory of him that sent us,[x] and have been puffed up with that for which we should have mourned.[y]

2. The breaking out of passion and rash anger.

We have not had the rule we ought to have had over our own spirits, which have therefore been as a city that is broken down and has no walls.[z]

We have been soon angry, and anger [a] hath rested in our bosoms:[b] and when our spirits have been provoked, we have spoken unadvisedly with our lips,[c] and have been guilty of that clamour and bitterness which should have been put far from us.[d]

3. Our covetousness and love of the world.

Our conversation has not been without covetousness,[e] nor have we learned in every state to be content with such things as we have.[f]

Who can say he is clear from that love of money which is the root of all evil,[g] that covetousness which is idolatry.[h]

We have sought great things to ourselves, when thou hast said, *Seek them not.*[i]

4. Our sensuality and flesh-pleasing.

We have minded the things of the flesh more than the things of the spirit,[k] and have lived in pleasure on the earth, and have been wanton, and have nourished our hearts as in a day of slaughter.[l]

We have made provision for the flesh to fulfil the lusts of it;[m] even those lusts which war against our souls:[n] and in many instances have acted as if we had been lovers of pleasure more than lovers of God.[o]

When we did eat, and when we did drink, did we not eat to ourselves, and drink to ourselves?[p]

5. Our security and unmindfulness of the changes we are liable to in this world.

We have put far from us the evil day,[q] and in our prosperity have said we shall never be moved,[r] as if to-morrow must needs be as this day, and much more abundant.[s]

We have encouraged our souls to take their ease, to eat, drink, and be merry, as if we had goods laid up for many years, when perhaps this night our souls may be required of us.[t]

We have been ready to trust in uncertain riches more than in the living God;[u] to say to the gold, thou art our hope; and to the fine gold, thou art our confidence.[v]

6. Our fretfulness, and impatience, and murmuring under our afflictions, our inordinate dejection, and distrust of God and his providence.

When thou hast chastised us, and we were chastised, we have been as a bullock unaccustomed to the yoke,[w] and though our own foolishness hath perverted our way, yet our heart hath fretted against the Lord;[x] and thus in our distress we have trespassed yet more against the Lord.[y]

We have either despised the chastening of the Lord, or fainted when we have been rebuked of him;[z] and if we faint in the day of adversity, our strength is small.[a]

We have said in our haste we are cast off from before thine eyes,[b] and that the Lord hath forsaken us, our God hath forgotten us,[c] as if God would be favourable no more, as if he had forgotten to be gracious, and had in anger shut up his tender mercies. This has been our infirmity.[d]

7. Our uncharitableness towards our brethren, and unpeaceableness with our relations, neigh-

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d Mal. i. 8, 14. e Luke xv. 18. f Rom. iii. 23. g Dan. v. 23. h Psal. li. 4. i Dan. ix. 10. k Rom. vii. 12. l Ps. xix. 12. m James iii. 2. n Ps. xl. 12. o Jer. vi. 7. p Jer. xxii. 21. q Matt. xii. 35. r 2 Chron. xxxij. 26. s Rom. xii. 3. t Micah vi. 8. u Prov. iii. 5. v Prov. xxviii. 26. w Hab. i. 16. x John vii. 18. y 1 Cor. v. 2. z Prov. xxv. 28. a Prov. xiv. 17. b Eccl. vii. 9. c Ps. cvi. 33. d Eph. iv. 31.

e Heb. xiii. 5. f Phil. iv. 11. g 1 Tim. vi. 10. h Col. iii. 5. i Jer. xlv. 5. k Rom. viii. 5. l James v. 5. m Rom. xiii. 14. n 1 Pet. ii. 11. o 2 Tim. iii. 3, 4. p Zech. vii. 6. q Amos vi. 3. r Ps. xxx. 6. s Isa. lvi. 12. t Luke xii. 19, 20. u 1 Tim. vi. 17. v Job xxxi. 24. w Jer. xxxi. 18. x Prov. xix. 3. y 2 Chron. xxviii. 22. z Prov. iii. 11. a Prov. xxiv. 10. b Ps. xxxi. 22. c Isa. xlix. 14. d Ps. lxxvii. 7, 8, 10.

bours, and friends, and perhaps injustice towards them.

We have been verily guilty concerning our brother;[e] for we have not studied the things that make for peace, nor things wherewith we might edify one another.[f]

We have been ready to judge our brother, and to set at nought our brother, forgetting that we must all shortly stand before the judgment-seat of Christ.[g]

Contrary to the royal law of charity, we have vaunted ourselves, and been puffed up, have behaved ourselves unseemly, and sought our own; have been easily provoked, have rejoiced in iniquity,[h] and been secretly glad at calamities.[i]

We have been desirous of vain-glory, provoking one another, envying one another,[k] when we should have considered one another, to provoke to love and to good works.[l]

The bowels of our compassion have been shut up from those that are in need;[m] and we have hidden ourselves from our own flesh.[n] Nay, perhaps our eye has been evil against our poor brother,[o] and we have despised the poor.[p]

And if in any thing we have gone beyond and defrauded our brother,[q] if we have walked with vanity, and our foot hath hasted to deceit, and any blot hath cleaved to our hands,[r] Lord, discover it to us, that if we have done iniquity, we may do so no more.[s]

8. Our tongue sins.

In the multitude of our words there wanteth not sin,[t] nor can a man full of talk be justified.[u]

While the lips of the righteous feed many,[v] our lips have poured out foolishness,[w] and spoken frowardness.[v]

Much corrupt communication hath proceeded out of our mouths;[x] that foolish talking and jesting which is not convenient,[y] and little of that which is good, and to the use of edifying, and which might minister grace unto the hearers.[z]

If for every idle word that men speak they must give an account, and by our words we must be justified, and if by our words we must be condemned,[z] woe unto us, for we are undone; for we are of unclean lips, and dwell in the midst of a people of unclean lips.[a]

What would become of us, if God should make our own tongues to fall upon us?[b]

9. Our spiritual slothfulness and decay.

We have been slothful in the business of religion, and not fervent in spirit serving the Lord.[c]

The things which remain are ready to die, and our works have not been found perfect before God.[d]

We have observed the winds, and therefore have not sown, have regarded the clouds, and therefore not reaped;[e] and with the sluggard have frighted ourselves with the fancy of a lion in the way, a lion in the streets, and have turned on our bed as the door on the hinges;[f] still crying, Yet a little sleep, a little slumber.[g]

We have lost our first love,[h] and where is now the blessedness we sometimes spake of?[i]

Our goodness hath been as the morning cloud, and the early dew, which passeth away.[k]

And that which is at the bottom of all, is the evil heart of unbelief in us, which inclines us to depart from the living God.[l]

VII. We must acknowledge the great evil that there is in sin, in our sin; the malignity of its nature, and its mischievousness to us.

1. The sinfulness of sin.

O that sin may appear sin to us, may appear in its own colours, and that by the commandment we may see it to be exceeding sinful,[m] because it is the transgression of the law.[n]

By every wilful sin we have in effect said, We will not have this man to reign over us:[o] and, Who is the Lord, that we should obey his voice?[p] And thus have we *reproached the Lord*,[q] and cast his laws behind our backs.[r]

2. The foolishness of sin.

O God, thou knowest our foolishness, and our sins are not hid from thee:[s] we were foolish in being disobedient,[t] and our lusts are foolish and hurtful.[u]

Foolishness was bound up in our hearts when we were children;[v] for though vain man would be wise, he is born like the wild ass's colt.[w]

Our way hath been our folly,[x] and in many instances we have done foolishly, very foolishly.[y]

So foolish have we been, and ignorant, and even as beasts before God.[z]

3. The unprofitableness of sin.

We have sinned, and perverted that which was right, and it profited us not.[a]

What fruit have we now in those things whereof we have cause to be ashamed, seeing the end of those things is death?[b] And what are we profited, if we should gain the whole world, and lose our own souls?[c]

4. The deceitfulness of sin.

Sin hath deceived us, and by the commandment slain us;[d] for our hearts have been hardened through

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e Gen. xlii. 21. f Rom. xiv. 19. g Rom. xiv. 10. h 1 Cor. xiii. 4, 5. i Prov. xvii. 5. k Gal. v. 26. l Heb. x. 24. m 1 John iii. 17. n Isa. lviii. 7. o Deut. xv. 9. p James ii. 6. q 1 Thess. iv. 6. r Job xxxi. 5, 7. s Job xxxiv. 32. t Prov. x. 19. u Job xi. 2. v Prov. x. 21, 32. w Prov. xv. 2. x Eph. iv. 29. y Eph. v. 4. z Matt. xii. 36, 37. a Isa. vi. 5. b Ps. lxiv. 8. c Rom. xii. 11. d Rev. iii. 2. e Eccl. xi. 4. f Prov. xxvi. 13, 14. g Prov. vi. 10. h Rev. ii. 4. i Gal. iv. 15. k Hos. vi. 4. l Heb. iii. 12. m Rom. vii. 13. n 1 John iii. 4. o Luke xix. 14. p Exod. v. 2. q Numb. xv. 30. r Neh. ix. 26. s Ps. lxix. 5. t Tit. iii. 3. u 1 Tim. vi. 9. v Prov. xxii. 15. w Job xi. 12. x Ps. xlix. 13. y 2 Sam. xxiv. 10. z Ps. lxxiii. 22. a Job xxxiii. 27. b Rom. vi. 21. c Matt. xvi. 26. d Rom. vii. 11.

the deceitfulness of sin ;[e] and we have been drawn away of our own lust, and enticed.[f]

It hath promised us liberty, but has made us the servants of corruption ;[g] hath promised that we shall not surely die, and that we shall be as gods ;[h] but it has flattered us, and spread a net for our feet.[i]

The pride of our heart particularly has deceived us.[k]

5. The offence which, by sin, we have given to the Holy God.

By breaking the law we have dishonoured God,[l] and have provoked the Holy One of Israel to anger[m] most bitterly.[n] And many a thing that we have done hath displeased the Lord.[o]

God has been broken by our whorish heart, and our eyes that have gone a whoring after our idols.[p]

We have tempted him, and proved him, and grieved him in the wilderness,[q] have rebelled and vexed his Holy Spirit :[r] and pressed him with our iniquities, as a cart is pressed that is full of sheaves.[s]

We have grieved the Holy Spirit of God, by whom we are sealed to the day of redemption.[t]

6. The damage which, by sin, we have done to our own souls, and, their great interests.

By our iniquities we have sold ourselves,[u] and in sinning against thee we have wronged our own souls.[v]

Our sins have separated between us and God,[w] and have kept good things from us; and by them our minds and consciences have been defiled.[x]

Our own wickedness hath corrected us, and backslidings have reproved us, and we cannot but know and see, that it is an evil thing, and bitter, that we have forsaken the Lord our God, and that his fear hath not been in us.[y]

O what fools are they that make a mock at sin![z]

VIII. We must aggravate our sins, and take notice of those things which make them more heinous in the sight of God, and more dangerous to ourselves.

We bewail before thee all our sins, and all our transgressions in all our sins.[a]

1. The more knowledge we have of good and evil, the greater is our sin.

We have known our Master's will, but have not done it, and therefore deserve to be beaten with many stripes.[b]

We have known the way of the Lord, and the judgments of our God, and yet have altogether broken the yoke, and burst the bonds.[c]

We have known the judgment of God, that they which do such things are worthy of death, and yet have done them, and have had pleasure in them that do them.[d]

We have taught others, and yet have not taught ourselves ;[e] and while we profess to know God, we have in works denied him.[f]

2. The greater profession we have made of religion, the greater hath been our sin.

We call ourselves of the holy city, and stay ourselves upon the God of Israel, and make mention of his name, but not in truth and righteousness.[g] For we have dishonoured that worthy name by which we are called,[h] and given great occasion to the enemies of the Lord to blaspheme.[i]

We have named the name of Christ, and yet have not departed from iniquity.[k]

3. The more mercies we have received from God, the greater has been our sin.

Thou hast nourished and brought us up as children, but we have rebelled against thee.[l]

We have ill requited thee, O Lord, as foolish people and unwise: though thou art our Father, that made us, and bought us, and established us, yet our spot has not been the spot of thy children.[m]

We have not rendered again according to the benefit done unto us.[n]

4. The fairer warning we have had from the word of God, and from our own consciences, concerning our danger of sin, and danger by sin, the greater is the sin if we go on in it.

We have been often reproved, and yet have hardened our neck,[o] and have gone on frowardly in the way of our heart.[p]

Thou hast sent to us, saying, O do not this abominable thing which I hate ; but we have not hearkened, nor inclined our ear.[q]

The word of God hath been to us precept upon precept, and line upon line ;[r] and though we have beheld our natural faces in the glass, yet we have gone away and straightway forgot what manner of men we were.[s]

5. The greater afflictions we have been under for sin, the greater is the sin if we go on in it.

Thou hast stricken us, but we have not grieved ; we have refused to receive correction, and have made our faces harder than a rock ;[t] and the rod hath not driven the foolishness out of our hearts.[u]

Thou hast chastened us with the rod of men, and with the stripes of the children of men,[v] yet we have not turned to him that smiteth us, nor have we sought the Lord of hosts.[w]

When some have been overthrown as Sodom and Gomorrah were, we have been as brands plucked out

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[e] Heb. iii. 13. [f] James i. 14. [g] 2 Pet. ii. 19. [h] Gen. iii. 5, 6. [i] Prov. xxix. 5. [k] Obad. 3. [l] Rom. ii. 23. [m] Isa. i. 4. [n] Hos. xii. 14. [o] 2 Sam. xi. *wh.* [p] Ezek. vi. 9. [q] Ps. xcv. 8, 9, 10. [r] Isa. lxiii. 10. [s] Amos. ii. 13. [t] Eph. iv. 30. [u] Isa. l. 1. [v] Prov. viii. 36. [w] Isa. lix. 2. [x] Tit. i. 15. [y] Jer. ii. 19. [z] Prov. xiv. 9. [a] Lev. xvi. 16. [b] Luke xii. 47. [c] Jer. v. 4, 5. [d] Rom. i. 32. [e] Rom. ii. 21. [f] Tit. i. 16. [g] Isa. xlviii. 1, 2. [h] James ii. 7. [i] 2 Sam. xii. 14. [k] 2 Tim. ii. 19. [l] Isa. i. 2. [m] Deut. xxxii. 5, 6. [n] 2 Chron. xxxii. 25. [o] Prov. xxix. 1. [p] Isa. lvii. 17. [q] Jer. xliv. 4, 5. [r] Isa. xxviii. 13. [s] James i. 23, 24. [t] Jer. v. 3. [u] Prov. xxii. 15. [v] 2 Sam. vii. 14. [w] Isa. ix. 13.

of the fire, yet have we not returned unto thee, O Lord.[x] And when thy hand has been lifted up, we have not seen it.[y]

6. The more vows and promises we have made of better obedience, the greater has our sin been.

We have not performed the words of the covenant which we made before thee,[z] but, as treacherous dealers, we have dealt treacherously.[a]

Did we not say we would not transgress,[b] we would not offend any more?[c] We did, and yet we have returned with the dog to his vomit;[d] have returned to folly after God hath spoken peace.[e]

IX. We must judge and condemn ourselves for our sins, and own ourselves liable to punishment.

And now, O our God, what shall we say after this, for we have forsaken thy commandments?[f] We have sinned, what shall we do unto thee, O thou preserver of men?[g]

We know that the law curseth every one that continues not in all things that are written in the book of the law, to do them;[h] that the wages of every sin is death;[i] and that for these things' sake cometh the wrath of God upon the children of disobedience.[k]

And we are all guilty before God;[l] the Scripture hath concluded us all under sin,[m] and therefore thou mightst justly be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping.[n]

If thou shouldst lay righteousness to the line, and judgment to the plummet,[o] thou mightst justly separate us unto all evil, according to all the curses of the covenant, and blot out our names from under heaven.[p]

Thou mightst justly swear in thy wrath, that we should never enter into thy rest;[q] mightst justly set us naked and bare, and take away our corn in the season thereof, and our wine in the season thereof,[r] and put into our hands the cup of trembling, and make us drink even the dregs of that cup.[s]

Thou art just in whatever thou art pleased to lay upon us; for thou hast done right, but we have done wickedly.[t] Nay, thou our God hast punished less than our iniquities have deserved.[u]

Thou therefore shalt be justified when thou speakest, and clear when thou judgest;[v] and we will accept of the punishment of our iniquity,[w] and humble ourselves under thy mighty hand,[x] and say, The Lord is righteous.[y]

Wherefore should a living man complain, a man for the punishment of his sins?[z] No, we will bear the indignation of the Lord, because we have sinned against him.[a]

X. We must give to God the glory of his patience and long-suffering towards us, and his willingness to be reconciled.

O the riches of the patience and forbearance of God![b] How long-suffering is he to us-ward! not willing that any should perish, but that all should come to repentance.[c]

Thou hast not dealt with us according to our sin, nor rewarded us after our iniquities,[d] but thou waitest to be gracious to us.[e]

Sentence against our evil works has not been executed speedily,[f] but thou hast given us space to repent,[g] and make our peace with thee, and callest even backsliding children to return to thee, and hast promised to heal their backsliding; and therefore, Behold we come unto thee, for thou art the Lord our God.[h]

Surely the long-suffering of our Lord is salvation;[i] and if the Lord had been pleased to kill us, he would not as at this time have showed us such things as these.[k]

And O that this goodness of God might lead us to repentance![l] for though we have trespassed against our God, yet now there is hope in Israel concerning this thing.[m]

Thou hast said it, and hast confirmed it with an oath, that thou hast no pleasure in the death of sinners, but rather that they should turn and live:[n] therefore will we rend our hearts, and not our garments, and turn to the Lord our God; for he is gracious and merciful, slow to anger, and of great kindness. Who knows if he will return and repent, and leave a blessing behind him?[o]

XI. We must humbly profess our sorrow and shame for sin, and humbly engage ourselves, in the strength of divine grace, that we will be better, and do better, for the future.

Lord, we repent, for the kingdom of heaven is at hand,[p] to which thou hast exalted thy Son Christ Jesus, to give repentance and remission of sins.[q]

We have heard of thee by the hearing of the ear, but now our eye seeth thee; wherefore we abhor ourselves, and repent in dust and ashes;[r] therefore will we be like the doves of the valleys, every one mourning for his iniquities.[s]

O that our heads were waters, and our eyes fountains of tears, that we might weep day and night[t] for our transgressions, and might in such a manner sow in those tears, as that at last we may reap in

x Amos iv. 11. y Isa. xxvi. 11. z Jer. xxxiv. 18. a Isa. xxiv. 16. b Jer. ii. 20. c Job xxxiv. 31. d 2 Pet. ii. 22. e Ps. lxxxv. 8. f Ezra ix. 10. g Job vii. 20. h Gal. iii. 10. i Rom. vi. 23. k Eph. v. 6. l Rom. iii. 19. m Gal. iii. 22. n Ezra ix. 14. o Isa. xxviii. 17. p Deut. xxix. 20, 21. q Ps. xcv. *ult.* r Hos. ii. 3, 9. s Isa. li. 22. t Neh. ix. 33. u Ezra ix. 13. v Ps. li. 4. w Lev. xxvi. 43. x 1 Pet. v. 6. y 2 Chron. xii. 6. z Lam. iii. 39. a Mic. vii. 9. b Rom. ii. 4. c 2 Pet. iii. 9. d Ps. ciii. 10. e Isa. xxx. 18. f Eccl. viii. 11. g Rev. ii. 21. h Jer. iii. 22, 23. i 2 Pet. iii. 15. k Judg. xiii. 23. l Rom. ii. 4. m Ezra x. 2. n Ezek. xxxiii. 11. o Joel ii. 13, 14. p Matt. iii. 2. q Acts v. 31. r Job xlii. 5, 6. s Ezek. vii. 16. t Jer. ix. 1.

joy; may now go forth weeping, bearing precious seed, and may in due time come again with rejoicing, bringing our sheaves with us.[u]

Our iniquities are gone over our heads as a heavy burthen, they are too heavy for us;[v] but weary and heavy laden under this burthen we come to Christ, who has promised that in him we shall find rest for our souls.[w]

O that knowing every man the plague of his own heart,[x] we may look unto him whom we have pierced, and may mourn, and be in bitterness for him, as one that is in bitterness for a first-born.[y] That we may sorrow after a godly sort, with that sorrow which worketh repentance unto salvation, not to be repented of; and that we may remember, and be confounded, and never open our mouth any more, because of our shame, when thou art pacified toward us.[z]

And, O that we may bring forth fruits meet for repentance![a] and may never return again to folly![b] for, what have we to do any more with idols?[c] Sin shall not have dominion over us, for we are not under the law, but under grace.[d]

We have gone astray like lost sheep; seek thy servants, for we do not forget thy commandments.[e]

CHAPTER III.

OF THE THIRD PART OF PRAYER, WHICH IS PETITION AND SUPPLICATION FOR THE GOOD THINGS WHICH WE STAND IN NEED OF.

HAVING opened the wounds of sin, both the guilt of it, and the power of it, and its remainders in us; we must next seek—unto God—for the remedy, for healing and help, for from him alone it is to be expected, and he will for this be inquired of[a] by us. And now we must impress our hearts with a deep sense of the need we have of those mercies which we pray for, that we are undone, for ever undone, without them; and with a high esteem and value for them, that we are happy, we are made for ever, if we obtain them; that we may, like Jacob, wrestle with him, in prayer, as for our lives, and the lives of our souls. But we must not think in our prayers to prescribe to him, or by our importunity to move him. He knows us better than we know ourselves; and knows what he will do.[b] But thus we open our wants and our desires, and then refer ourselves to his wisdom and goodness; and hereby we give honour to him as our Protector and Benefactor, and take the way which he himself has appointed, of fetching in mercy from him, and by faith plead his promise with him; and if we are sincere herein, we are, through his grace, qualified according to the tenor of the new covenant, to receive his favours, and are to be assured that we do, and shall, receive them.[c]

And now, Lord, what wait we for? Truly our hope is even in thee. Deliver us from all our transgressions, that we may not be the reproach of the foolish.[d]

Lord, all our desire is before thee; and our groaning is not hid from thee;[e] even the groanings which cannot be uttered; for he that searcheth the heart knows what is the mind of the spirit.[f]

We do not think that we shall be heard for our much speaking; for our Father knows what things we have need of before we ask him;[g] but our Master has told us, that whatsoever we ask the Father in his name, he will give it us. And he has said, Ask, and ye shall receive, that your joy may be full.[h]

And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions that we desired of him.[i]

I. We must earnestly pray for the pardon and forgiveness of all our sins.

Lord, we come to thee as the poor publican, that stood afar off, and would not so much as lift up his eyes to heaven, but smote upon his breast; and we pray his prayer, God be merciful to us sinners. The God of infinite mercy be merciful to us.[k]

O wash us thoroughly from our iniquity, and cleanse us from our sin, for we acknowledge our transgressions, and our sin is ever before us. O purge us with hyssop, and we shall be clean, wash us, and we shall be whiter than snow: Hide thy face from our sins, and blot out all our iniquities.[l]

Be thou merciful to our unrighteousness, and our sins and our iniquities do thou remember no more.[m] O forgive us that great debt.[n]

Let us be justified freely by thy grace, through the redemption that is in Jesus,[o] from all those things from which we could not be justified by the law of Moses.[p]

O let not our iniquity be our ruin,[q] but let the Lord take away our sin, that we may not die, not die eternally;[r] that we may not be hurt of the second death.[s]

Blot out as a cloud our transgressions, and as a thick cloud our sins; for we return unto thee because thou hast redeemed us.[t]

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u Ps. cxxvi. 5, 6. v Ps. xxxviii. 4. w Matt. xi. 28. x 1 Kings viii. 38. y Zech. xii. 10. z 2 Cor. vii. 10. a Ezek. xvi. 63. b Matt. iii. 8. c Ps. lxxxv. 8. d Hos. xiv. 8. e Rom. vi. 14. f Ps. cxix. *ult.*

a Ezek. xxxvi. 37. b John vi. 6. c Mark xi. 24. d Ps. xxxix. 7, 8. e Ps. xxxviii. 9. f Rom. viii. 26, 27. g Matt. vi. 7, 8. h John xvi. 23, 24. i 1 John v. 14, 15. k Luke xviii. 13. l Ps. li. 2, 3, 7. m Heb. viii. 12. n Matt. xviii. 32. o Rom. iii. 24. p Acts xiii. 39. q Ezek. xviii. 30. r 1 Sam. xii. 19. s Rev. ii. 11. t Isa. xliv. 22.

Enter not into judgment with thy servants, O Lord, for in thy sight shall no flesh living be justified.[u]

Take away all iniquity, and receive us graciously; heal our backslidings, and love us freely, and let thine anger be turned away from us, for in thee the fatherless findeth mercy.[v]

Though our sins have been as scarlet, let them be as white as snow; and though they have been red like crimson, let them be as wool, that being willing and obedient, we may eat the good of the land.[w]

We will say unto God, do not condemn us,[x] but deliver us from going down to the pit, for thou hast found the ransom.[y]

For the encouraging of our faith, and the exciting of our fervency, in this petition for the pardon of sin; we may plead with God,

(1.) The infinite goodness of his nature, his readiness to forgive sin, and his glorying in it.

Thou, Lord, art good, and ready to forgive; and rich in mercy to all them that call upon thee. Thou art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth.[z]

Thou art a God of pardons, merciful, slow to anger, and of great kindness,[a] that dost not always chide, nor keep thine anger for ever.[b]

Thou, even thou, art he that blottest out our transgressions for thine own sake, and wilt not remember our sins, which we are here to put thee in remembrance of, to plead with thee, and to declare, that we may be justified.[c]

And now, we beseech thee, let the power of our Lord be great, according as thou hast spoken, saying, the Lord is long-suffering, and of great mercy, forgiving iniquity and transgression. Pardon, we beseech thee, the iniquity of thy people, according unto the greatness of thy mercy; and as thou hast forgiven even until now.[d]

For who is a God like unto thee, that pardonest iniquity, and passest by the transgression of the remnant of thine heritage; who retainest not thine anger for ever, because thou delightest in mercy. O that thou wouldst have compassion upon us, and subdue our iniquities, and cast all our sins into the depths of the sea.[e]

(2.) The merit and righteousness of our Lord Jesus Christ, which we rely upon as our main plea in our petition for the pardon of sin.

We know that as thou art *gracious and merciful*, so thou art the righteous God that loveth righteousness,[f] and wilt by no means clear the guilty.[g] We cannot say, Have patience with us, and we will pay thee all;[h] for we are all as an unclean thing, and all our righteousnesses are as filthy rags.[i] But Jesus Christ is made of God to us righteousness;[k] being made sin for us, though he knew no sin, that we might be made the righteousness of God in him.[l]

We have sinned, but we have an advocate with the Father, Jesus Christ the Righteous, who is the propitiation for our sins, and not for ours only, but for the sins of the whole world.[m]

It is God that justifieth, who is he that shall condemn? It is Christ that died, yea, rather that is risen again, and now is even at the right hand of God, who also maketh intercession for us,[n] and whose blood speaks better things than that of Abel.[o]

We desire to count every thing loss for Christ, and dung that we may win Christ, and be found in him, not having any righteousness of our own, but that which is through the faith of Christ.[p]

This is the name whereby we will call him, The Lord our righteousness.[q] In him, Lord, we believe; help thou our unbelief.[r]

Lord, remember David and all his troubles, the Son of David. Remember all his offerings, and accept his burnt sacrifice;[s] and turn not away the face of thine Anointed,[t] who by his own blood is entered into heaven itself, now to appear in the presence of God for us.[u]

Hast not thou thyself sent forth thy Son Christ Jesus, to be a propitiation for sin through faith in his blood, to deliver thy righteousness for the remission of sins, to declare at this time thy righteousness, that thou mayst be just, and the justifier of him that believeth in Jesus;[v] and we now receive the atonement.[w]

(3.) The promises God has made in his word to pardon and absolve all them that truly repent and unfeignedly believe his holy gospel.

Lord, is not this the word which thou hast spoken, that if the wicked forsake his way, and the unrighteous man his thoughts, and return unto the Lord, even to our God, that thou wilt abundantly pardon, wilt multiply to pardon?[x]

To thee the Lord our God belong mercies and forgivenesses, though we have rebelled against thee.[y]

Is not this the covenant which thou hast made with the house of Israel, that thou wilt take away their sins;[z] that thou wilt forgive their iniquity, and remember their sin no more;[a] that the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found?[b]

Hast thou not said, that if the wicked will turn from all his sins that he hath committed, and keep thy statutes, he shall live, he shall not die, all his transgressions shall not be mentioned unto him?[c]

Hast thou not appointed, that repentance and remission of sins should be preached in Christ's name unto all nations?[d]

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u Ps. cxliii. 2. v Hos. xiv. 2, 3. w Isa. i. 18. x Job x. 2. y Job xxxiii. 24. z Ps. lxxxvi. 5, 15. a Neh. ix. 17 b Ps. ciii. 9. c Isa. xliii. 25, 26. d Numb. xiv. 17—19. e Mic. vii. 18, 19. f Ps. xi. 7. g Exod. xxxiv. 7. h Matt. xviii. 26. i Isa. lxiv. 6. k 1 Cor. i. 30. l 2 Cor. v. 21. m 1 John ii. 1, 2. n Rom. viii. 33, 34. o Heb. xii. 24. p Phil. iii. 7—9. q Jer. xxiii. 6. r Mark ix. 24. s Ps. xx. 3. t Ps. cxxxii. 1, 10. u Heb. ix. 12, 24. v Rom. iii. 25, 26. w Rom. v. 11. x Isa. lv. 7. y Dan. ix. 9. z Rom. xi. 27. a Jer. xxxi. 34. b Jer. l. 20. c Ezek. xviii. 21, 22. d Luke xxiv. 47.

Didst thou not promise, that when the sins of Israel were put upon the head of the scape goat, they should be sent away into the wilderness, into a land not inhabited?[e] And as far as the east is from the west, so far dost thou remove our transgressions from us.[f]

O remember these words unto thy servants, upon which thou hast caused us to hope.[g]

(4.) Our own misery and danger because of sin.

For thy name's sake, O Lord, pardon our iniquity, for it is great;[h] for innumerable evils have compassed us about, our iniquities have taken hold upon us, so that we are not able to look up: be pleased, O Lord, to deliver us; O Lord, make haste to help us.[i]

O remember not against us former iniquities, let thy tender mercy speedily prevent us, for we are brought very low. Help us, O God of our salvation, for the glory of thy name; deliver us, and purge away our sins for thy name's sake.[k]

Remember not the sins of our youth, nor our transgressions; according to thy mercy remember thou us, for thy goodness' sake, O Lord.[l]

(5.) The blessed condition which they are in whose sins are pardoned.

O let us have the blessedness of those whose transgression is forgiven, and whose sin is covered; of that man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.[m]

O let us have redemption through Christ's blood, even the forgiveness of sins, according to the riches of thy grace, wherein thou hast abounded toward us in all wisdom and prudence.[n] That being in Christ Jesus, there may be no condemnation to us.[o]

That our sins, which are many, being forgiven us, we may go in peace:[p] And the inhabitant shall not say, I am sick, if the people that dwell therein be forgiven their iniquity.[q]

II. We must likewise pray, that God will be reconciled to us, that we may obtain his favour and blessing, and gracious acceptance.

(1.) That we may be at peace with God; and his anger may be turned away from us.

Being justified by faith, let us have peace with God, through our Lord Jesus Christ, and through him let us have access into that grace wherein believers stand, and rejoice in hope of the glory of God.[r]

Be not thou a terror to us, for thou art our hope in the day of evil.[s]

In Christ Jesus let us, who sometimes were afar off, be made nigh by the blood of Christ; for he is our peace, who hath broken down the middle wall of partition between us, and that he might reconcile us to God by his cross, hath slain the enmity thereby, so making peace. Through him therefore let us, who had made ourselves strangers and foreigners, become fellow-citizens with the saints, and of the household of God.[t]

Fury is not in thee: who would set the briars and thorns against thee in battle? thou wouldst go through them, yea, thou wouldst burn them together; but thou hast encouraged us to take hold on thy strength, that we may make peace; and hast promised that we shall make peace:[u] O let us therefore acquaint ourselves with thee, and be at peace, that thereby good may come unto us.[v]

Heal us, and we shall be healed; save us, and we shall be saved; for thou art our praise.[w] Be not angry with us for ever, but receive us again, that thy people may rejoice in thee. Show us thy mercy, O Lord, and grant us thy salvation.[x]

(2.) That we may be taken into covenant with God, and admitted into relation to him.

Be thou to us a God, and take us to be to thee a people,[y] and make us a willing people in the day of thy power.[z]

Though we are no more worthy to be called thy children;[a] for how shouldst thou put us, who have been rebellious, among the children, and give us the pleasant land? but thou hast said that we shall call thee our Father, and not turn away from thee.[b] Shall we not therefore from this time cry unto thee, Our Father, thou art the guide of our youth?[c]

Lord, we take hold of thy covenant,[d] to thee we join ourselves in a perpetual covenant;[e] O that thou wouldst cause us to pass under the rod, and bring us into the bond of the covenant,[f] that we may become thine.

Make with us an everlasting covenant, even the sure mercies of David.[g]

(3.) That we may have the favour of God, and an interest in his special love.

We entreat thy favour, O God, with our whole hearts: be merciful unto us according to thy word,[h] for in thy favour is life;[i] yea, thy loving-kindness is better than life itself.[k]

Lord, make thy face to shine upon us, and be gracious unto us; Lord, lift up the light of thy countenance upon us, and give us peace.[l]

Remember us, O Lord, with the favour that thou bearest unto thy people: O visit us with thy salvation, that we may see the good of thy chosen, and may rejoice in the gladness of thy nation, and may glory with thine inheritance.[m]

(4.) That we may have the blessing of God.

O God be merciful to us, and bless us, and cause

e Lev. xvi. 21, 22. f Ps. ciii. 12. g Ps. cix. 49. h Ps. xxv. 11. i Ps. xl. 12, 13. k Ps. lxxix. 8, 9. l Ps. xxv. 7. m Ps. xxxii. 1, 2. n Eph. i. 7, 8. o Rom. viii. 1. p Luke vii. 47, 50. q Isa. xxxiii. ult. r Rom. v. 1, 2. s Jer. xvii. 17. t Eph. ii. 13–16, 19. u Is. xxvii. 4, 5. v Job xxii. 21. w Jer. xvii. 14. x Ps. lxxxv. 5–7. y Heb. viii. 10. z Ps. cx. 3. a Luke xv. 19. b Jer. iii. 19. c Jer. iii. 4. d Is. lvi. 4. e Jer. l. 5. f Ezek. xx. 37. Ezek. xvi. 8. g Is. lv. 3. h Ps. cxix. 58. i Ps. xxx. 5. k Ps. lxiii. 3. l Numb. vi. 25, 26. m Ps. cvi. 4, 5.

thy face to shine upon us; yea, let God, even our own God, give us his blessing.[n]

The Lord that made heaven and earth, bless us out of Zion;[o] bless us with all spiritual blessings in heavenly things by Christ Jesus.[p]

O that thou wouldst bless us indeed![q] Command thy blessing upon us, even life for evermore;[r] for thou blessest, O Lord, and it shall be blessed.[s]

Let us receive the blessing from the Lord, even righteousness from the God of our salvation.[t]

Hast thou but one blessing? Yea, thou hast many blessings: bless us, even us also, O our Father;[u] yea, let the blessing of Abraham come upon us, which comes upon the Gentiles through faith;[v] and the blessing of Jacob, for we would not let thee go, except thou bless us.[w]

(5.) That we may have the presence of God with us.

If thy presence go not with us, carry us not up hence;[x] never leave us nor forsake us.[y]

O cast us not away from thy presence, nor ever take thy Holy Spirit away from us;[z] but let us always dwell with the upright in thy presence.[a]

III. We must pray for the comfortable sense of our reconciliation to God, and our acceptance with him.

(1.) That we may have some evidence of the pardon of our sins, and of our adoption.

O make us to hear joy and gladness, that the bones which sin hath broken may rejoice.[b]

Say unto each of us, Son, Daughter, be of good cheer, thy sins are forgiven thee.[c]

Let the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge our conscience from dead works to serve thee the living God.[d]

Let thy Spirit witness with our spirits, that we are the children of God; and if children, then heirs, heirs of God, and joint heirs with Christ.[e]

Say unto our souls, that thou art our salvation.[f]

(2.) That we may have a well grounded peace of conscience; a holy security and serenity of mind, arising from a sense of our justification before God, and a good work wrought in us.

The Lord of peace himself give us peace, all peace, always, by all means;[g] that peace which Jesus Christ hath left with us, which he gives to us; such a peace as the world can neither give nor take away; such a peace, that our hearts may not be troubled or afraid.[h]

Let the work of righteousness in our souls be peace, and the effect of righteousness, quietness, and assurance for ever.[i]

Speak peace to thy people, and to thy saints, and let them not turn again to folly.[k]

O create the fruit of the lips peace, peace to them that are afar off, and to them that are nigh, and restore comfort to thy mourners.[l]

Where the sons of peace are, let thy peace find them out, and rest upon them.[m]

Cause us to hear thy loving-kindness, and to taste that thou art gracious,[n] for in thee do we trust.[o]

Let the peace of God, which passeth all understanding, keep our hearts and minds through Christ Jesus;[p] and let that peace rule in our hearts, unto which we are called.[q]

Now the God of hope fill us with all joy and peace in believing, that we may abound in hope, through the power of the Holy Ghost.[r]

IV. We must pray for the grace of God, and all the kind and powerful influences and operations of that grace.

We come to the throne of grace, that we may obtain not only mercy to pardon, but grace to help in every time of need, grace for seasonable help.[s]

From the fulness that is in Jesus Christ, (in whom it pleased the Father that all fulness should dwell,[t]) let every one of us receive, and grace for grace.[u]

(1.) We must pray for grace to fortify us against every evil thought, word, and work. Having been earnest for the removing of the guilt of sin, that we may not die for it as a crime; we must be no less earnest for the breaking of the power of sin, that we may not die by it as a disease; but that it may be mortified in us.

O let no iniquity have dominion over us, because we are not under the law but under grace.[v]

Let the flesh be crucified in us, with its affections and lusts; that walking in the Spirit, we may not fulfil the lusts of the flesh.[w]

Let our old man be crucified with Christ, that the body of sin may be destroyed, that henceforth we may not serve sin; and let not sin reign in our mortal bodies, (in our immortal souls,) that we should obey it in the lusts thereof; but being made free from sin, let us become the servants of righteousness.[x]

Let the law of the Spirit of life, which is in Christ Jesus, make us free from the law of sin and death.[y]

Give us grace to put off the old man, which is corrupt according to the deceitful lusts, that we may put on the new man, which after God is created in righteousness and true holiness.[z]

That the world may be crucified to us, and we to the world, by the cross of Christ.[a]

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n Ps. lxvii. 1, 6. o Ps. cxxxiv. 3. p Eph. i. 3. q 1 Chron. iv. 10. r Ps. cxxxiii. 3. s 1 Chron. xvii. 27. t Ps. xxiv. 5. u Gen. xxvii. 38. v Gal. iii. 14. w Gen. xxxii. 26. x Exod. xxxiii. 15. y Heb. xiii. 5. z Ps. li. 11. a Ps. cxl. 13. b Ps. li. 8. c Matt. ix. 2. d Heb. ix. 14. e Rom. viii. 16, 17. f Ps. xxxv. 3. g 2 Thess. iii. 16. h John xiv. 27. i Is. xxxii. 17.

k Ps. lxxxv. 8. l Is. lvii. 18, 19. m Luke x. 6. n Ps. cxliii. 8. o 1 Pet. ii. 3. p Phil. iv. 7. q Col. iii. 15. r Rom. xv. 13. s Heb. iv. 16. t Col. i. 19. u John i. 16. v Rom. vi. 14. w Gal. v. 16, 24. x Rom. vi. 6, 12, 18. y Rom. viii. 2. z Eph. iv. 22, 24. a Gal. vi. 14.

And that the temptations of Satan may not overcome us.

We pray that we may not enter into temptation;[b] or, however, that no temptation may take us but such as is common to men; and let the faithful God never suffer us to be tempted above what we are able, but with the temptation make way for us to escape.[c]

Put upon us the whole armour of God, that we may be able to stand against the wiles of the devil, to withstand in the evil day, and having done all, to stand. Let our loins be girt about with truth, put on us the breastplate of righteousness, and let our feet be shod with the preparation of the gospel of peace. Give us the shield of faith, wherewith we may quench all the fiery darts of the wicked, and the helmet of salvation; and let the sword of the Spirit, which is the word of God, be always ready to us.[d]

Enable us so to resist the devil, as that he may flee from us;[e] to resist him stedfast in the faith.[f] And the God of peace tread Satan under our feet, and do it shortly.[g]

(2.) We must pray for grace to furnish us for every good thought, word, and work, that we may not only be kept from sin, but may be in every thing as we should be, and do as we should do.

Let Christ be made of God to us, not only righteousness, but wisdom, sanctification, and redemption.[h]

Let us be planted together in the likeness of Christ's death and resurrection, that as he was raised from the dead by the glory of the Father, so we also may walk in newness of life.[i]

[1.] That the work of grace may be wrought there, where it is not yet begun.

Lord, teach transgressors thy ways, and let sinners be converted unto thee;[k] and let the disobedient be turned to the wisdom of the just, and make ready a people prepared for the Lord.[l]

Let those be quickened that are yet dead in trespasses and sins:[m] say unto them, Live; yea, say unto them, Live; and the time shall be a time of love.[n]

Open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified.[o]

By the blood of the covenant, send forth the prisoners out of the pit in which is no water, that they may turn to the strong hold, as prisoners of hope.[p]

Let the word of God prevail to the pulling down of strong holds, and the casting down of imaginations, and every thing that exalteth itself against the knowledge of God, and let every thought be brought into obedience to Christ.[q]

[2.] That where it is begun it may be carried on, and at length perfected, and the foundation that is well laid may be happily built upon.

Fulfil in us all the good pleasure of thy goodness, and the work of faith with power.[r]

Let the God that has begun a good work in us, perform it unto the day of Christ.[s]

Perfect, O God, that which concerns us: thy mercy, O Lord, endures for ever; forsake not the work of thine own hands.[t]

Lord, let thy grace be sufficient for us, and let thy strength be made perfect in weakness, that where we are weak, there we may be strong;[u] strong in the Lord, and the power of his might.[v]

(3.) More particularly we must pray for grace, to teach and instruct us, and make us knowing and intelligent in the things of God.

Give us so to cry after knowledge, and lift up our voice for understanding, to seek for it as silver, and to search for it as for hid treasure, that we may understand the fear of the Lord, and find the knowledge of God.[w]

Give us all to know thee, from the least even to the greatest,[x] and to follow on to know thee;[y] and so to know thee, the only true God, and Jesus Christ whom thou hast sent, as may be life eternal to us.[z]

Give us the Spirit of wisdom and revelation in the knowledge of Christ, that the eyes of our understanding being enlightened, we may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and may experience what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power.[a]

Open thou our eyes, that we may see the wondrous things of thy law and gospel.[b]

Give us to know the certainty of those things wherein we have been instructed;[c] and let our knowledge grow up to all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, even of the Father, and of Christ.

Deal with thy servants according to thy mercy, and teach us thy statutes; we are thy servants, give us understanding that we may know thy testimonies. Let our cry come before thee, O Lord, give us understanding according to thy word;[d] that good understanding which they have that do thy commandments, whose praise endureth for ever.[e]

(4.) To lead us into, and keep us in the way of truth, and if in any thing we are in an error, to rectify our mistake.

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b Matt. xxvi. 41. c 1 Cor. x. 13. d Eph. vi. 12—17. e James iv. 7. f 1 Pet. v. 9. g Rom. xvi. 20. h 1 Cor. i. 30. i Rom. vi. 4. k Ps. li. 13. l Luke i. 17. m Eph. ii. 1. n Ezek. xvi. 6, 8. o Acts xxvi. 18. p Zech. ix. 11, 12. q 2 Cor. x. 5. r 2 Thess. i. 11. s Phil. i. 6. t Ps. cxxxviii. 8. u 2 Cor. xii. 9, 10. v Eph. vi. 10. w Prov. ii. 3–5. x Heb. viii. 11. y Hos. vi. 3. z John xvii. 3. a Eph. i. 17—19. b Ps. cxix. 18. c Luke i. 4. d Ps. cxix. 124, 125, 160. e Ps. cxi. 10.

Let the Spirit of truth guide us into all truth,[f] and cause us to understand wherein we have erred.[g]

That which we see not teach thou us,[h] and enable us so to prove all things, as to hold fast that which is good.[i]

Lord, grant that we may not be as children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, but speaking the truth in love, may grow up into Christ in all things, who is the head.[k]

Lord, give us so to do thy will, as that we may know of the doctrine whether it be of God;[l] and so to know the truth, that the truth may make us free, may make us free indeed.[m]

Enable us, we pray thee, to hold fast the form of sound words, which we have heard, in faith, and love, which is in Christ Jesus,[n] and to continue in the things which we have learned, and been assured of.[o]

(5.) To help our memories, that the truths of God may be ready to us, whenever we have occasion to use them.

Lord, let thy Spirit teach us all things, and bring all things to our remembrance, whatsoever thou hast said unto us,[p] that the word of Christ may dwell richly in us, in all wisdom and spiritual understanding.[q]

Lord, grant that we may give a more earnest heed to the things which we have heard, lest at any time we let them slip,[r] and may keep in memory what hath been preached to us, and may not believe in vain.

Lord, make us ready and mighty in the Scriptures,[s] that we may be perfect, thoroughly furnished unto all good works,[t] and being well instructed into the kingdom of heaven, may, as the good householder, bring out of our treasure things new and old.

(6.) To direct our consciences, to show us the way of our duty, and to make us wise, knowing, judicious Christians.

Lord, give us a wise and an understanding heart,[u] that wisdom which, in all cases, is profitable to direct;[v] that wisdom of the prudent, which is to understand his way.[w]

This we pray, that our love may abound yet more and more in knowledge, and in all judgment, that we may discern things that differ, and may approve things that are excellent; that we may be sincere, and without offence unto the day of Christ, and may be filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.[x]

O that we may be filled with the knowledge of thy will in all wisdom and spiritual understanding; that we may walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.[y]

Teach us thy way, O God, and lead us in a plain path, because of our observers.[z]

When we know not what to do, our eyes are up unto thee;[a] then let us hear the word behind us, saying, This is the way, walk in it, that we turn not to the right hand, or to the left.[b]

Order our steps in thy word, and let no iniquity have dominion over us.[c]

(7.) To sanctify our nature, to plant in us all holy principles and dispositions, and to increase every grace in us.

The very God of peace sanctify us wholly; and we pray God our whole spirit, and soul, and body, may be preserved blameless unto the coming of our Lord Jesus Christ; for faithful is he that calleth us, who also will do it.[d]

Create in us a clean heart, O God, and renew a right spirit within us: cast us not away from thy presence, and take not thy Holy Spirit away from us: restore unto us the joy of thy salvation, and uphold us with thy free Spirit.[e]

Write thy law in our hearts, and put it in our inward part,[f] that we may be the epistles of Christ, written by the Spirit of the living God, not in tables of stone, but in fleshly tables of the heart,[g] that the law of our God being in our heart, none of our steps may slide,[h] and we may delight to do thy will, O God; may delight in the law of God after the inward man.[k]

O that we may obey from the heart that form of doctrine into which we desire to be delivered,[l] as into a mould, that our whole souls may be leavened by it;[m] and that we may not be conformed to this world, but transformed by the renewing of our mind;[n] may not fashion ourselves after our former lusts in our ignorance, but, as obedient children, may be holy in all manner of conversation, as he which hath called us is holy.[o]

[1.] We must pray for faith.

Unto us, Lord, let it be given to believe;[p] for the faith by which we are saved is not of ourselves, it is the gift of God.[q]

Lord, increase our faith,[r] and perfect what is lacking in it,[s] that we may be strong in faith, giving glory to God.[t]

Lord, give us so to be crucified with Christ, as that the life we now live in the flesh, we may live by the faith of the Son of God, who loved us, and gave himself for us;[u] and so to bear about with us continually the dying of the Lord Jesus, as that the

f John xvi. 13. g Job vi. 24. h Job xxxiv. 32. i 1 Thess. v. 21. k Eph. iv. 14, 15. l John vii. 17. m John viii. 32, 36. n 2 Tim i. 13. o 2 Tim. iii. 14. p John xiv. 26. q Col. iii. 16. r Heb. ii 1. s Acts xviii. 29. t 2 Tim. iii. 17. u 1 Kings iii. 9. v Eccl. x. 10. w Prov. xiv. 8. x Phil. i. 9—11. y Col. i. 9, 10. z Ps. xxvii. 11. a 2 Chron. xx. 12. b Isa. xxx. 21.

c Ps. cxix. 133. d 1 Thess. v. 23, 24. e Ps. li. 10—12. f Heb. viii. 10. g 2 Cor. iii. 3. h Ps. xxxvii. 31. i Ps. xl. 8. k Rom. vii. 22. l Rom. vi. 17. m Luke xiii. 21. n Rom. xii. 2. o 1 Pet. i. 14, 15. p Phil. i. 29. q Eph. ii. 8. r Luke xvii. 5. s 1 Thess. iii. 10. t Rom. iv. 20. u Gal. ii. 20.

life also of Jesus may be manifested in our mortal bodies.[v]

As we have received Christ Jesus the Lord, enable us so to walk in him, rooted and built up in him, and established in the faith as we have been taught, abounding therein with thanksgiving.[w]

Let every word of thine profit us, being mixed with faith,[x] by which we receive thy testimony, and set to our seal that God is true.[y]

We beseech thee, work in us that faith which is the substance of things hoped for, and the evidence of things not seen,[z] by which we may look above the things that are seen, that are temporal, and may look at the things that are not seen, that are eternal.[a]

Enable us by faith to set the Lord always before us,[b] and to have our eyes ever toward him,[c] that we may act in every thing as seeing him that is invisible, and having a respect to the recompence of reward.[d]

Let our hearts be purified by faith,[e] and let it be our victory overcoming the world;[f] and let us be kept from fainting, by believing that we shall see the goodness of the Lord in the land of the living.[g]

[2.] We must pray for the fear of God.

Lord, work in us that fear of thee, which is the beginning of wisdom,[h] which is the instruction of wisdom,[i] and which is a fountain of life, to depart from the snares of death.[k]

Unite our hearts to fear thy name,[l] that we may keep the commandments, which is the whole of man.[m]

O put thy fear into our hearts, that we may never depart from thee.[n] Let us all be devoted to thy fear;[o] and let us be in the fear of the Lord every day, and all the day long.[p]

[3.] We must pray that the love of God and Christ may be rooted in us; and, in order thereunto, that the love of the word may be removed from us.

Give us grace, we beseech thee, to love thee, the Lord our God, with all our heart and soul, and mind and might, which is the first and great commandment;[q] to set our love upon thee,[r] and to delight ourselves always in thee; and therein we shall have the desire of our heart.[s]

Circumcise our hearts to love thee, the Lord our God, with all our hearts, and with all our soul, that we may live.[t]

O that the love of God may be shed abroad in our hearts by the Holy Ghost.[u]

O that Jesus Christ may be very precious to us, as he is to all that believe,[v] that he may be in our account the chiefest of ten thousand, and altogether lovely, and that he may be our beloved and our friend:[w] that though we have not seen him, yet we may love him; and though now we see him not, yet believing, we may rejoice with joy unspeakable, and full of glory.[x]

Let the love of Christ to us constrain us to live, not to ourselves, but to him that died for us, and rose again.[y]

And, Lord, grant that we may not love the world, nor the things that are in the world, because if any man love the world, the love of the Father is not in him;[z] that we may set our affections on things above, and not on things that are on the earth.

[4.] We must pray that our consciences may be always tender, and that we may live a life of repentance.

Lord, take away the stony heart out of our flesh, and give us a heart of flesh.[a]

Make us afraid of all appearances of evil,[b] and careful not to give Satan advantage against us, as being not ignorant of his devices.[c]

Lord, give us the happiness which they have who fear always,[d] that when we think we stand, we may take heed lest we fall.[e]

[5.] We must pray to God to work in us charity and brotherly love.

Lord, put upon us that charity which is the bond of perfectness,[f] that we may keep the unity of the Spirit in the bond of peace;[g] and may live in love and peace, that the God of love and peace may be with us.[h]

Lord, give us to love our neighbour as ourselves, with that love which is the fulfilling of the law;[i] to love one another with a pure heart, fervently,[k] that hereby all men may know that we are Christ's disciples.[l]

And as we are taught of God to love one another, give us to abound therein more and more,[m] and, as we have opportunity, to do good to all men,[n] and as much as in us lies to live peaceably with all men,[o] always following after the things that make for peace, and things wherewith one may edify another.[p]

Lord, make us able to love our enemies, to bless them that curse us, and to pray for them that despitefully use us, and to do good to them that hate us,[q] forbearing one another, and forgiving one another in love, as Christ forgave us.[r]

[6.] We must pray for the grace of self-denial.

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v 2 Cor. iv. 10. w Col. ii. 6, 7. x Heb. iv. 2. y John iii. 33. z Heb. xi. 1. a 2 Cor. iv. 18. b Ps. xvi. 8. c Ps. xxv. 15. d Heb. xi. 26, 27. e Acts xv. 9. f 1 John v. 4. g Ps. xxvii. 13. h Prov. i. 7. i Prov. xv. 33. k Prov. xiv. 27. l Ps. lxxxvi. 11. m Eccl. xii. 13. n Jer. xxxii. 40. o Ps. cxix. 38. p Prov. xxiii. 17. q Matt. xxii. 37. r Ps. xci. 14. s Ps. xxxvii. 4. t Deut. xxx. 6. u Rom. v. 5. v 1 Pet. ii. 7. w Cant. v. 10, 16. x 1 Pet. i. 8. y 2 Cor. v. 14. z 1 John ii. 15. a Ezek. xi. 19. b 1 Thess. v. 22. c 2 Cor. ii. 11. d Prov. xxviii. 14. e 1 Cor. x. 12. f Col. iii. 14. g Eph. iv. 3. h 2 Cor. xiii. 11. i Rom. xiii. 9, 10. k 1 Pet. i. 22. l John xiii. 35. m 1 Thess. iv. 9, 10. n Gal. vi. 10. o Rom. xii. 18. p Rom. xiv. 19. q Matt. v. 44. r Col. iii. 13.

Lord, give us grace to deny ourselves, to take up our cross daily, and to follow Christ,[a] to keep under the body and bring it into subjection.[t]

Lord, keep us from being lovers of our own selves,[u] from being wise in our own conceit, and leaning to our understanding.[v]

Lord, give us to seek, not our own only, but every one his brother's welfare.[w]

And grant that none of us may live to ourselves, or die to ourselves, but whether we live or die, we may be the Lord's, and may live and die to him.[x]

[7.] We must pray for humility and meekness.

Lord, give us all to learn of Christ to be meek and lowly in heart, that we may find rest to our souls;[y] and that herein the same mind may be in us, that was also in Christ Jesus.[z]

Lord, hide pride from us,[a] and clothe us with humility,[b] and put upon us the ornament of a meek and quiet spirit, which in thy sight is of great price.[c]

Lord, give us grace to walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long-suffering, forbearing one another in love.[d]

Let anger never rest in our bosoms,[e] nor the sun ever go down upon our wrath;[f] but enable us to show all meekness toward all men, because we ourselves also were sometimes foolish and disobedient.[g]

Let us be clothed as becomes the elect of God, holy and beloved, with bowels of mercies, kindness, humbleness of mind, meekness and long-suffering,[h] that being merciful as our Father which is in heaven is merciful,[i] we may be perfect as he is perfect.[k]

[8.] We must pray for the grace of contentment and patience, and a holy indifference to all the things of sense and time.

Lord, teach us whatsoever state we are in therewith to be content;[l] let us know both how to be abased and how to abound; every where and in all things, let us be instructed both to be full and to be hungry, both to abound and to suffer need. And let godliness with contentment be great gain to us,[m] and a little with the fear of the Lord, and quietness, is better than great treasure, and trouble therewith.[n]

Lord, grant that our conversation may be without covetousness,[o] and we may always be content with such things as we have; still saying, The will of the Lord be done.[p]

Enable us in our patience to possess our own souls;[q] and let patience always have its perfect work, that we may be perfect and entire, wanting nothing.[r]

Lord, give us grace to weep as though we wept not, and to rejoice as though we rejoiced not, and to buy as though we possessed not, and to use this world as not abusing it, because the time is short, and the fashion of this world passeth away.[s]

[9.] We must pray for the grace of hope; a hope in God and Christ, and a hope of eternal life.

Let patience work experience in us, and experience hope, such a hope as maketh not ashamed.[t] Through patience and comfort of the Scriptures, let us have hope,[u] and be saved by hope.[v]

Let the God of Jacob be our help, and our hope always be in the Lord our God.[w]

Let us be begotten again to a lively hope by the resurrection of Jesus Christ,[x] and let that hope be to us as an anchor to the soul, sure and stedfast, entering into that within the veil, whither the forerunner is for us entered.[y]

Let us have Christ in us the hope of glory, and never be moved away from that hope of the gospel;[z] but enable us to give diligence unto the full assurance of hope unto the end.[a]

(8.) We must pray for grace to preserve us from sin, and all appearances of it, and approaches towards it.

Now we pray to God that we may do no evil,[b] but may be blameless and harmless as the children of God, without rebuke, in the midst of a crooked and perverse generation.[c]

Turn away our eyes from beholding vanity, and quicken thou us in thy way. Remove from us the way of lying, and grant us thy law graciously.[d]

Incline not our hearts to any evil thing, to practise wicked works with them that work iniquity, and let us not eat of their dainties.[e]

O cleanse us from our secret faults; keep back thy servants also from presumptuous sins;[f] let them not have dominion over us, but let us be upright, and innocent from the great transgressions; and grant that hereby we may prove ourselves upright before thee, by keeping ourselves from our own iniquity.[g]

Let the word be hid in our hearts, that we may not sin against thee,[h] and thy grace be at all times sufficient for us,[i] ready to us, and mighty in us, and never give us up to our own hearts' lust, to walk in our own counsels.[k]

Enable us to walk circumspectly, not as fools, but as wise;[l] so circumspectly that we may cut off occasion from them which desire occasion[m] to blaspheme that worthy name by which we are called.[n]

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a Matt. xvi. 24. t 1 Cor. ix. 27. u 2 Tim. iii 2. v Prov. iii. 5, 7. w 1 Cor. x. 24. x Rom. xiv. 7, 8. y Matt. xi. 29. z Phil. ii. 5. a Job xxxiii. 17. b 1 Pet. v. 5. c 1 Pet. iii. 4. d Eph. iv. 1, 2. e Eccl. vii. 9. f Eph. iv. 26. g Tit. iii. 2, 3. h Col. iii. 12. i Luke vi. 26. k Matt. v. *ult.* l Phil. iv. 11, 12. m 1 Tim. vi. 6. n Prov. xv. 16. o Heb. xiii. 5. p Acts xxi. 14. q Luke xxi. 19. r James i. 4. s 1 Cor. vii. 29—31.

t Rom. v. 4, 5. u Rom. xv. 4. v Rom. viii. 24. w Ps. cxlvi. 5. x 1 Pet. i. 3. y Heb. vi. 19, 20. z Col. i. 23, 27. a Heb vi. 11. b 2 Cor. xiii. 7. c Phil. ii. 15. d Ps. cxix. 37, 29. e Ps. cxli. 4. f Ps. xix. 12, 13. g Ps. xviii. 23. h Ps. cxix. 11. i 2 Cor. xii. 9. k Ps. lxxxi. 12. l Eph. v. 15. m 2 Cor. xi. 12. n James ii. 7.

and with well-doing may put to silence the ignorance of foolish men,[o] and may adorn the doctrine of God our Saviour,[p] in all things.

(9.) We must pray for grace to enable us both to govern our tongues well, and to use them well.

Lord, enable us to take heed to our ways, that we offend not with our tongue,[q] and to keep our mouth as it were with a bridle, that it may not be hasty to utter any thing.[r]

Set a watch, O Lord, before our mouth, keep the door of our lips,[s] that we may not offend in word.[t]

Let our speech be always with grace seasoned with salt,[u] and enable us always out of the good treasure of our heart to bring forth good things.[v] Let our mouth speak wisdom, and our tongue talk of judgment;[w] and let not thy words depart out of our mouth, nor out of the mouth of our seed, or our seed's seed, from henceforth and for ever.[x]

Enable us always to open our mouth with wisdom, and let the law of kindness be in our tongue.[y] Give us to know what is acceptable, that our tongues may be as choice silver, and our lips may feed many.[z]

(10.) We must pray for grace to direct and quicken us to, and to strengthen and assist us in, our duty, in the whole course of our conversation.

Let the grace of God, which hath appeared to us, and to all men, bringing salvation, effectually teach us to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world; looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.[a]

[1.] That we may be prudent and discreet in our duty.

Thou hast said, If any man lack wisdom, he must ask it of God, who gives to all men liberally, and upbraideth not, and it shall be given him.[b] Lord, we want wisdom; make us wise as serpents, and harmless as doves;[c] that wisdom may make our face shine,[d] and may be better to us than weapons of war.[e]

Enable us to walk in wisdom towards them that are without, redeeming the time.[f]

Give us to order all our affairs with discretion,[g] and to behave ourselves wisely, in a perfect way with a perfect heart.[h]

[2.] That we may be honest and sincere in our duty.

Let our wisdom be not that from beneath, which is earthly, sensual, devilish, but wisdom from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.[i]

O that we may always have our conversation in the world in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God.[k]

Lord, uphold us in our integrity, and set us before thy face for ever,[l] and let integrity and uprightness preserve us, for we wait on thee.[m]

Let our hearts be sound in thy statutes, that we be not ashamed;[n] and let our eye be single, that our whole body may be full of light.[o]

[3.] That we may be active and diligent in our duty.

Lord, quicken us to work the works of him that sent us, while it is day, because the night comes, wherein no man can work;[p] and what good our hand finds to do, to do it with all our might, because there is no work or knowledge in the grave, whither we are going.[q]

Lord, grant that we may never be slothful in any good business, but fervent in spirit, serving the Lord;[r] stedfast and unmovable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord.[s]

Lord, make us zealously affected in every good work,[t] and what we do, enable us to do it heartily, as unto the Lord, and not unto men.[u]

Lord, enable us to do the work of every day in its day, according as the duty of the day requires,[v] redeeming the time, because the days are evil,[w] that when our Lord comes, he may find us so doing.[x]

[4.] That we may be resolute and courageous in our duty, as those who know, that though we may be losers for Christ, we shall not be losers by him in the end.

Lord, teach us to endure hardness, as good soldiers of Jesus Christ,[y] that we may not fear the reproach of men, or their revilings,[z] nor be ashamed of Christ, or of his words,[a] knowing whom we have believed, even one who is able to keep what we have committed to him against that day.[b]

Though bonds and afflictions should abide us, Lord, grant that none of these things may move us, and that we may not count life itself dear to us, so we may finish our course with joy.[c]

Enable us in all things to approve ourselves to God, and then to pass by honour and dishonour, by evil report and good report, clad with the armour of righteousness on the right hand and on the left,[d] as those who account it a very small thing to be judged of man's judgment, for he that judgeth us is the Lord.[e]

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o 1 Pet. ii. 15. p Tit. ii. 10. q Ps. xxxix. 1. r Eccl. v. 2. s Ps. cxli. 3. t Jam. iii. 2. u Col. iv. 6. v Matt. xii. 35. w Ps. xxxvii. 30. x Is. lix. 21. y Prov. xxxi. 26. z Prov. x. 32, 20, 21. a Tit. ii. 11—14. b Jam. i. 5. c Matt. x. 16. d Eccl. viii. 1. e Eccl. ix. 18. f Col. iv. 5. g Ps. cxii. 5. h Ps. ci. 2. i Jam. iii. 15, 17. k 2 Cor. i. 12. l Ps. xli. 12.

m Ps. xxv. 21. n Ps. cxix. 80. o Matt. vi. 22. p John ix. 4. q Eccl. ix. 10. r Rom. xii. 11. s 1 Cor. xv. 58. t Gal. iv. 18. u Col. iii. 23. v Ezra iii. 4. w Eph. v. 16. x Luke xii. 43. y 2 Tim. ii. 3. z Isa. li. 7. a Mark viii. 38. b 2 Tim. i. 12. c Acts xx. 23, 24. d 2 Cor. vi. 4, 7. e 1 Cor. iv. 3, 4.

[5.] That we may be pleasant and cheerful in our duty.

Lord, enable us to rejoice evermore,[f] to rejoice in the Lord always, because he hath again said unto us, Rejoice;[g] that we may go on our way rejoicing,[h] may eat our bread with joy, and drink our wine with a merry heart, as we shall have reason to do, if God now accepteth our works.[i]

Give us grace to serve thee, the Lord our God, with joyfulness and gladness of heart in the abundance of all things;[k] and to sing in the ways of the Lord, because great is the glory of our God.[l]

Let us have that cheerfulness of heart which doeth good like a medicine,[m] and deliver us from that heaviness which maketh the heart stoop,[n] and that sorrow of the world which worketh death.[o]

[6.] That we may do the duty of every condition of life, every event of providence, and every relation wherein we stand.

Lord, enable us in a day of prosperity to be joyful, and in a day of adversity to consider, because God hath set the one over against the other,[p] to add to our knowledge temperance, and to temperance patience.[q]

Give us grace to abide with thee in the calling wherein we are called;[r] and in all our ways to acknowledge thee, and be thou pleased to direct our steps.[s]

Let those who are called, being servants, be the Lord's freemen;[t] and those who are called, being free, be Christ's servants.

Let all in every relation dwell together in unity, that it may be as the dew of Hermon, and as the dew that descended upon the mountains of Zion.[u] O that we may dwell together as joint heirs of the grace of life, that our prayers may not be hindered.[v]

Give us grace to honour all men, to love the brotherhood, to fear God,[w] and to be subject to the higher powers, not only for wrath, but also for conscience sake.[x]

[7.] That we may be universally conscientious.

O that we may stand perfect and complete in all the will of God.[y]

O that our ways were directed to keep thy commandments! And then shall we not be ashamed, when we have a respect to them all.[z]

Teach us, O Lord, the way of thy statutes, and we shall keep it to the end. Give us understanding, and we shall keep thy law, yea, we shall observe it with our whole heart. Make us to go in the path of thy commandments, for therein do we delight. Incline our hearts unto thy testimonies, and not to covetousness.[a]

Grant us, we pray thee, according to the riches of thy glory, that we may be strengthened with all might by thy Spirit in the inner man, that Christ may dwell in our hearts by faith, and that we being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and may know the love of Christ, which passeth knowledge, and be filled with a divine fulness,[b] and may partake of a divine nature.[c]

And let the love of Christ constrain us to live not to ourselves, but to him that died for us, and rose again.[d]

(11.) We must pray for grace to make us wiser and better every day than other.

Lord, give us to increase with the increases of God;[e] to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ;[f] to hold on our way, and having clean hands, to grow stronger and stronger.[g]

Let our path be as the shining light, which shines more and more to the perfect day.[h]

We have not yet attained, nor are we already perfect; Lord, grant that therefore forgetting the things that are behind, we may reach forth to those things that are before, for the prize of the high calling of God in Christ Jesus.[i]

Be thou as the dew unto us, that we may grow as the lily, and cast forth our roots as Lebanon; that our branches may spread, and our beauty be as the olive-tree.[k] And let the Sun of Righteousness arise upon us with healing under his wings, that we may go forth and grow up as the calves of the stall.[l]

(12.) We must pray for effectual support and comfort under all the crosses and afflictions that we meet with in this world.

We know that we are born to trouble as the sparks fly upward; but in six troubles be thou pleased to deliver us, and in seven let no evil touch us.[m]

Let the eternal God be our refuge, and underneath be the everlasting arms,[n] that the spirit thou hast made may not fail before thee, nor the soul that thou hast redeemed.[o]

Let us be strengthened with all might, according to thy glorious power, unto all patience and long-suffering with joyfulness.[p]

Let thy statutes be our songs in the house of our pilgrimage; and let thy testimonies which we have taken as a heritage for ever, be always the rejoicings of our hearts.[q]

When we are troubled on every side, yet let us not be distressed, and when we are perplexed, let us not be in despair,[r] but as sorrowful, and yet always rejoicing; as having nothing, and yet possessing all things.[s]

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f 1 Thess. v. 16. g Phil. iv. 4. h Acts viii. 39. i Eccl. ix. 7. k Deut. xxviii. 47. l Ps. cxxxviii. 5. m Prov. xvii. 22. n Prov. xii. 25. o 2 Cor. vii. 10. p Eccl. vii. 14. q 2 Pet. i. 6. r 1 Cor. vii. 20. s Prov. v. 6. t 1 Cor. vii. 21. u Ps. cxxxiii. 1, 3. v 1 Pet. iii. 7. w 1 Pet. ii. 17. x Rom. xiii. 1, 5. y Col. iv. 12. z Ps. cxix. 5, 6. a Ps. cxix. 33—36. b Eph. iii. 16—19.

c 2 Pet. i. 4. d 2 Cor. v. 14, 15. e Col. ii. 19. f 2 Pet. iii. 18. g Job xvii. 9. h Prov. iv. 18. i Phil. iii. 13—14. k Hos. xiv. 5, 6. l Mal. iv. 2. m Job v. 7, 19. n Deut. xxxiii. 27. o Isa. lvii. 16. p Col. i. 11. q Ps. cxix. 54, 111. r 2 Cor. iv. 8. s 2 Cor. vi. 10.

(13.) We must pray for grace to preserve us to the end, and to fit us for whatever lies before us betwixt this and the grave.

Lord, deliver us from every evil work, and preserve us to thy heavenly kingdom,[t] being kept from falling, that we may be presented faultless at the coming of thy glory with exceeding joy.[u]

Lord, make us to increase and abound in love one towards another, and towards all men, that our hearts may be established unblamable in holiness before God, even our Father, and the coming of our Lord Jesus Christ with all his saints.[v]

If Satan desire to have us, that he may sift us as wheat, yet let Christ's intercession prevail for us, that our faith fail not.[w]

Till we are taken out of the world, let us be kept from the evil, and sanctified through thy truth; thy word is truth.[x]

Build us up, we pray thee, in our most holy faith, and keep us in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.[y]

Grant that we may continue to call upon thee as long as we live,[z] and till we die may never remove our integrity from us; and that our righteousness we may hold fast, and never let it go, and our hearts may not reproach us so long as we live.[a]

(14.) We must pray for grace to prepare us for death, and to carry us well through our dying moments.

Lord, make us to know our end, and the measure of our days, what it is, that we may know and consider how frail we are; and that our days are as a hand-breadth, and that every man at his best state is altogether vanity,[b] and our days upon earth are as a shadow, and there is no abiding.[c]

Lord, teach us so to number our days, that we may apply our hearts unto wisdom,[d] and make us to consider our latter end.[e]

Lord, make us always ready, with our loins girded about, and our lights burning, because the Son of man comes at an hour that we think not.[f]

Keep us all the days of our appointed time, waiting till our change comes; and then shalt thou call, and we will answer.[g]

Bring us to our grave as a shock of corn in its season;[h] satisfy us with life, whether it be longer or shorter, and show us thy salvation.[i]

And when we walk through the valley of the shadow of death, be thou with us, that we may fear no evil, let thy rod and thy staff comfort us.[k]

Let goodness and mercy follow us all the days of our life, and let us dwell in the house of the Lord for ever.[l] Mercy and truth be with us.[m]

Redeem our souls from the power of the grave, and receive us;[n] guide us by thy counsel, and afterwards receive us to glory.[o]

(15.) We must pray for grace to fit us for heaven, and that we may at length be put in possession of eternal life.

Lord, make us meet to partake of the inheritance of the saints in light;[p] let God himself work in us to the self-same thing, and give us the earnest of the Spirit in our hearts.[q]

O that we may now have our conversation in heaven; that we may from thence with comfort look for the Saviour, the Lord Jesus, who shall change our vile bodies, that they may be fashioned like unto his glorious body.[r]

O that now we may set our affections on things above, and that our life may be hid with Christ in God, that when Christ, who is our life, shall appear, we also may appear with him in glory;[s] that when he shall appear we may be like him, and may see him as he is,[t] may behold his face in righteousness, and when we awake may be satisfied with his likeness.[u]

When we fail, let us be received into everlasting habitations,[v] in the city that hath foundation, whose builder and maker is God,[w] that we may be together for ever with the Lord, to see as we are seen, and know as we are known.[x]

And in the mean time help us to comfort ourselves and one another with these words; and having this hope in us, to purify ourselves even as Christ is pure.[y]

Now our Lord Jesus Christ himself, and God, even our Father, who hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort our hearts, and stablish us in every good word and work.[z]

(16.) We must pray for the good things of life, with an humble submission to the will of God.

Lord thou hast told us that godliness hath the promise of the life that now is, as well as of that which is to come:[a] and that if we seek first the kingdom of God, and the righteousness thereof, other things shall be added to us;[b] and therefore we cast all our care about these things upon thee, who carest for us,[c] for our heavenly Father knows that we have need of all these things.[d]

[1.] We must pray to be preserved from the calamities to which we are exposed.

Thou, Lord, art our refuge, and our fortress, and under thy wings will we trust, thy truth shall be our shield and buckler; let us therefore not be afraid

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t 2 Tim. iv. 18. u Jude 24. v 1 Thess. iii. 12, 13. w Luke xxii. 31, 32. x John xvii. 15, 17. y Jude 20, 21. z Ps. cxvi. 2. a Job xxvii. 5, 6. b Ps. xxxix. 4, 5. c 1 Chron. xxix. 15. d Ps. xc. 12. e Deut. xxxii. 29. f Luke xii. 35, 40. g Job xiv. 14, 15. h Job v. 26. i Ps. xci. 16. k Ps. xxiii. 4. l Ps. xxiii. 6. m 2 Sam. xv. 20. n Ps. xlix. 15. o Ps. lxxiii. 24. p Col. i. 12. q 2 Cor. v. 5. r Phil. iii. 20, 21. s Col. iii. 2–4. t 1 John iii. 2. u Ps. xvii. 15. v Luke xvi. 9. w Heb. xi. 10. x 1 Cor. xiii. 12. y 1 John iii. 3. z 2 Thess. ii. 16, 17. a 1 Tim. iv. 8. b Matt. vi. 33. c 1 Pet. v. 7. d Matt. vi. 32.

for the terror by night, nor for the arrow that flieth by day. Having made the Lord our refuge, and the Most High our habitation, let no evil befall us, nor any plague come nigh our dwelling.[e]

Let the Lord be our keeper, even he that keepeth Israel, and neither slumbers nor sleeps. Let the Lord be our shade on our right hand, that the sun may not smite us by day, nor the moon by night; let the Lord preserve us from all evil; the Lord preserve our souls; the Lord preserve our going out and coming in, from this time forth, and even for evermore.[f]

Lord, make a hedge round about us, about our houses, and about all that we have round about;[g] and take sickness away from the midst of us.[h]

[2.] We must pray to be supplied with the comforts and supports we daily stand in need of.

O that the beauty of the Lord our God may be upon us, prosper thou the work of our hands upon us, yea, the work of our hands establish thou it.[i] Save now, we beseech thee, O Lord; O Lord, we beseech thee, send now prosperity.[k]

Let our sons be as plants grown up in their youth, and our daughters as corner-stones polished after the similitude of a palace: let our garners be full, affording all manner of store;[l] and let there be no breaking in or going out, no complaining in our streets. Happy is the people that is in such a case, yea, rather, happy is the people whose God is the Lord.

Let us be blessed in the city, and blessed in the field, let our basket and our store be blessed, and let us be blessed when we come in, and when we go out.[m]

Let thy good providence so order all events concerning us, that they may be made to work for good to us, as thou hast promised they shall to all that love thee, and are called according to thy purpose.[n]

Give us to trust in the Lord, and do good, and then we shall dwell in the land, and verily we shall be fed; and be thou pleased to bring forth our righteousness as the light, and our judgment as the noon day.[o]

Let us be hid from the scourge of the tongue, and not be afraid of destruction when it cometh; let us be in league with the stones of the field, and let the beasts of the field be at peace with us; let us know that our tabernacle is in peace, and let us visit our habitation, and not sin,[p]

And if God will be with us, and will keep us in the way that we go, during our pilgrimage in this world, and will give us bread to eat, and raiment to put on, so that we may come to our heavenly Father's house in peace, then the Lord shall be our Lord.[q]

(17.) We must plead the promises of God for the enforcing of all our petitions, put these promises in suit, and refer ourselves to them.

Lord, thou hast given us many exceeding great and precious promises,[r] which are all yea and amen in Christ.[s] Now be it unto thy servants according to the word which thou hast spoken.[t]

Give us to draw water with joy out of those wells of salvation,[u] to suck and be satisfied from those breasts of consolation;[v] and now, O Lord God, let the word which thou hast spoken concerning thy servants be established for ever, and do as thou hast said.[w]

Deal with us according to the tenor of the everlasting covenant, which is well ordered in all things, and sure, and which is all our salvation and all our desire.[x]

Look upon us, and be merciful to us, as thou usest to do unto those that love thy name,[y] and do more for us than we are able to ask or think,[z] and supply all our needs according to thy riches in glory by Christ Jesus.[a]

CHAPTER IV.

OF THE FOURTH PART OF PRAYER, WHICH IS THANKSGIVING FOR THE MERCIES WE HAVE RECEIVED FROM GOD, AND THE MANY FAVOURS OF HIS WE ARE INTERESTED IN, AND HAVE HOPE FOR BENEFIT BY.

OUR errand at the throne of grace is not only to seek the favour of God, but to give unto him the glory due unto his name, and that not only by an awful adoration of his infinite perfections, but by a grateful acknowledgment of his goodness to us, which cannot indeed add any thing to his glory, but he is pleased to accept of it, and to reckon himself glorified by it, if it come from a heart that is humbly sensible of its own unworthiness to receive any favour from God, that values the gifts, and loves the giver of them,

We must stir up ourselves to praise God, with the consideration both of the reason and of the encouragement we have to praise him.

Unto thee, O God, do we give thanks, unto thee do we give thanks, for that thy name is near thy wondrous works declare.[a]

Let our souls bless the Lord, and let all that is within us bless his holy name; yea, let our souls bless the Lord, and not forget any of his benefits.[b]

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e Ps. xci. 2, 4, 9, 10. f Ps. cxxi. 4—8. g Job i. 10. h Exod. xxiii. 25. i Ps. xc. 17. k Ps. cxviii. 25. l Ps. cxliv. 12, 13. m Deut. xxviii. 3, 5, 6. n Rom. viii. 28. o Ps. xxxvii. 3, 6. p Job v. 21, 23, 24. q Gen. xxviii. 20, 21. r 2 Pet. i. 4. s 2 Cor. i. 20. t Luke i. 38. u Isa. xii. 3. v Isa. lxvi. 11. w 2 Sam. vii. 25. x 2 Sam. xxiii. 5. y Ps. cxix. 132. z Eph. iii. 20. a Phil. iv. 19.

a Ps. lxxv. 1. b Ps. ciii. 1, 2.

We will praise the Lord, for it is good, it is pleasant, and praise is comely for the upright;[c] yea, it is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; to show forth thy loving-kindness in the morning, and thy faithfulness every night.[d]

We will extol thee our God, O King, and will bless thy name for ever and ever. Every day will we bless thee, and will praise thy name for ever and ever; we will abundantly utter the memory of thy great goodness, and sing of thy righteousness.[e]

We will sing unto the Lord a new song, and his praise in the congregation of saints. O let Israel rejoice in him that made him, let the children of Zion be joyful in their King; let the saints be joyful in glory, and let the high praises of God be in their hearts, and in their mouths.[f]

While we live we will bless the Lord, and will sing praise unto our God while we have any being;[g] and when we have no being on earth, we hope to have a being in heaven, to be doing it better.

We are here through Jesus Christ to offer the sacrifice of praise to thee, which we desire to do continually, that is, the fruit of our lips, giving thanks to thy name.[h] And thou hast said, that he that offers praise glorifies thee,[i] and that this also shall please the Lord better than an ox or bullock that hath horns and hoofs.[k]

We will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.[l]

(1.) We must be particular in our thanksgiving to God for the discoveries which he has made to us in his word of the goodness of his nature.

We give thanks unto the God of gods, unto the Lord of Lords, for his mercy endures for ever.[m]

Thy goodness is thy glory, and it is for that which all thy works do praise thee, and thy saints do bless thee.[n]

Thou art gracious and full of compassion, slow to anger, and of great mercy,[o] and hast told us, that thou dost not afflict willingly, or grieve the children of men, but though thou cause grief, yet thou wilt have compassion, according to the multitude of thy mercies.[p]

Thou takest pleasure in them that fear thee, in them that hope in thy mercy.[q]

(2.) For the many instances of goodness in his providence relating to our bodies, and the life that now is; and this,

With reference to all the creatures, and the world of mankind in general.

Thou hast stretched out the heavens like a curtain,[r] and in them thou hast set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.[s] And thou causest thy sun to shine on the evil and on the good, and sendest rain on the just and on the unjust.[t]

When we consider the heavens, the work of thy fingers, the sun, the moon, and the stars, which thou hast ordained, Lord, what is man, that thou thus visitest him.[u] For truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun:[v] all the glory be to the Father of lights,[w] who commandeth the morning, and causeth the day-spring to know his place.[x]

Thou didst not leave thyself without witness among the heathen, in that thou didst good, and gavest them rain from heaven, and fruitful seasons, filling their hearts with food and gladness.[y]

Thou coverest the heavens with clouds, and preparest rain for the earth, and makest grass to grow upon the mountains. Thou givest to the beast his food, and to the young ravens which cry.[z]

Thou causest it to rain on the wilderness, where there is no man, to satisfy the desolate and waste ground.[a]

Thou visitest the earth, and waterest it, thou greatly enrichest it with the river of God, which is full of water; thou preparest them corn when thou hast so provided for it; thou waterest the ridges thereof abundantly, thou settlest the furrows thereof, thou makest it soft with showers, thou blessest the springing thereof; thou crownest the year with thy goodness, and thy paths drop fatness.[b]

Thou sendest the springs into the valleys which run among the hills; and they give drink to every beast of the field; and by them the fowls of the heaven have their habitation, which sing among the branches.[c]

Thou hast laid the foundations of the earth, that it should not be removed for ever, and settest bounds to the waters of the sea, that they turn not again to cover the earth;[d] thou hast shut up the sea with doors, and broken up for it thy decreed place, saying, Hitherto shalt thou come, but no further, here shall thy proud waves be stayed.[e] And thou hast made good what thou hast sworn, that the waters of Noah shall no more go over the earth.[f]

Thy covenant of the day and of the night is not broken,[g] but still thou givest the sun for a light by day, and the ordinances of the moon and of the stars

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c Ps. cxlvii. 1. d Ps. xcii. 1, 2. e Ps. cxlv. 1, 2, 7. f Ps. cxlix. 1, 2, 5, 6. g Ps. cxlvi. 2. h Heb. xiii. 15. i Ps. l. *ult.* k Ps. lxix. 31. l Isa. lxiii. 7. m Ps. cxxxvi. 2, 3. n Ps. cxlv. 10. o Ps. cxlv. 8. p Lam. iii. 32, 33. q Ps. cxlvii. 11. r Ps. civ. 2. s Ps. xix. 4, 5. t Matt. v. 45. u Ps. viii. 3, 4. v Eccl. xi. 7. w Jam. i. 17. x Job xxxviii. 12. y Acts xiv. 17. z Ps. cxlvii. 8, 9. a Job xxxviii. 26, 27. b Ps. lxv. 9—11. c Ps. civ. 10—12. d Ps. civ. 5, 9. e Job xxxviii. 8, 11. f Isa. liv. 9. g Jer. xxxiii. 20.

for a light by night,[h] and art faithful to that covenant of providence, that while the earth remains, seed time and harvest, cold and heat, summer and winter, day and night, shall not cease.[i]

The heaven, even the heavens are thine, but the earth thou hast given to the children of men,[k] and thou hast put all things under their feet, and made them to have dominion over the works of thy hands;[l] so that the fear of man and the dread of man is upon every beast of the earth, and upon the fowl of the air, and into his hand they are delivered,[m] because thou hast a favour to him, and thy delights were with the sons of men.[n]

Thou causest the grass to grow for the cattle, and herb for the service of man, that thou mayst bring forth food out of the earth, wine that makes glad the heart of man, and oil to make his face to shine, and bread which strengthens man's heart.[o]

Thou givest to all life, and breath, and all things,[p] and the earth, O Lord, is full of thy mercy.[q]

All the creatures wait upon thee, that thou mayst give them their meat in due season; that thou givest them they gather, thou openest thy hand, they are filled with good: thou sendest forth thy Spirit, they are created, thou renewest the face of the earth. This thy glory shall endure for ever, and thou rejoicest in these works.[r]

It is through thy goodness, O Lord, that as one generation of mankind passeth away, another generation comes,[s] and that thou hast not blotted out the name of that corrupt and guilty race from under heaven.[t]

(3.) With reference to us in particular; we must give thanks that he has made us reasonable creatures, capable of knowing, loving, serving, and enjoying him, and that he has not made us as the beasts that perish.

We will praise thee, for we are fearfully and wonderfully made, and that our souls, our noble part, know right well;[u] for what man knows the things of a man, save the spirit of man which is in him?[v]

Thou hast made us of that rank of beings which is little lower than the angels, and is crowned with glory and honour;[w] for there is a spirit in man, and the inspiration of the Almighty giveth them understanding,[x] and the spirit of a man is the candle of the Lord.[y]

Our bodies are capable of being the temples of the Holy Ghost, and our souls of having the Spirit of God dwell in them; we therefore glorify thee with our bodies and with our spirits which are thine.[z]

Thou, Lord, hast formed us for thyself, that we might show forth thy praise.[a]

h Jer. xxxi. 35. i Gen. viii. 22. k Ps. cxv. 16. l Ps. viii. 6. m Gen. ix. 2. n Prov. viii. 31. o Ps. civ. 14, 15. p Acts xvii. 25. q Ps. cxix. 64. r Ps. civ. 27, 28, 30, 31. s Eccl. i. 4. t Deut. xxix. 20. u Ps. cxxxix. 14. v 1 Cor. ii. 11. w Ps. viii. 5. x Job xxxii. 2. y Prov. xx. 27. z 1 Cor. vi. 10, 20.

[1.] We must give thanks for our preservation, that our lives are prolonged, and that the use of our reason and understanding, our limbs and senses, are continued to us.

It was owing to thy good providence that we died not from the womb, and did not give up the ghost when we came out of the belly; that the knees prevented us, and the breasts that we should suck.[b]

Though we were called transgressors from the womb,[c] yet by thy power we have been born from the belly, and carried from the womb;[d] and thou holdest our souls in life, and sufferest not our foot to be moved.[e]

All our bones shall say, Lord, who is like unto thee,[f] for thou keepest all our bones, not one of them is broken.[g]

We lay us down and sleep, for thou, Lord, makest us to dwell in safety.[h]

Thou hast given thine angels a charge concerning us, to keep us in all our ways, to bear us up in their hands, lest we dash our foot against a stone.[i] And they are all ministering spirits, sent forth to minister for the good of them that shall be heirs of salvation.[k]

[2.] For signal recoveries from danger by sickness or otherwise.

When perhaps there has been but a step between us and death,[l] and we have received a sentence of death within ourselves,[m] and have been ready to say, in the cutting off of our days we should go to the gates of the grave, and were deprived of the residue of our years, yet thou hast in love to our souls delivered them from the pit of corruption, and cast all our sins behind thy back.[n]

When the sorrows of death have compassed us, and the pains of hell have got hold upon us, we have called upon the name of the Lord, and have found, that gracious is the Lord, and righteous, yea, our God is merciful; we have been brought low, and he hath helped us, and hath delivered our souls from death, our eyes from tears, and our feet from falling. We will therefore walk before the Lord in the land of the living.[o]

[3.] For the supports and comforts of this life, which have hitherto made the land of our pilgrimage easy and pleasant to us.

Blessed be the Lord, who daily loads us with his benefits, even the God of our salvation.[p]

Thou makest us to lie down in green pastures, thou feedest us beside the still waters; thou preparest a table for us in the presence of our enemies: thou anointest our head, and our cup runs over.[q]

It may be we were sent forth without purse or scrip, but lacked we any thing? Nothing, Lord.[r]

The candle of God hath shined upon our head,

a Isa. xliii. 21. b Job iii. 11, 12. c Isa. xlviii. 8. d Isa. xlvi. 3. e Ps. lxvi. 9. f Ps. xxxv. 10. g Ps. xxxiv. 20. h Ps. iii. 5. i Ps. xci. 11, 12. k Heb. i. 14. l 1 Sam. xx. 3. m 2 Cor. i. 9. n Isa. xxxviii. 10, 17. o Ps. cxvi. 3–6, 8, 9. p Ps. lxviii. 19. q Ps. xxiii. 2, 5. r Luke xxii. 35.

and by his light we have walked through darkness, and the secret of God has been in our tabernacle.[s]

Thou hast given us all things richly to enjoy,[t] and into our hands hast brought plentifully.

Many a time we have eaten and been filled, and have delighted ourselves with thy great goodness.[u]

When we remember all the way which the Lord our God hath led us for so many years in this wilderness,[v] we must here set up a stone *and call it Ebenezer*, for hitherto the Lord hath helped us.[w]

[4.] For success in our callings and affairs, comfort in relations, and comfortable places of abode.

It is God that girdeth us with strength, and maketh our way perfect,[x] that hath blessed the work of our hands,[y] and it may be so, that though our beginning was small, yet our latter end hath greatly increased.[z]

Our houses have been safe from fear, and there hath been no rod of God upon us,[a] so that the voice of rejoicing and salvation hath been in our tabernacle[b] from day to day.

With our staff it may be we have passed over this Jordan, and now we are become two bands;[c] and it is God that setteth the solitary in families.[d]

If we have lived joyfully[e] with our relations, and they have been to us as the loving hind and as the pleasant roe,[f] we must give thee thanks for it, for every creature is that to us, and no more, than thou makest it to be.

[5.] For our share in the public plenty, peace, and tranquillity.

When we have eaten and are full, we have reason to bless thee for the land which thou hast given us,[g] a land which the eyes of the Lord our God are always upon, from the beginning of the year even to the end of the year.[h]

Thou makest peace in our borders, and fillest us with the finest of the wheat:[i] we are delivered from the noise of archers in the place of drawing water; there therefore will we rehearse the righteous acts of the Lord, even his righteous acts towards the inhabitants of his villages.[k]

We thank thee that the powers that are set over us are ministers of God to us for good, that they seek the welfare of our people, speaking peace to all their seed.[l]

(4.) The goodness of his grace relating to our souls, and the life that is to come.

But especially blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ.[m]

[1.] We must give thanks for his gracious design and contrivance of man's redemption and salvation, when he was lost and undone by sin.

O how wonderfully did the kindness and love of God our Saviour towards man appear, not by any works of righteousness which we had done, but according to his mercy he saved us.[n] We had destroyed ourselves, but in thee, and thee only, was our help.[o]

When we were cast out in the open field, and no eye pitied us, thou sawest us polluted in our own blood, and thou saidst unto us, Live; yea, thou saidst unto us, Live; and the time was a time of love.[p]

When the redemption of the soul was so precarious, as that it must have ceased for ever, and no man could by any means redeem his brother, or give to God a ransom for him,[q] then thou wast pleased to find a ransom,[r] that we might be delivered from going down to the pit.

When we must needs die, and were as water spilt on the ground, which cannot be gathered up again, then didst thou devise means that the banished might not be for ever expelled from thee.[s]

When thou sparedst not the angels that sinned, but didst cast them down to hell;[t] thou saidst concerning the race of mankind, Destroy it not, for a blessing is in it.[u]

Herein appears the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world for our glory.[v]

[2.] For the eternal purposes and counsels of God concerning man's redemption.

We are bound to give thanks always to thee, O God, because thou hast from the beginning chosen some to salvation through sanctification of the Spirit:[w] that there is a remnant according to the election of grace,[x] whom God hath chosen in Christ before the foundation of the world, that they should be holy and without blame before thee in love, having predestinated them to the adoption of children, by Jesus Christ, unto thyself, according to the good pleasure of thy will, to the praise of the glory of thy grace.[y]

Thine they were, and thou gavest them to Christ,[z] and this is thy will, that of all that thou hast given him he should lose nothing, but should raise it up at the last day.[a]

[3.] For the appointing of the Redeemer, and God's gracious condescension to deal with men upon new terms, receding from the demands of the broken covenant of innocency.

We bless thee that when sacrifice and offerings thou wouldst not, and in them hadst no pleasure,

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s Job xxix. 3, 4. t 1 Tim. vi. 17. u Neh. ix. 25. v Deut. viii. 2. w 1 Sam. vii. 12. x Ps. xviii. 32. y Job i. 10. z Job viii. 7. a Job xxi. 9. b Ps. cxviii. 15. c Gen. xxxii. 10. d Ps. lxviii. 6. e Eccl. ix. 9. f Prov. v. 19. g Deut. viii. 10. h Deut. xi. 12. i Ps. cxlvii. 14. k Judges v. 11. l Esth. x. 3.

m Eph. i. 3. n Tit. iii. 4, 5. o Hos. xiii. 9. p Ezek. xvi. 5, 6, 8. q Ps. xlix. 7, 8. r Job xxxii. 24. s 2 Sam. xiv. 14. t 2 Pet. ii. 4. u Isa. lxv. 8. v 1 Cor. ii. 7. w 2 Thess. ii. 13. x Rom. xi. 5. y Eph. i. 4—6. z John xvii. 6. a John vi. 30.

that then the eternal Son of God said, Lo, I come to do thy will, O God,[b] and a body hast thou prepared me: and that, as in the volume of the book it was written of him, he did delight to do thy will, O God, yea, thy law was within his heart.[c]

Thou hast laid help upon one that is mighty, one chosen out of the people. Thou hast found David thy servant, with thy holy oil thou hast anointed him, even with the oil of gladness above his fellows, and didst promise that with him thy hand should be established, and thy arm should strengthen him, and that thou wouldst make him thy first-born, higher than the kings of the earth.[d]

We bless thee that the Father now judgeth no man, but hath committed all judgment to the Son; that as he has life in himself, so he hath given to the Son to have life in himself, and hath given him authority to execute judgment also, because he is the Son of man:[e] that the Father loveth the Son, and hath given all things into his hand;[f] and that the counsel of peace is between them both.[g]

That he is thy servant, whom thou dost uphold; thine elect, in whom thy soul delighteth;[h] thy beloved Son, in whom thou art well pleased;[i] that thou hast given him for a covenant of the people,[k] and that through him we are not under the law, but under grace.[l]

That God so loved the world, as to give his only begotten Son, that whosoever believes in him should not perish, but have everlasting life.[m]

[4.] For the early and ancient indications of the gracious design concerning fallen man.

We bless thee, that as soon as ever man had sinned, it was graciously promised, that the seed of the woman should break the serpent's head;[n] and that in the Old-Testament sacrifices Jesus Christ was the Lamb slain from the foundation of the world.[o]

And that by faith the elders, though they received not the promise, yet obtained a good report, for they obtained witness that they were righteous.[p]

We bless thee for the promise made to Abraham, that in his seed all the families of the earth should be blessed;[q] and to Jacob, that the Shiloh should come, and to him should the gathering of the people be;[r] and that the patriarchs rejoiced to see Christ's day, and they saw it and were glad.[s]

[5.] For the many glorious instances of God's favour to the Old-Testament church.

We adore that wisdom, peace, and goodness with which thou broughtest the vine out of Egypt, didst cast out the heathen and plant it; thou preparedst room before it, and didst cause it to take deep root, and it filled the land.[t]

And they got not the land in possession by their own sword, neither did their own arm save them, but thy right hand, thine arm, and the light of thy countenance, because thou hadst a favour to them.[u]

We bless thee, that to the Jews were committed the oracles of God,[v] that they had the adoption, the glory and the covenants, the giving of the law, and the service of God and the promises:[w] and that there did not fail one word of all thy good promise, which thou promisedst by the hand of Moses thy servant.[x]

We bless thee for all which thou didst at sundry times, and in divers manners, speak in time past unto the fathers by the prophets,[y] those holy men of God, who spake as they were moved by the Holy Ghost,[z] and prophesied of the grace that should come unto us, testifying before-hand the suffering of Christ, and the glory that should follow, and that not to themselves only but to us they ministered those great things, things which the angels themselves desire to look into.[a]

And especially we bless thee, that thou hast provided some better things for us, that they without us should not be made perfect.[b]

[6.] For the wonderful and mysterious incarnation of the Son of God, and his coming into the world.

We bless thee, that when the fulness of time was come, thou didst send forth thy Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.[c]

That the Eternal Word was made flesh, and dwelt among us, and there were those who saw his glory, the glory of the only-begotten of the Father, full of grace and truth.[d] And without controversy, great is the mystery of godliness, that God was manifested in the flesh.

We bless thee, that to this end he was born, and for this cause he came into the world, that he might bear witness of the truth,[e] and we believe, and are sure, that he is that Christ, the Son of the living God;[f] that it is he that should come, and we are to look for no other.[g]

We bless thee, that the Son of man is come to seek and to save that which was lost;[h] that he is come that we might have life, and that we might have it more abundantly,[i] and that for this purpose the Son of God was manifested, that he might destroy the works of the devil.[k]

Lord, we receive it as a faithful saying, and well worthy of all acceptation, that Christ Jesus came into the world to save sinners, even the chief.[l]

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b Heb x. 5—7. c Ps. xl. 7, 8. d Ps. lxxxix. 19—21, 27. e John v. 22, 26, 27. f John iii. 35. g Zech. vi. 13. h Isa. xlii. 1. i Matt. xvii. 5. k Isa. xlix. 8. l Rom. vi. 14. m John iii. 16. n Gen. iii. 15. o Rev. xiii. 8. p Heb. xi. 2, 4, 39. q Gen. xii. 3. r Gen. xlix. 10. s John viii. 56. t Ps. lxxx. 8, 9. u Ps. xliv. 3. v Rom. iii. 2. w Rom. ix. 4. x 1 Kings viii. 56. y Heb. i. 1. z 2 Pet. i. 21. a 1 Pet. i. 10—12. b Heb. xi. 40. c Gal. iv. 4, 5. d John i. 14. e John xviii. 37. f John vi. 69. g Matt. xi. 3. h Luke xix. 10. i John x. 10. k 1 John iii. 8. l 1 Tim. i. 15.

We bless thee, that forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same: that he took not on him the nature of angels, but our nature, and was in all things made like unto his brethren, that he might be a merciful and faithful High Priest, in things pertaining to God, to make reconciliation for the sins of the people;[m] and that he is not ashamed to call them brethren.

And that the first-begotten was brought into the world with a charge given to all the angels of God to worship him.[n]

[7.] For God's gracious owning of him in his undertaking, and in the carrying of it on.

We bless thee, that thou wast in Christ reconciling the world to thyself, not imputing their trespasses unto them, and that thou hast committed unto us the word of reconciliation.[o]

That thou hast thyself given him for a witness to the people, a leader and commander to the people.[p] That he was sanctified and sealed, and sent into the world,[q] and that the Father which sent him did not leave him alone, for he always did those things that pleased him.[r]

Glory be to God in the highest, for in and through Jesus Christ there is on earth peace, and good will towards men.[s]

In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him.[t]

We thank thee for the power thou hast given him over all flesh, that he should give eternal life to as many as were given him.[u]

[8.] For his holy life, his excellent doctrine, and the glorious miracles he wrought to confirm his doctrine.

We bless thee for the assurance we have, that he is a teacher come from God, since no man can do those miracles which he did, except God were with him.[v]

That thou hast in these last days spoken unto us by thy Son,[w] whose doctrine was not his, but his that sent him,[x] and he spake as one having authority;[y] and that we are encouraged to come and learn of him, because he is meek and lowly in heart, and in learning of him we shall find rest to our souls.[z]

We bless thee, that he has left us an example, that we should follow his steps, in that he did no sin, neither was guile found in his mouth, and when he was reviled he reviled not again;[a] and his meat and drink was to do the will of his Father;[b] in that he was holy, harmless, undefiled, and separated from sinners.[c] O that we may be armed with the same mind,[d] and that as he was, so we may be, in this world;[e] and that we may so walk even as he walked.

We bless thee, that the works which he did, the same bore witness of him, that the Father had sent him,[f] that by his power the blind received their sight, the lame walked, the lepers were cleansed, the deaf heard, the dead were raised up, and the poor had the gospel preached to them,[g] and even the winds and the sea obeyed him,[h] for which we glorify the God of Israel. Doubtless this was the Son of God.[i]

[9.] For the great encouragements Christ gave to poor sinners to come to him.

We bless thee, that Jesus Christ came to call, not the righteous, but sinners (such as we are) to repentance, and had power on earth to forgive sin;[k] that he came to save his people from their sins;[l] and is the Lamb of God that takes away the sin of the world,[m] and that he is (to his honour, and not to his reproach) a friend to publicans and sinners.[n]

We thank thee for the gracious invitation he gave to those who are weary and heavy laden to come to him for rest:[o] and for the assurance he has given, that whosoever comes unto him, he will in no wise cast him out.[p]

That he made a gracious offer, that whosoever thirsts might come unto him and drink.[q]

[10.] For the full satisfaction which he made to the justice of God for the sin of man, by the blood of his cross, for the purchases, victories, and triumphs of the cross, and for all the precious benefits which flow to us from the dying of our Lord Jesus.

Herein indeed God commendeth his love to us, in that while we were yet sinners, Christ died for us,[r] that we might be reconciled to him by the death of his Son. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins,[s] and not for ours only, but for the sins of the whole world;[t] that he tasted death for every man,[u] that through death he might destroy him that had the power of death, that is, the devil.

We bless thee, that by one offering he hath perfected for ever them that are sanctified,[v] that he has finished transgression, made an end of sin, made reconciliation for iniquity, and hath brought in an everlasting righteousness.[w]

That he has redeemed us from the curse of the law, by being made a curse for us.[x]

That what the law could not do in that it was

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m Heb. ii. 11, 14, 16, 17. n Heb. i. 6. o 2 Cor. v. 29. p Isa. lv. 4. q John x. 36. r John viii. 19. s Luke ii. 14. t 1 John iv. 9. u John xvii. 2. v John iii. 2. w Heb. i. 2. x John vii. 16. y Matt. vii. 29. z Matt. xi. 29. a 1 Pet. ii. 21–23. b John iv. 34. c Heb. vii. 26. d 1 Pet. iv. 1. e 1 John iv. 17. f John v. 36. g Matt. xi. 5. h Matt. viii. 27. i Matt. xxvii. 54. k Matt. ix. 6, 13. l Matt. i. 21. m John i. 29. n Matt. xi. 19. o Matt xi. 28. p John vi. 37. q John vii. 37. r Rom. v. 8. s 1 John iv. 10. t 1 John ii. 2. u Heb ii. 9, 14. v Heb. x. 14. w Dan. ix. 24. x Gal. iii. 13.

weak through the flesh, God hath done by sending his own Son in the likeness of sinful flesh, who by a sacrifice for sin condemned sin in the flesh.[y]

That he was wounded for our transgressions, and bruised for our iniquities, and that the chastisement of our peace was upon him, and by his stripes we are healed: and that the Lord having laid upon him the iniquity of us all, it pleased the Lord to bruise him and put him to grief.[z]

That appearing to put away sin by the sacrifice of himself, he did by the eternal Spirit offer himself without spot unto God, and by his own blood entered once into the holy place, having obtained eternal redemption for us.[a]

That he hath spoiled principalities and powers, and made a show of them openly, triumphing over them in his cross, and hath blotted out the handwriting of ordinances which was against us, which was contrary to us, taking it out of the way, by nailing it to his cross.[b]

That he is our peace, who having broken down the middle wall of partition between Jew and Gentile, hath made himself of twain one new man, hath reconciled both unto God in one body by the cross, having slain the enmity thereby.[c]

That he hath loved us, and washed us from our sins in his own blood, and hath made us unto our God kings and priests.[d]

O the height, and depth, and length, and breadth of that love of Christ which passeth knowledge![e] that great love wherewith he loved us![f]

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing; for he was slain, and hath redeemed us to God by his blood.[g]

[11.] For his resurrection from the dead on the third day.

We thank thee, that as he was delivered for our offences, so he rose again for our justification,[h] and was declared to be the Son of God with power, by the resurrection from the dead.[i]

That though he was dead, yet he is alive, and lives for evermore, and hath the keys of hell and death;[k] and being raised from the dead, he dies no more, death hath no more dominion over him.[l]

That now is Christ risen from the dead, and is become the first-fruits of them that slept, that as in Adam all died, so in Christ all might be made alive,[m] and every one in his own order.

That God suffered not his Holy One to see corruption, but loosed the pains of death, because it was impossible he should be holden of them, and so declared to all the house of Israel, that that same Jesus whom they crucified is both Lord and Christ.[n]

And that for this end Christ both died, and rose, and revived, that he might be Lord both of the dead and the living,[o] and that whether we wake or sleep, we might live together with him.[p]

[12.] For his ascension into heaven, and his sitting at God's right hand there.

We bless thee, that our Lord Jesus is ascended to his Father and our Father, to his God and our God;[q] is ascended up on high, having led captivity captive, and hath received gifts for men, yea, even for the rebellious also, that the Lord God might dwell among them.[r]

That as the forerunner he is for us entered,[s] entered into heaven itself, now to appear in the presence of God for us,[t] a Lamb as it had been slain standing in the midst of the throne.[u]

That he is set on the right hand of the throne of the Majesty in the heavens,[v] angels, and authorities, and powers, being made subject to him.[w]

That he is gone before to prepare a place for us in his Father's house, where there are many mansions; and though whither he is gone we cannot follow him now, yet we hope to follow him hereafter,[x] when he shall come again to receive us to himself, that where he is, there we may be also.[y]

[13.] For the intercession which he ever lives to make in the virtue of his satisfaction.

We thank thee, that having borne the sins of many, he makes intercession for transgressors;[z] and prays not for those only that were given him when he was upon earth, but for all that shall believe on him through their word; that they all may be one.[a]

That we have an advocate with the Father, even Jesus Christ the righteous,[b] who is therefore able to save to the uttermost all those that come to God as a Father, by him as Mediator, seeing he ever lives making intercession.[c]

That we have a High Priest taken from among men, and ordained for men in things pertaining to God, that he may offer both gifts and sacrifice for sin, who can have compassion on the ignorant, and on them that are out of the way, and that he is become the author of eternal salvation to all them that obey him.[d]

[14.] For the dominion and sovereignty to which the Redeemer is exalted.

We thank thee, that because our Lord Jesus humbled himself, and became obedient unto death, even the death of the cross, therefore God hath highly exalted him, and given him a name above every name, that at the name of Jesus every knee might

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y Rom. viii. 3. z Isa. liii. 5, 6, 10. a Heb. ix. 12. b Col. ii 14, 15. c Eph. ii. 14—16. d Rev. i. 5, 6. e Eph. iii. 19. f Eph. ii. 4. g Rev. v. 9, 12. h Rom. iv. 25. i Rom. i. 4. k Rev. i. 18. l Rom. vi. 9. m 1 Cor. xv. 23, 22. n Acts ii. 24, 31, 36. o Rom. xiv. 9. p 1 Thess. v. 10. q John xx. 17

r Ps. lxxviii. 18. s Heb. vi. 20. t Heb. ix. 24. u Rev. v. 6. v Heb. viii. 1. w 1 Pet. iii. 22. x John xiii. 36. y John xiv. 2, 3. z Isa. liii. 12. a John xvii. 20, 21. b 1 John ii. 1. c Heb. vii. 25. d Heb. v. 1, 2, 9.

bow,[e] and every tongue confess (as we do at this time) that Jesus Christ is Lord to the glory of God the Father.

That all power is given unto him both in heaven and on earth,[f] that thou hast set him over the works of thy hands, and hast put all things in subjection under his feet, and so hast crowned him with glory and honour.[g]

That he is King of kings, and Lord of lords,[h] that the Ancient of days has given him dominion and glory, and a kingdom, an everlasting dominion, and a kingdom which shall not be destroyed.[i]

That the government is upon his shoulders, and that his name is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of peace; and of the increase of his government and peace there shall be no end.[k]

That thou hast set him as King upon thy holy hill of Zion,[l] and that he shall reign over the house of Jacob for ever,[m] shall reign till he has put down all opposing rule, principality, and power, till all his enemies are made his footstool, and then he shall deliver up the kingdom to God, even the Father, that God may be all in all.[n]

[15.] For the assurance we have of his second coming to judge the world.

We bless thee, that thou hast appointed a day in which thou wilt judge the world in righteousness, by that man whom thou hast ordained, whereof thou hast given assurance unto all men, in that thou hast raised him from the dead.[o]

That in that day the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: and shall come to be glorified in his saints, and admired by all them that believe;[p] for them that sleep in Jesus he will bring with him.[q]

That he shall then send forth his angels to gather out of his kingdom all things that offend, and them which do iniquity,[r] and to gather together his elect from the four winds,[s] and then shall the righteous shine forth as the sun in the kingdom of their Father.

And we then, according to thy promise, look for new heavens, and a new earth, wherein dwells righteousness: Lord, grant that, seeing we expect such things, we may give diligence to be found of him in peace, without spot, and blameless:[t] and then, Come, Lord Jesus, come quickly.[u]

[16.] For the sending of the Holy Spirit to supply the want of Christ's bodily presence, to carry on his undertaking, and to prepare things for his second coming.

We bless thee, that when our Lord Jesus went away, he sent us another Comforter to abide with us for ever, even the Spirit of truth,[v] who shall glorify the Son, for he shall take of his and shall show it unto us.[w]

That being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost,[x] he poured it forth as rivers of living water.[y]

Blessed be God for the signs and wonders, and divers miracles and gifts, of the Holy Ghost, with which God bare witness to the great salvation.[z]

And blessed be God for the promise, that as earthly parents, though evil, know how to give good gifts to their children, so our heavenly Father will give the Holy Spirit to them that ask him,[a] that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession.[b]

[17.] For the covenant of grace made with us in Jesus Christ, and all the exceeding great and precious privileges of that covenant, and for the seals of it.

We thank thee, that in Jesus Christ thou hast made an everlasting covenant with us, even the sure mercies of David,[c] and that though the mountains may depart, and the hills be removed, yet this covenant of thy peace shall never be removed.[d]

That thou hast given unto us exceeding great and precious promises, that by these we might be partakers of a divine nature:[e] and that Jesus Christ is the Mediator of this better covenant, which is established upon better promises.[f]

That though thou chasten our transgression with the rod, and our iniquity with stripes, yet thy loving-kindness thou wilt not utterly take away, nor cause thy faithfulness to fail; thy covenant thou wilt not break, nor alter the thing that is gone out of thy lips.[g]

That being willing more abundantly to show to the heirs of promise the immutability of thy counsel, thou hast confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold on the hope set before us.[h]

That baptism is appointed to be a seal of the righteousness which is by faith,[i] as circumcision was: that it assures us of the remission of sins, and the gift of the Holy Ghost; and that this promise is to us and our children.[k] And that the cup in the Lord's supper is the blood of the New Testament, which was shed for many, for the remission of sins.[l]

[18.] For the writing of the Scriptures, and

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e Phil. ii. 8—10. f Matt. xxviii. 18. g Heb. ii. 7—9. h Rev. xix. 16. i Dan. vii. 14. k Isa. ix. 6, 7. l Ps. ii. 6. m Luke i. 33. n 1 Cor. xv. 24, 25, 28. o Acts xvii. 31. p 2 Thess. i. 7, 8, 10. q 1 Thess. iv. 14. r Matt. xiii. 41. s Matt. xxiv. 31. t 2 Pet iii. 13, 14. u Rev. xxii. 20. v John xiv. 16, 17. w John xvi. 14. x Acts. ii. 33. y John vii. 38. z Heb. ii. 4. a Luke xi. 13. b Eph. i. 13, 14. c Isa. lv. 3. d Isa. liv. 10. e 2 Pet. i. 4. f Heb. viii. 6. g Ps. lxxxix. 32—34. h Heb. vi. 17, 18. i Rom. iv. 11. k Acts ii. 38, 39. l Matt. xxvi. 28.

the preserving of them pure and entire to our day.

We thank thee, that we have the Scriptures to search, and that in them we have eternal life, and that they testify of Christ,[m] and that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness.[n]

That whatsoever things were written afore-time, were written for our learning, that we through patience and comfort of the Scripture might have hope:[o] and that we have this most sure word of prophesy, as a light shining in a dark place.[p]

That the vision is not become to us as the words of a book that is sealed,[q] but that we hear in our own tongue the wonderful works of God.[r]

We thank thee, O Father, Lord of heaven and earth, that the things which were hid from the wise and prudent, and which many prophets and kings desired to see, and might not,[s] are revealed to us babes; even so, Father, for so it seemed good in thy sight.

[19.] For the institution of ordinances, and particularly that of the ministry.

We thank thee, that thou hast not only showed thy word unto Jacob, but thy statutes and judgments unto Israel, unto us: Thou hast not dealt so with other nations, and as for thy judgments they have not known them.[t]

That the tabernacle of God is with men, and he will dwell with them,[u] and that he has set his sanctuary in the midst of them for evermore,[v] and there will meet the children of Israel.[w]

We thank thee, that thou hast made known unto us thy holy sabbaths;[x] and that still there remains the keeping of a sabbath to the people of God.[y]

And that when the Lord Jesus ascended up on high, he gave gifts unto men, not only prophets, apostles, and evangelists, but pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ;[z] and that while they teach us to observe all things which Christ hath commanded, he has promised to be with them always, even unto the end of the world.[a]

[20.] For the planting of the Christian religion in the world, and the setting up of the gospel-church, notwithstanding all the oppositions of the powers of darkness.

We thank thee, that the preaching of Jesus Christ according to the commandment of the everlasting God, and the gospel which was made known to all nations for the obedience of faith,[b] was mighty, through God, to the pulling down of strong holds:[c] that the Lord wrought with it, and confirmed the word by signs following;[d] so that Satan fell as lightning from heaven.[e]

That though the gospel was preached in much contention,[f] yet it grew and prevailed mightily,[g] and multitudes turned to God from idols, to serve the living and true God,[h] and to wait for his Son from heaven.

Now came salvation and strength, and the kingdom of our God, and the power of his Christ:[i] and the exalted Redeemer rode forth with his bow, and with his crown, conquering, and to conquer;[k] and nations were born at once.[l]

[21.] For the preservation of Christianity in the world unto this day.

We bless thee, that though the enemies of Israel have afflicted them from their youth up, have many a time afflicted them, yet they have not prevailed against them; though the ploughers have ploughed on their back, yet the righteous Lord has cut asunder the cords of the wicked.[m]

That Jesus Christ has built his church upon a rock, which the gates of hell cannot prevail against,[n] but his seed shall endure for ever, and his throne as the days of heaven.[o]

[22.] For the martyrs and confessors, the lights of the church, and the good examples of those who are gone before us to heaven.

We bless thee for all those who have been enabled to approve themselves to God in much patience, in afflictions, in necessities, in distresses,[p] who when they have been brought before governors and kings for Christ's sake, it has turned to them for a testimony, and God has given them a mouth and wisdom, which all their adversaries were not able to gainsay or resist.[q]

That those who for Christ's sake were killed all the day long, and accounted as sheep for the slaughter, yet in all these things were more than conquerors, through him that loved us.[r]

That they overcame the accuser of the brethren by the blood of the Lamb, and by the word of their testimony, and by not loving their lives unto the death.[s]

We bless thee for the cloud of witnesses with which we are compassed about,[t] for the footsteps of the flock,[u] for the elders that have obtained a good report,[v] and are now, through faith and patience, inheriting the promises.[w] Lord, give us to follow them, as they followed Christ.[x]

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m John v. 39. n 2 Tim. iii. 16. o Rom. xv. 4. p 2 Pet. i. 19. q Isa xxix. 11. r Acts ii. 11. s Luke x. 21, 24. t Ps. cxlvii. 19, 20. u Rev. xxi. 3. v Ezra xxxvii. 26. w Exod. xxix. 43. x Neh. ix. 14. y Heb. iv. 9. z Eph. iv. 8, 11—13. a Matt. xxviii. 20. b Rom. xvi. 25, 26. c 2 Cor. x. 4. d Mark xvi. 20. e Luke x. 18. f 1 Thess. ii. 2. g Acts xix. 20. h 1 Thess. i. 9. i Rev. xii. 10. k Rev. vi. 2. l Isa. lxvi. 8. m Ps. cxxix. 1—4. n Matt. xvi. 18. o Ps. lxxxix. 29. p 2 Cor. vi. 4. q Luke xxi. 12, 13, 15. r Rom. viii. 36, 37. s Rev. xii. 11. t Heb. xii. 1. u Cant. i. 8. v Heb. ix. 2. w Heb. vi. 12. x 1 Cor. xi. 1.

[23.] For the communion of saints, that spiritual communion which we have in faith, and hope, and holy love, and in prayers and praises with all good Christians.

We bless thee, that if we walk in the light, we have fellowship one with another,[y] even with all that in every place call on the name of Jesus Christ our Lord, both theirs and ours.[z]

That we, being many, are one bread and one body,[a] and that though there are diversities of gifts, and administrations, and operations, yet there is the same Spirit, the same Lord, and the same God, which worketh all in all.[b]

We thank thee, that all the children of God which were scattered abroad[c] are united in him who is the head of the body, the church;[d] so that they are all our brethren and companions in tribulation, and in the kingdom and patience of Jesus Christ.[e]

[24.] For the prospect and hope of eternal life, when time and days shall be no more.

We thank thee for the crown of life which the Lord hath promised to them that love him;[f] the inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for us.

That having here no continuing city,[g] we are encouraged to seek the better country, that is, the heavenly, the city that hath foundations, whose builder and maker is God.[h]

That we are in hope of eternal life, which God that cannot lie, hath promised;[i] and that all true believers through grace have eternal life abiding in them.[k]

(5.) We must give God thanks for the spiritual mercies bestowed upon us in particular, especially if we are called with an effectual call, and have a good work of grace begun in us.

[1.] We must bless God for the strivings of his Spirit with us, and the admonitions and checks of our own consciences.

We bless thee, that thou hast not given us over to a reprobate mind,[l] that our consciences are not seared,[m] that thou hast not said, concerning us, they are joined to idols, let them alone,[n] but that thy Spirit is yet striving with us.[o]

We thank thee for the work of the law written in our hearts, our own consciences also bearing witness, and our own thoughts between themselves accusing or excusing one another.[p]

[2.] We must bless God if there be a saving change wrought in us by his blessed Spirit.

And has God, by his grace, translated us out of the kingdom of darkness into the kingdom of his dear Son?[q] Has he called us into the fellowship of Jesus Christ,[r] and made us nigh by his blood, who by nature were afar off?[s] Not unto us, O Lord, not unto us, but unto thy name, give glory.[t]

We give thanks to God always for those to whom the gospel is come, not in word only, but in power, and in the Holy Ghost, and in much assurance.[u]

Thou hast loved us with an everlasting love, and therefore with loving-kindness thou hast drawn us,[v] drawn us with the cords of a man, and the bands of love.[w]

When the strong man armed kept his palace in our hearts, and his goods were in peace, it was a stronger than he that came upon him, and took from him all his armour wherein he trusted, and divided the spoil.[x]

[3.] We must give thanks for the remission of our sins, and the peace of our consciences.

We bless thee for the redemption we have through Christ's blood, even the forgiveness of sins, according to the riches of thy grace, wherein thou hast abounded towards us.[y]

That thou hast forgiven all our iniquities, and healed all our diseases;[z] and hast in love to our souls delivered them from the pit of corruption; for thou hast cast all our sins behind thy back.[a]

When thou broughtest us into the wilderness, yet there thou spakest comfortably to us, and gavest us our vineyards from thence; and the valley of Achor for a door of hope.[b]

[4.] For the powerful influences of the divine grace, to sanctify and preserve us, to prevent our falling into sin, and to strengthen us in doing our duty.

Thou hast not quenched the smoking flax, nor broke the bruised reed,[c] nor despised the day of small things,[d] but having obtained help of God we continue hitherto.[e]

In the day when we cried thou hast answered us, and hast strengthened us with strength in our souls.[f]

We have been continually with thee; thou hast holden us by the right hand, when our feet were almost gone, and our steps had well nigh slipped.[g]

We have reason never to forget thy precepts, for by them thou hast quickened us; and unless thy law had been our delight, we should many a time have perished in our afflictions;[h] for thy statutes have been our songs in the house of our pilgrimage.

Unless the Lord had been our help, our souls had almost dwelt in silence: but when we said, Our foot slippeth, thy mercy, O Lord, held us up: and in the multitude of our thoughts within us, thy comforts have been the delight of our souls.[i]

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y 1 John i. 7. z 1 Cor. i. 2. a 1 Cor. x. 17. b 1 Cor. xii. 4—6. c John xi. 52. d Col. i. 18. e Rev. i. 9. f James i. 12. g Heb. xiii. 14. h Heb. xi. 10, 16. i Tit. i. 2. k 1 John v. 13. l Rom. i. 28. m 1 Tim. iv. 2. n Hos. iv. 17. o Gen. vi. 3. p Rom. ii. 15. q Col. i. 13. r 1 Cor. i. 9. s Eph. ii. 13. t Ps. cxv. 1. u 1 Thess. i. 2, 5. v Jer. xxxi. 3. w Hos. xi. 4. x Luke xi. 21, 22. y Eph. i. 7, 8. z Ps. ciii. 3. a Isa. xxxviii. 17. b Hos. ii. 14, 15. c Matt. xii. 20. d Zech. iv. 10. e Acts xxvi. 22. f Ps. cxxxviii. 3. g Ps. lxxiii. 2. h Ps. cxix. 92, 93. i Ps. xciv. 17—19.

[5.] For sweet communion with God in holy ordinances, and the communications of his favour.

We have been abundantly satisfied with the fatness of thy house, and thou hast made us drink of the river of thy pleasures: for with thee is the fountain of life, in thy light shall we see light.[k]

Thou hast brought us to thy mountain, and made us joyful in thy house of prayer,[l] and we have found it good for us to draw near to God.[m]

We have had reason to say, A day in thy courts is better than a thousand, and it is better to be doorkeepers in the house of our God, than to dwell in the tents of wickedness; for the Lord God is a sun and shield, he will give grace and glory, and no good thing will we withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee.[n]

We have sitten down under thy shadow with delight, and thy fruit hath been sweet unto our taste; thou hast brought us into the banqueting house, and thy banner over us has been love.[o]

[6.] For gracious answers to our prayers.

We have reason to love thee, O Lord, because thou hast heard the voice of our supplications, and because thou hast inclined thine ear unto us, we will therefore call upon thee as long as we live.[p]

Out of the depths have we cried unto thee, O Lord,[q] and thou hast heard our vows, and given us the heritage of those that fear thy name.[r]

Nay, before we have called thou hast answered, and while we have been yet speaking, thou hast heard,[s] and hast said, Here I am,[t] and hast been nigh unto us in all that which we call upon thee for.[u]

Lord, thou hast heard the desire of the humble, thou wilt prepare their heart, and cause thine ear to hear.[v]

Blessed be God, who hath not turned away our prayer, or his mercy from us,[w] for we have prayed and have gone away, and our countenances have been no more sad.[x]

[7.] For support under our afflictions, and spiritual benefit and advantage by them.

Thou hast comforted us in all our tribulation,[y] hast considered our trouble, and known our souls in adversity, and showed us thy marvellous kindness, as in a strong city.[z]

When afflictions have abounded, consolations have much more abounded.[a]

Though no affliction, for the present, hath been joyous, but grievous, nevertheless, afterward it hath yielded the peaceable fruit of righteousness, and hath proved to be for our profit, that we might be partakers of thy holiness.[b]

We have had reason to say, that it was good for us we were afflicted, that we might learn thy commandments; for before we were afflicted we went astray, but afterwards have kept thy word.[c]

It has been but for a season, and when there was need, that we were in heaviness, through manifold temptations: and we beg, that all the trials of our faith may be found unto praise, and honour, and glory, at the appearing of Jesus Christ, whom having not seen we love, in whom, though now we see him not, yet believing, we rejoice, with joy unspeakable and full of glory; and are longing to receive the end of our faith, even the salvation of our souls.[d]

[8.] For the performance of God's promises.

Thou hast dealt well with thy servants, O Lord, according to thy word,[e] and thou hast been ever mindful of thy covenant, the word which thou hast commanded to a thousand generations.[f]

There hath not failed one word of all the good promises which thou hast promised to David thy servant, and Israel thy people.[g]

And now, what shall we render unto the Lord for all his benefits towards us? Let our souls return to him, and repose in him, as their rest, because he hath dealt bountifully with us. We will take the cup of salvation, and call upon the name of the Lord:[h] for the Lord is good, his mercy is everlasting, and his truth endureth to all generations.[i]

We will bless the Lord at all times, yea, his praise shall continually be in our mouths; we will sing[k] unto the Lord as long as we live;[l] and we hope to be shortly with those blessed ones who dwell in his house above, and are still praising him, and who rest not day or night from saying, Holy, holy, holy, Lord God Almighty.[m]

CHAPTER V.

OF THE FIFTH PART OF PRAYER, WHICH IS INTERCESSION, OR ADDRESS AND SUPPLICATION TO GOD FOR OTHERS.

OUR Lord Jesus has taught us to pray, not only with, but for, others; and the apostle hath appointed us to make supplication for all saints;[a] and many of his prayers in his epistles are for his friends: and we must not think, that when we are in this part of prayer, we may be less fervent, and be more indifferent, because we ourselves are not immediately concerned in it, but rather, let a holy fire of love, both to God and man, here make our devotions yet more warm and lively.

1. We must pray for the whole world of man-

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k Ps. xxxvi. 8, 9. l Isa. lvi. 7. m Ps. lxxiii. 28. n Ps. lxxxiv. 10—12. o Cant. ii. 3, 4. p Ps. cxvi. 1, 2. q Ps. cxxx. 1. r Ps. lxi. 5. s Isa. lxv. 25. t Isa. lviii. 9. u Deut. iv. 7. v Ps x. 17. w Ps. lxvi. 20. x 1 Sam. i. 18. y 2 Cor. i. 4. z Ps. xxxi. 7, 21. a 2 Cor. i. 5. b Heb. xii. 10, 11. c Ps cxix. 67, 71. d 1 Pet. i. 6—9. e Ps. cxix. 65. f Ps cv. 8. g 1 Kings viii. 56, 66. h Ps. cxvi. 7, 12, 13. i Ps. c. 5. k Ps xxxiv. 1. l Ps. civ. 33. m Rev. iv. 8. a Eph. vi. 18.

kind, the lost world;[b] and thus we must honour all men, and according to our capacity do good to all men.[c]

We pray, as we are taught, for all men, believing that this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth, and of Jesus Christ, who gave himself a ransom for all.[d]

O look with compassion upon the world that lies in wickedness,[e] and let the prince of this world be cast out,[f] that has blinded their minds.[g]

O let thy way be known upon earth,[h] that barbarous nations may be civilized, and those who live without God in the world[i] may be brought to the service of the living God; and thus let thy saving health be known unto all nations. Let the people praise thee, O God, yea, let all the people praise thee: O, let the nations be glad, and sing for joy, for thou shalt judge the people righteously, and govern the nations upon earth.[k]

O let thy salvation and thy righteousness be openly showed in the sight of the heathen, and let all the ends of the earth see the salvation of our God.[l]

O give thy Son the heathen for his inheritance, and the uttermost parts of the earth for his possession;[m] for thou hast said, It is a light thing for him to raise up the tribes of Jacob, and to restore the preserved of Israel, but thou wilt give him for a light to the Gentiles.[n]

Let all the kingdoms of this world become the kingdoms of the Lord, and of his Christ.[o]

2. For the propagating of the gospel in foreign parts, and the enlargement of the church, by the bringing in of many to it.

O let the gospel be preached unto every creature;[p] for how shall men believe in him of whom they have not heard? And how shall they hear without preachers? And how shall they preach except they be sent?[q] And who shall send forth labourers, but the Lord of the harvest?[r]

Let the people which sit in darkness see a great light, and to them which sit in the region and shadow of death let light spring up.[s]

Add unto thy church daily such as shall be saved;[t] enlarge the place of its tent, lengthen its cords, and strengthen its stakes.[u]

Bring thy seed from the east, and gather them from the west; say to the north, Give up, and to the south, Keep not back: bring thy sons from far, and thy daughters from the ends of the earth.[v] Let them come with acceptance to thine altar, and glorify the house of thy glory; let them fly as a cloud, and as the doves to their windows.[w]

In every place let incense be offered to thy name, and pure offerings; and from the rising of the sun to the going down of the same, let thy name be great among the Gentiles;[x] and let the offering up of the Gentiles be acceptable, being sanctified by the Holy Ghost.[y]

O let the earth be full of the knowledge of the Lord, as the waters cover the sea.[z]

3. For the conversion of the Jews.

Let the branches which are broken off not abide still in unbelief, but be grafted in again into their own olive-tree. And though blindness is in part happened to Israel, yet let the fulness of the Gentiles come in, and let all Israel be saved.[a]

Let them be made to look unto him whom they have pierced,[b] and that they may turn to the Lord, let the veil which is upon their hearts be taken away.[c]

4. For the Eastern churches, that are groaning under the yoke of Mahometan tyranny.

Let the churches of Asia, that were golden candlesticks,[d] which the Lord Jesus delighted to walk in the midst of,[e] be again made so.

Restore unto them their liberties, as at first, and their privileges, as at the beginning; purely purge away their dross, and take away all their tin,[f] and turn again their captivity as the streams of the south.[g]

5. For the churches in the plantations.

Be thou the confidence of all the ends of the earth, and of those that are afar off beyond the sea;[h] and let them have the blessing which came upon the head of Joseph, and upon the crown of the head of him that was separated from his brethren, even to the utmost bound of the everlasting hills.[i]

Create peace to those that are afar off, as well as to those that are nigh.[k]

And let those that suck of the abundance of the seas, and of treasures hid in the sand, call the people to the mountain, that they may offer sacrifices of righteousness.[l]

6. For the universal church, wherever dispersed, and for all the interests of it.

Our heart's desire and prayer to God for the gospel Israel is, that it may be saved.[m]

Do good in thy good pleasure unto Zion, build thou the walls of Jerusalem.[n] Peace be within her walls, and prosperity within her palaces. For our brethren and companions' sake, we will now say, peace be within her.[o]

O that we may see the good of the gospel Jerusalem all the days of our life, and peace upon Israel.[p] And that thus we may have reason to answer the messengers of the nations, that the Lord hath found-

b 1 Pet. ii. 17. c Gal. vi. 10. d 1 Tim. ii. 1, 3, 4, 6. e 1 John v. 19. f John xii. 31. g 2 Cor. iv. 4. h Ps. lxvii. 2. i Eph. ii. 12. k Ps. lxvii. 3, 4. l Ps. xcviii. 2, 3. m Ps. ii. 8. n Isa. xlix. 6. o Rev. xi. 15. p Mark xvi. 15. q Rom. x. 14, 15. r Matt. ix. 38. s Matt. iv. 16. t Acts ii. 47. u Isa. liv. 2.

v Isa. xliii. 5, 6. w Isa. lx. 7, 8. x Mal. i. 11. y Rom. xv. 16. z Is. xi. 9. a Rom. xi. 23—26. b Zech. xii. 10. c 2 Cor. iii. 16. d Rev. i. 11, 12. e Rev. ii. 1. f Isa. i. 25, 26. g Ps. cxxvi. 4. h Ps. lxv. 5. i Gen. xlix. 26. k Isa. lvii. 19. l Deut. xxxiii. 19. m Rom. x. 1. n Ps. li. 18. o Ps. cxxii. 7, 8. p Ps. cxxviii. 5, 6.

ed Zion, and the poor of his people shall trust to that.[q]

Save thy people, O Lord, and bless thine heritage: feed them also, and lift them up for ever.[r] Give strength unto thy people, and bless thy people with peace;[s] with thy favour do thou compass them as with a shield.[t]

Grace be with all them that love the Lord Jesus Christ in sincerity;[u] for thou knowest them that are thine: and give to all that name the name of Christ, to depart from iniquity.[v]

We pray for all that believe in Christ, that they all may be one;[w] and since there is one body, and one spirit, and one hope of our calling, one Lord, one faith, one baptism, and one God and Father of all,[x] give to all Christians to be of one heart,[y] and one way.

Let the word of the Lord in all places have a free course, and let it be glorified.[z]

7. For the conviction and conversion of atheists, deists, and infidels, and of all that are out of the way of truth, and of profane scoffers, and those that disgrace Christianity by their vicious and immoral lives.

O teach transgressors thy ways, and let sinners be converted unto thee.[a]

O give them repentance to the acknowledging of the truth, the truth as it is in Jesus,[b] the truth which is according to godliness,[c] that they may recover themselves out of the snare of the devil.[d]

Let those who are as sheep going astray, return to Jesus Christ, the Shepherd and Bishop of our souls.[e]

Show those fools their folly and misery, that have said in their hearts, there is no God, and that are corrupt, and have done abominable works.[f]

Lord, maintain the honour of the Scripture, the law and the testimony, and convince those who speak not according to that word, that it is because there is no light in them;[g] magnify that word above all thy name;[h] magnify the law, magnify the gospel, and make both honourable.[i]

Let those who will not be won by the word, be won by the conversation of Christians,[k] which we beg may be such in every thing, that they who believe not may be convinced of all, and judged of all, may be brought to worship God, and to report that God is with them of a truth.[l]

8. For the amending of every thing that is amiss in the church, the reviving of primitive Christianity, and the power of godliness, and in order thereunto the pouring out of the Spirit.

Lord, let thy Spirit be poured out upon thy churches from on high, and then the wilderness shall become a fruitful field,[m] then judgment shall return unto righteousness, and all the upright in heart shall follow it.[n]

Let what is wanting be set in order,[o] and let every plant that is not of our heavenly Father's planting be plucked up.[p]

Let the Lord whom we seek come to his temple like a refiner's fire, and fuller's soap, and let him purify the sons of Levi, and all the seed of Israel, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness,[q] pleasant to the Lord, as in the days of old, as in former years.

Let pure religion, and undefiled before God and the Father,[r] flourish and prevail every where; that kingdom of God among men, which is not meat and drink, but righteousness and peace, and joy in the Holy Ghost.[s] O revive this work in the midst of the years, in the midst of the years make known,[t] and let our times be times of reformation.[u]

9. For the breaking of the power of all the enemies of the church, and the defeating of all their designs against her.

Let all that set themselves, and take counsel together, against the Lord, and against his Anointed, who would break their bands asunder, and cast away their cords from them, imagine a vain thing. Let him that sits in heaven laugh at them, and have them in derision; speak unto them in thy wrath, and vex them in thy sore displeasure.[v] Give them, O Lord, what thou wilt give them; give them a miscarrying womb, and dry breasts.[w]

O our God, make them like a wheel, and as stubble before the wind; fill their faces with shame, that they may seek thy name, O Lord, and that men may know that thou, whose name is Jehovah, art the Most High over all the earth.[x]

Put them in fear, O Lord, that the nations may know themselves to be but men,[y] and wherein the proud enemies of thy church deal proudly, make it to appear that thou art above them.[z]

Let them be confounded, and turned back, that hate Zion, and be as the grass upon the house-tops, which withereth before it groweth up.[a]

Let no weapon formed against thy church prosper, and let every tongue that riseth against it in judgment be condemned.[b]

Make Jerusalem a burthensome stone for all people, and let all that burthen themselves with it be cut in pieces, though all the people of the earth should be gathered together against it;[c] so let all thy enemies perish, O Lord, but let them that love

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q Isa. xiv. 32. r Ps. xxviii. 9. s Ps xxix. 11. t Ps. v. 12. u Eph. vi. 24. v 2 Tim. ii. 19. w John xvii. 20, 21. x Eph. iv. 4—6. y Jer. xxxii. 39. z 2 Thess. iii. 1. a Ps. li. 13. b Eph. iv. 21. c Tit. i. 1. d 2 Tim. ii. 25, 26. e 1 Pet. ii. 25. f Ps. xiv. 1. g Isa. viii. 20. h Ps. cxxxviii. 2. i Isa. xlii. 21.

k 1 Pet. iii. 1. l 1 Cor. xiv. 24, 25. m Isa. xxxii. 15. n Ps xciv. 15. o Tit. i. 5. p Matt. xv. 13. q Mal. iii. 3. r Jam. i. 27. s Rom. xiv. 17. t Hab. iii. 2. u Heb. ix. 10 v Ps. ii. 1—5. w Hos. ix. 14. x Ps lxxxiii. 13, 16, 18. y Ps ix. 20. z Exod. xviii. 11. a Ps. cxxix. 5, 6. b Isa. liv. 17. c Zech. xii. 3.

thee be as the sun when he goes forth in his strength.[d]

Lord, let the man of sin be consumed with the spirit of thy mouth, and destroyed with the brightness of thy coming: and let those be undeceived that have been long under the power of strong delusions to believe a lie, and let them receive the truth in the love of it.[e]

Let Babylon fall, and sink like a mill-stone into the sea;[f] and let the kings of the earth that have given their power and honour to the beast,[g] be wrought upon at length to bring it into the new Jerusalem.[h]

10. For the relief of suffering churches, and the support, comfort, and deliverance of all that are persecuted for righteousness.

We desire in our prayers to remember them that are in bonds for the testimony of Jesus, as bound with them, and them which suffer adversity, as being ourselves also in the body.[i] O send from above, and deliver them from those that hate them, and bring them forth into a large place.[k]

O let not the rod of the wicked rest upon the lot of the righteous, lest the righteous put forth their hands unto iniquity.[l]

Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days, as in the generations of old, and make the depths of the sea a way for the ransomed of the Lord to pass over.[m]

For the oppression of the poor, and the sighing of the needy, now do thou arise, O Lord, and set them in safety from them that puff at them.[n]

O strengthen the patience and faith of thy suffering saints,[o] that they may hope, and quietly wait for the salvation of the Lord.[p]

O let the year of thy redeemed come,[q] and the year of recompences for the controversy of Zion.[r]

O that the salvation of Israel were come out of Zion; and when the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad.[s]

O let not the oppressed return ashamed, but let the poor and needy praise thy name.[t]

Lord, arise, and have mercy upon Zion, and let the time to favour her, yea, the set time, come; yea, let the Lord build up Zion, and appear in his glory. Lord, regard the prayer of the destitute, and do not despise their prayer.[u]

O Lord God, cease, we beseech thee: By whom shall Jacob arise, for he is small?[v] O cause thy face to shine upon that part of thy sanctuary that is desolate, for the Lord's sake.[w]

Let the sorrowful sighing of thy prisoners come before thee, and according to the greatness of thy power, preserve thou those that for thy name's sake are appointed to die.[x]

Let those whose teachers are removed into corners, again see their teachers, though they have the bread of adversity, and the water of affliction.[y]

11. For the nations of Europe, and the countries about us.

Thou, Lord, art the Governor among the nations:[z] Who shall not fear thee, O King of nations?[a] Thou sittest in the throne judging right; judge the world therefore in righteousness, and minister judgment to the people in uprightness.[b]

Lord, hasten the time when thou wilt make wars to cease to the ends of the earth;[c] when nation shall no more lift up sword against nation, nor kingdom against kingdom, but swords shall be beaten into plough-shares, and spears into pruning-hooks, and they shall not learn war any more.[d]

Make kings nursing fathers, and their queens nursing mothers, to the Israel of God.[e]

And in the days of these kings let the God of heaven set up a kingdom which shall never be destroyed,[f] even the kingdom of the Redeemer. And whatever counsels there are in men's hearts, Lord, let thy counsel stand,[g] and do thou fulfil the thoughts of thy heart unto all generations.[h]

12. For our own land and nation, the happy islands of Great Britain and Ireland, which we ought in a special manner to seek the welfare of, that in the peace thereof we may have peace.

(1.) We must be thankful to God for his mercies to our land.

We bless thee, that thou hast planted us in a very fruitful hill,[i] and hast not made the wilderness our habitation, or the barren land our dwelling,[k] but our land yields her increase.[l]

Lord, thou hast dealt favourably with our land.[m] We have heard with our ears, and our fathers have told us, what work thou didst for us in their days, and in the times of old:[n] and as we have heard, so have we seen; for we have thought of thy loving-kindness, O God, in the midst of thy temple.[o]

Thou hast given us a pleasant land,[p] it is Immanuel's land,[q] it is a valley of vision,[r] thou hast set up thy tabernacle among us, and thy sanctuary is in the midst of us.[s]

We dwell safely under our own vines and fig-trees,[t] and there is peace to him that goeth out, and to him that comes in.[u]

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d Judg. v. 31. e 2 Thess. ii. 3, 8, 10, 11. f Rev. xviii. 2, 21. g Rev. xvii. 17. h Rev. xxi. 24. i Heb. xiii. 3. k Ps. xviii. 16, 17, 19. l Ps. cxxv. 3. m Isa. li. 9, 10. n Ps. xii. 5. o Rev. xiii. 10. p Lam. iii. 26. q Isa. lxiii. 4. r Isa. xxxiv. 8. s Ps. xiv. 7. t Ps. lxxiv. 21. u Ps. cii. 13, 16, 17. v Amos vii 5. w Dan. ix. 17. x Ps. lxxix. 11. y Isa. xxx. 20.

z Ps. xxii. 28. a Jer. x. 7. b Ps. ix. 4, 8. c Ps. xlvi. 9. d Isa. ii. 4. e Isa. clix. 23. f Dan. ii. 44. g Prov. xix. 21. h Ps. xxxiii. 11. i Isa. v. 1. k Job xxxix. 6. l Ps. lxxxv. 12. m Ps. lxxxv. 1. n Ps. xliv. 1. o Ps. xlviii. 8, 9. p Jer. iii. 19. q Isa. viii 8. r Isa. xxii. 1. s Ezek. xxxvii. 26, 27. t 1 Kings iv. 25. u 2 Chron. xv. 5.

And because the Lord loved our people, therefore he hath set a good government over us, to do judgment and justice;[v] to be a terror to evil doers, and a protection and praise to them that do well.[w]

(2.) We must be humble before God for our national sins and provocations.

But we are a sinful people, a people laden with iniquity, a seed of evil doers;[x] and a great deal of reason we have to sigh and cry for the abominations that are committed among us.[y]

Iniquity abounds among us, and the love of many is waxed cold.[z]

We have not been forsaken, nor forgotten of our God, though our land be full of sin against the Holy One of Israel.[a]

(3.) We must pray earnestly for the favour of God to us, and the tokens of his presence among us, as that in which the happiness of our nation is bound up.

O the hope of Israel, the Saviour thereof in time of trouble: be not thou as a stranger in our land, or a way-faring man that turns aside to tarry but for a night; but be thou always in the midst of us; we are called by thy name, O leave us not.—Though our iniquities testify against us, yet do thou it for thy name's sake; though our backslidings are many, and we have sinned against thee.[b]

Turn us to thee, O Lord God of hosts, and then cause thy face to shine, and we shall be safe. O stir up thy strength, and come and save us.[c]

Show us thy mercy, O Lord, and grant us thy salvation; yea, let that salvation be nigh them that fear thee, that glory may dwell in our land. Let mercy and truth meet together, righteousness and peace kiss each other: let truth spring out of the earth, and righteousness look down from heaven; yea, let the Lord give that which is good: let righteousness go before him, and set us in the way of his steps.[d]

(4.) For the continuance of the gospel among us, and the means of grace, and a national profession of Christ's holy religion.

O let the throne of Christ endure for ever among us,[e] even the place of thy sanctuary, that glorious high throne from the beginning.[f]

Let our candlestick never be removed out of its place, though we have deserved it should, because we have left our first love.[g] Never do to us as thou didst to thy place which was in Shiloh, where thou didst set thy name at the first.[h]

Let us never know what a famine of the word means; nor ever be put to wander from sea to sea, and from the river to the ends of the earth, to seek the word of God.[i]

Let wisdom and knowledge be the stability of our times, and strength of salvation, and let the fear of the Lord be our treasure:[k] let the righteous flourish among us, and let there be those that shall fear thee in our land, as long as the sun and moon endure; throughout all generations,[l] may there be abundance of peace, and may the children which shall be created praise the Lord.[m]

(5.) For the continuance of our outward peace and tranquillity, our liberty and plenty, for the prosperity of our trade, and a blessing upon the fruits of the earth.

Let God himself be a wall of fire round about us, and the glory in the midst of us,[n] yea, let his gospel be our glory, and upon all that glory let there be a defence; and create upon every dwelling-place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night.[o]

Peace be within our borders, and prosperity within our palaces,[p] the prosperity both of merchandise and husbandry, that Zebulun may rejoice in his going out, and Issachar in his tents.[q]

Appoint salvation to us for walls and bulwarks, and in order to that let the gates be opened, that the righteous nation which keepeth the truth may enter in.[r]

Make our officers peace, and our exactors righteousness; let violence never be heard in our gates, wasting or destruction in our borders, but let our walls be called salvation, and our gates praise;[s] never let our land be termed forsaken and desolate, but let the Lord delight in us, and let our land be married to him.[t]

Let our peace be as a river, and in order to that, our righteousness as the waves of the sea.[u] Let that righteousness abound among us which exalteth a nation, and deliver us from sin, which is a reproach to any people.[v]

Never make our heaven as brass, and our earth as iron,[w] nor take away thy corn in the season thereof, and thy wine in the season thereof,[x] but give us rain moderately,[y] the former and the latter rain in due season, and reserve unto us the appointed weeks of harvest,[z] giving us fair weather also in its season. Let our land yield her increase, and the trees their fruit, that we may eat bread to the full, and dwell in our land safely.[a]

Abundantly bless our provision, and satisfy our poor with bread,[b] that they which have gathered it may eat and praise the Lord.[c] Blow not thou upon it, for then when we look for much, it will come to little,[d] but bless our blessings, that all nations may call us blessed, and a delightsome land.[e]

v 1 Kings x. 9. w Rom. xiii 3. x Isa. i. 4. y Ezek. ix. 4. z Matt. xxiv. 12. a Jer. li. 5. b Jer. xiv. 7–9. c Ps. lxxx. 2, 3. d Ps. lxxxv. 7–13. e Ps. xlv. 6. f Jer. xvii. 12. g Rev. ii. 4, 5. h Jer. vii. 12, 14. i Amos viii. 11, 12. k Isa. xxxiii. 6. l Ps. lxxii. 5, 7. m Ps. cii. 18. n Zech. ii. 5. o Isa. iv. 5. p Ps. cxxii. 7. q Deut. xxxiii. 18. r Isa. xxvi. 1, 2. s Isa. lx. 17, 18. t Isa. lxii. 4. u Isa. xlviii. 18. v Prov. xiv. 34. w Deut. xxviii. 23. x Hos. ii. 9. y Joel ii. 23. z Jer. v. 24. a Lev. xxvi. 4, 5. b Ps. cxxxii. 15. c Isa. lxii. 9. d Hag. i. 9. e Mal. iii. 10, 12.

(6.) For the success of our endeavours for the reformation of manners, the suppression of vice and profaneness, and the support of religion and virtue, and the bringing of them into reputation.

O let the wickedness of the wicked come to an end, but establish the just, O thou righteous God, that triest the hearts and reins.[f] Spirit many to rise up from thee against the evil doers, and to stand up for thee against the workers of iniquity.[g]

Let the Redeemer come to Zion, and turn away ungodliness from Jacob;[h] and let the filth of Jerusalem be purged from the midst thereof by the spirit of judgment, and the spirit of burning.[i]

Let all iniquity stop her mouth,[k] and let the infection of that plague be stayed, by executing judgment.[l]

Let those who are striving against sin never be weary or faint in their minds.[m]

Cause the unclean spirit to pass out of the land,[n] and turn to the people a pure language, that they may call on the name of the Lord.[o]

Make us high above all nations in praise, and in name, and in honour, by making us a holy people unto the Lord our God.[p]

(7.) For the healing of our unhappy divisions, and the making up of our breaches.

For the divisions that are among us, there are great searchings of heart;[q] for there are three against two, and two against three in a house.[r] But is the breach wide as the sea, which cannot be healed?[s] Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of *our* people recovered?[t] Lord, heal the breaches of our land, for because of them it shaketh.[u]

We beg, in the name of our Lord Jesus Christ, that there be no divisions among us, but that we may be perfectly joined together in the same mind, and in the same judgment.[v]

Now the God of patience and consolation grant us to be like-minded one towards another, according to Christ Jesus, that we may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ,[w] and promote the common salvation.[x]

Lord, keep us from judging one another, and despising one another, and give us to follow after the things which make for peace, and things wherewith one may edify one another;[y] that living in love and peace, the God of love and peace may be with us.[z]

Let nothing be done through strife or vain glory, but every thing in lowliness of mind,[a] and grant that our moderation may be known unto all men, because the Lord is at hand.[b]

(8.) For victory and success against our enemies abroad, that seek our ruin.

Rise, Lord, and let thine enemies be scattered, and let those that hate thee flee before thee, but return, O Lord, to the many thousands of thine Israel.[c]

Give us help from trouble, for vain is the help of man. Through God let our forces do valiantly; yea, let God himself tread down our enemies;[d] and give them as dust to our sword, and as driven stubble to our bow.[e]

Let us be a people saved by the Lord, as the shield of our help, and the sword of our excellency;[f] and make our enemies sensible that the Lord fighteth for us against them.[g]

Those who jeopard their lives for us in the high places of the field,[h] teach their hands to war, and their fingers to fight, give them the shield of thy salvation, and let thy right hand hold them up,[i] and cover their heads in the day of battle.[k]

(9.) For our sovereign lord the king, that God will protect his person, preserve his health, and continue his life and government long a public blessing.

Give the king thy judgments, O God, and thy righteousness, that he may judge the poor of the people, may save the children of the needy, and may break in pieces the oppressor.[l]

Let his throne be established with righteousness,[m] and upheld with mercy.[n] Give him long life and length of days for ever and ever, and let his glory be great in thy salvation, and make him exceeding glad with thy countenance: through the tender mercy of the Most High let him not be moved.[o]

Clothe his enemies with shame, but upon himself let the crown flourish,[p] and continue him long, very long, a nursing-father to thine Israel.[q]

(10.) For the succession in the protestant line, that a blessing may attend it, that the entail of the crown may prove a successful expedient for the establishing of peace and truth in our days, the securing of them to posterity, and the extinguishing the hopes of our popish adversaries, and all their aiders and abettors.

Lord, preserve the lamp which thou hast ordained for thine anointed,[r] that the generation to come may know thee, even the children which shall be born, that they may set their hope in God, and keep his commandments.[s]

Let the protestant succession abide before God for ever: O prepare mercy and truth which may preserve it, so will we sing praise unto thy name for ever.[t] Thus let the Lord save Sion, and build the cities of Judah, and the seed of thy servants shall

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f Ps. vii. 9. g Ps. xciv. 16. h Rom. xi. 26. i Isa. iv. 4. k Ps. cvii. 42. l Ps. cvi. 30. m Heb. xii. 3, 4. n Zech. xiii. 2. o Zeph. iii. 9. p Deut. xxvi. 19. q Judg. v. 16. r Luke xii. 52. s Lam. ii. 8. t Jer. viii. 22. u Ps. lx. 2. v 1 Cor. i. 10. w Rom. xv. 5, 6. x Jude 3. y Rom. xiv. 3, 19. z 2 Cor. xiii. 11. a Phil. ii. 3. b Phil. iv. 5. c Numb. x. 33, 36. d Ps. lx. 11, 12. e Isa. xli. 2. f Deut. xxxiii. 29. g Exod. xiv. 25. h Judg. v. 18. i Ps. xviii. 34, 35. k Ps. cxl. 7. l Ps. lxxii. 1, 4. m Prov. xxv. 5. n Prov. xx. 28. o Ps. xxi. 4—7. p Ps. cxxxii. 18. q Isa. xlix. 23. r Ps. cxxxii. 17. s Ps. lxxviii. 6, 7. t Ps. lxi. 7, 8.

inherit it, and they that love thy name shall dwell therein.[u]

Let their design, who would make a captain to return into Egypt,[v] be again defeated, and let not the deadly wound that hath been given to the beast be healed any more.[w]

Let our eyes see Jerusalem, the city of our solemnities, a quiet habitation, a tabernacle that shall not be taken down: let none of the stakes thereof be removed, nor any of the cords thereof be broken, but let the glorious Lord be to us a place of broad waters and streams; for the Lord is our judge, the Lord is our lawgiver, the Lord is our king, he will save us.[x]

(11.) For the privy-counsellors, the ministers of state, the members of parliament, the ambassadors and envoys abroad, and all that are employed in the conduct of public affairs.

Counsel our counsellors, and teach our senators wisdom:[y] O give them a spirit of wisdom and understanding, a spirit of counsel and might, a spirit of knowledge and of the fear of the Lord, to make them of quick understanding in the fear of the Lord.[z]

O remove not the speech of the trusty, nor take away the understanding of the aged,[a] nor ever let the things that belong to the nation's peace be hid from the eyes [b] of those that are intrusted with the nation's counsels.

Make it to appear that thou standest in the congregation of the mighty, and judgest among the gods,[c] and that when the princes of the people are gathered together,[d] even the people of the God of Abraham, the God of Abraham himself is among them; and let the shields of the earth belong unto the Lord, that he may be greatly exalted.

Let those that be of us build the old waste places, and raise up the foundations of many generations, that they may be called the repairers of the breaches, and restorers of paths to dwell in.[e]

(12.) For the magistrates, the judge, and justices of peace in the several counties and corporations.

Make those that rule over us just, ruling in the fear of God;[f] and let those that judge remember, that they judge not for man, but for the Lord, who is with them in the judgment, that therefore the fear of the Lord may be upon them.[g]

Make them able men and men of truth, fearing God, and hating covetousness,[h] that judgment may run down like a river, and righteousness as a mighty stream.[i]

Enable our magistrates to defend the poor and fatherless, to do justice for the afflicted and needy, to deliver the poor and needy, and to rid them out of the hand of the wicked,[k] and let rulers never be a terror to good works,[l] but to the evil.[m]

(13.) For all the ministers of God's holy word and sacraments, the masters of assemblies.

Teach thy ministers how they ought to behave themselves in the house of God, which is the church of the living God,[n] that they may not preach themselves, but Christ Jesus the Lord,[o] and may study to show themselves approved to God, workmen that need not to be ashamed, rightly dividing the word of truth.[p]

Make them mighty in the Scriptures,[q] that thence they may be thoroughly furnished for every good work,[r] in doctrine showing uncorruptness, gravity, and sincerity, and sound speech, which cannot be condemned.[s]

Enable them to give attendance to reading, to exhortation, to doctrine, to meditate upon these things, to give themselves to prayer and to the ministry of the word,[t] to give themselves wholly to them; and to continue in them, that they may both save themselves and those that hear them.[u]

Let utterance be given to them, that they may open their mouths boldly, to make known the mystery of the gospel, that thereof they may speak as they ought to speak,[v] as able ministers of the New Testament, not of the letter, but of the spirit,[w] and let them obtain mercy of the Lord to be faithful.[x]

Let the arms of their hands be made strong by the hands of the mighty God of Jacob;[y] and let them be full of power by the Spirit of the Lord of hosts, to show thy people their transgressions,[z] and the house of Jacob their sins.[a]

Make them sound in the faith,[b] and enable them always to speak the things which become sound doctrine,[c] with meekness instructing those that oppose themselves; and let not the servants of the Lord strive, but be gentle to all men, apt to teach.[d]

Make them good examples to the believers, in word, in conversation, in charity, in spirit, in faith, in purity;[e] and let them be clean that bear the vessels of the Lord,[f] and let holiness to the Lord[g] be written upon their foreheads.

Lord, grant that they may not labour in vain, or spend their strength for nought, and in vain,[h] but let the hand of the Lord be with them, that many may believe, and turn to the Lord.[i]

(14.) For all the universities, schools, and nurseries of learning.

Let the schools of the prophets be replenished with every good gift and every perfect gift from above, from the Father of lights.[k]

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u Ps. lxix. 35, 36. v Numb. xiv. 4. w Rev. xiii. 12. x Isa. xxxiii. 20—22. y Ps. cv. 22 z Isa. xi. 2, 3. a Job xii. 20. b Luke xix. 42. c Ps. lxxxii. 1. d Ps. xlix. 7. e Isa. lviii. 12. f 2 Sam. xxiii. 3. g 2 Chron. xix. 6, 7. h Exod. xviii. 21. i Amos v. 24. k Ps. lxxxii. 3, 4. l 1 Pet. ii. 14. m Rom. xiii. 4. n 1 Tim. iii. 15. o 2 Cor. iv. 5. p 2 Tim. ii. 15.

q Acts xviii. 24 r 2 Tim. iii. 17. s Tit. ii. 7. t Acts vi. 4. u 1 Tim. iv. 13, 15, 16. v Eph. vi. 19, 20. w 2 Cor. iii. 6. x 1 Cor. vii. 25. y Gen. xlix. 24. z Mic. iii. 8. a Isa. lviii. 1. b Tit. i. 13. c Tit. ii. 1. d 2 Tim. ii. 24, 25. e 1 Tim. iv. 12. f Isa. lii. 11. g Exod. xxviii. 36. h Isa. xlix. 4. i Acts xi. 21. k James i. 17.

Cast salt into those fountains,[l] and heal the waters thereof, that from thence may issue streams which shall make glad the city of our God, the holy place of the tabernacles of the Most High.[m]

(15.) For the common people of the land.

Give grace to all the subjects of this land, that we may, under the government God has set over us, live quiet and peaceable lives, in all godliness and honesty,[n] dwelling together in unity, that the Lord may command a blessing upon us, even life for evermore.

Let all of every denomination, that fear God and work righteousness, be accepted of him;[o] yea, let such as love thy salvation say continually, The Lord be magnified, that hath pleasure in the prosperity of his servants.[p]

(16.) For those who are young, and setting out in the world.

Lord, give to those who are young to remember their Creator in the days of their youth,[q] that thereby they may be kept from the vanity which childhood and youth are subject to, and may be restrained from walking in the way of their heart, and in the sight of their eyes, by considering, that for all these things God will bring them into judgment.[r]

Lord, make young people sober-minded,[s] and let the word of God abide in them, that they may be strong, and may overcome the wicked one.[t]

From the womb of the morning let Christ have the dew of the youth,[u] and let him be formed in the hearts of those who are young.[v]

Keep those who are setting out in the world from the corruption that is in the world through lust;[w] and give to those who have been well educated to hold fast the form of sound words,[x] and to continue in the things which they have learned.[y]

(17.) For those who are old, and are of long standing in profession.

There are some who are old disciples of Jesus Christ;[z] Lord, give them still to bring forth fruit in old age, to show that the Lord is upright, that he is their rock, and there is no unrighteousness in him.[a] Now the evil days are come, and the years of which they say there is no pleasure in them,[b] let thy comforts delight their souls.[c]

Even to their old age be thou he, and to the hoary hairs do thou carry them thou hast made, we beseech thee, bear, yea, do thou carry and deliver them.[d]

Those whom thou hast taught from their youth up, and who have hitherto declared all thy wondrous works, now, also, when they are old and grey-headed leave them not, cast them not off in their old age, fail them not when their strength fails.[e]

Let every hoary head be a crown of glory to those who have it, being found in the way of righteousness,[f] and give them to know whom they have believed.[g]

(18.) For those who are rich and prosperous in the world, some of whom perhaps need prayers as much as those that request them.

Lord, keep those that are rich in the world from being high-minded, and trusting in uncertain riches, and give them to trust in the living God, who giveth us richly all things to enjoy: that they may do good, and be rich in good works, ready to distribute, willing to communicate; that they may lay up in store for themselves a good security for the time to come.[h]

Though it is hard for those that are rich to enter into the kingdom of heaven, yet with thee this is possible.[i]

(19.) For those who are poor and in affliction, for such we have always with us.

Lord, make those who are poor in the world, rich in faith, and heirs of the kingdom,[k] and give to them to receive the gospel.[l]

O that the poor of the flock may wait upon thee, and may know the word of the Lord.[m]

Many are the troubles of the righteous, good Lord, deliver them out of them all,[n] and though no affliction for the present seems to be joyous, but grievous, nevertheless, afterward let it yield the peaceable fruit of righteousness to them that are exercised thereby.[o]

(20.) For our enemies, and those who hate us.

Lord, give us to love our enemies, to bless them that curse us, and to pray for them that despitefully use us and persecute us.[p]

Father, forgive them, for they know not what they do;[q] and lay not their malice against us to their charge,[r] and work in us a disposition to forbear and forgive in love,[s] as thou requirest we should when we pray.[t]

And grant that our ways may so please the Lord, that even our enemies may be at peace with us.[u] Let the wolf and the lamb lie down together, and let there be none to hurt or destroy in all the holy mountain; let not Ephraim envy Judah, nor Judah vex Ephraim.[v]

(21.) For our friends and those who love us.

And we wish for all those whom we love in the truth, that they may prosper, and be in health, especially that their souls may prosper.[w]

The grace of the Lord Jesus Christ be with their spirits.[x]

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l 2 Kings ii. 21. m Ps. xlvi. 4. n 1 Tim. ii. 2. o Acts x. 35. p Ps. xxxv. 27. q Eccl. xii. 1. r Eccl. xi. 9, 10. s Tit. ii. 6. t 1 John ii. 14. u Ps. cx. 3. v Gal. iv. 19. w 2 Pet. i. 4. x 2 Tim. i. 13 y 2 Tim. iii. 14. z Acts xxi. 16. a Ps. xcii. 14, 15. b Eccl. xii. 1. c Ps. xciv. 19. d Isa. xlvi. 4. e Ps. lxxi. 9, 17, 18. f Prov. xvi. 31. g 2 Tim. i. 12. h 1 Tim. vi. 17, 19. i Matt. xix. 26. k Matt. xi. 5. l James ii. 5. m Zech. xi. 11. n Ps. xxxiv. 19. o Heb. xii. 11. p Matt. v. 44. q Luke xxiii. 34. r Acts vii. 60. s Col. iii. 13 t Mark xi. 25. u Prov. 16. 7. v Isa. xi. 6, 9, 13. w 3 John 2. x Philem. 25.

CHAPTER VI.

OF ADDRESSES TO GOD UPON PARTICULAR OCCASIONS, WHETHER DOMESTIC OR PUBLIC.

It is made our duty, and prescribed as a remedy against disquieting care, that in every thing, by prayer and supplication, with thanksgiving, we should make our requests known to God.[a] And it is part of the *παῤῥησια—the boldness,*[b] *the liberty of speech,* (so the word signifies,) which is allowed us in our access to God, that we may be particular in opening our case, and seeking to him for relief; that according as the sore and the grief is, accordingly the prayer and the supplication may be by any man, or by the people of Israel.[c] Not that God needs to be particularly informed of our condition, he knows it better than we ourselves do, and our souls too in our adversity, but it is his will that we should thus acknowledge him in all our ways,[d] and wait upon him for the direction of every step,[e] not prescribing, but subscribing, to infinite wisdom, humbly showing him our wants, burthens, and desires, and then referring ourselves to him, to do for us as he thinks fit.

We shall mention some of the occasions of particular address to God, more or less usual, which may either be the principal matter of a whole prayer, or inserted in our other prayers, and in some cases that are more peculiar to ministers, or others, in common to them with masters of families and private Christians. As there may be something particular,

1. In our morning prayers.

Our voice shalt thou now hear in the morning, in the morning will we direct our prayer unto thee, and will look up;[f] for our souls wait for thee, O Lord, more than they that watch for the morning, yea, more than they that watch for the morning;[g] and we will sing aloud of thy mercy in the morning; for thou hast been our defence.[h]

It is thou, O God, who hast commanded the morning, and caused the day-spring to know its place, that it might take hold of the ends of the earth, and it is turned as clay to the seal.[i]

The day is thine, the night also is thine, thou hast prepared the light and the sun.[k]

With the light of the morning let the day-spring from on high visit us, to give us the knowledge of salvation, through the tender mercy of our God;[l] and let the Sun of righteousness arise upon our souls with healing under his wings;[m] and our path be as the shining light, which shines more and more to the perfect day.[n]

It is of thy mercy, O Lord, that we are not consumed, even because thy compassions fail not; they are new every morning, great is thy faithfulness:[o] and if weeping sometimes endures for a night, joy comes in the morning.[p]

We thank thee that we have laid us down,[q] have had where to lay our head,[r] and have not been wandering in deserts and mountains, in dens and caves of the earth;[s] and that we have slept, and have not been full of tossings to and fro till the dawning of the day, that wearisome nights are not appointed to us, and we are not saying at our lying down, When shall we arise, and the night be gone? But our bed comforts us, and our couch eases our complaint.[t]—Thou givest us sleep as thou givest it to thy beloved;[u] and having laid us down and slept, we have waked again; thou hast enlightened our eyes, so that we have not slept the sleep of death.[v]

Thou hast preserved us from the pestilence that walketh in darkness,[w] and from the malice of the rulers of the darkness of this world,[x] the roaring lion that goes about seeking to devour.[y]—He that keeps Israel, and neither slumbers nor sleeps,[z] has kept us, and so we have been safe.

But we cannot say, with thy servant David, that when we awake we are still with thee,[a] or that our eyes have prevented the night watches, that we might meditate on thy word;[b] but vain thoughts still lodge within us.[c] O pardon our sins, and cause us to hear thy loving-kindness this morning, for in thee do we trust; cause us to know the way wherein we should walk, for we lift up our souls unto thee: and teach us to do thy will, for thou art our God. Thy Spirit is good, lead us into the way and land of uprightness.[d]

And now let the Lord preserve and keep us from all evil this day, yea, let the Lord preserve our souls. Lord, preserve our going out and coming in;[e] give thine angels charge concerning us, to bear us up in their hands, and keep us in all our ways.[f] And give us grace to do the work of the day in its day, as the duty of the day requires.[g]

2. In our evening prayers.

Thou, O God, makest the out-goings of the evening, as well as of the morning, to rejoice;[h] for thereby thou callest us from our work and our labour,[i] and biddest us rest awhile.[k] And now let our souls return to thee, and repose in that as our rest, because thou hast dealt bountifully with us;[l] so shall our sleep be sweet to us.[m]

Blessed be the Lord, who daily loads us with his

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a Phil. iv. 6. b Heb. x. 19. c 2 Chron. vi. 29. d Prov. iii. 6. e Ps. xxxvii. 23 f Ps. v. 3. g Ps cxxx. 6. h Ps. lix. 16. i Job xxxviii. 12—14. k Ps. lxxiv. 16. l Luke i. 77, 78. m Mal. iv. 2. n Prov iv. 18. o Lam. iii. 22, 23. p Ps. xxx. 5. q Ps. iii. 5. r Matt. viii 20. s Heb. xi. 38. t Job vii. 3, 4, 13. u Ps. cxxvii. 2. v Ps. xiii. 3. w Ps. xci. 6. x Eph. vi. 12. y 1 Pet. v. 8. z Ps. cxxi. 4. a Ps. cxxxix. 18. b Ps. cxix. 148. c Jer. iv. 14. d Ps. cxliii. 8, 10. e Ps. cxxi. 7, 8. f Ps xci. 11, 12. g Ezra iii. 4. h Ps. lxv. 8. i Ps. civ. 23. k Mark vi. 31. l Ps. cxvi. 7. m Jer. xxxi. 26.

benefits,[n] who has this day preserved our going out and coming in;[o] and now we have received from thee our daily bread, we pray, Father, forgive us our trespasses.[p]

And we will lie us down and sleep; for thou, Lord, makest us to dwell in safety.[q] Make a hedge of protection (we pray thee) about us, and about our house, and about all that we have round about.[r] Let the angels of God encamp round about us to deliver us;[s] that we may lie down, and none make us afraid.[t]

Into thy hands we commit our spirits;[u] that in slumberings upon the bed,[v] our ears may be opened, and instruction sealed; and let the Lord give us counsel, and let our reins instruct us in the night-season.[w] Visit us in the night, and try us,[x] and enable us to commune with our own hearts upon our bed.[y]

Give us to remember thee upon our bed, and to meditate upon thee in the night-watches,[z] with the saints who are joyful in glory, and who sing aloud upon their beds.[a]

3. In craving a blessing before meat.

Thou, O Lord, givest food to all flesh, for thy mercy endures for ever.[b] The eyes of all wait on thee;[c] but especially thou givest meat to them that fear thee, being ever mindful of thy covenant.[d]

Thou art our life, and the length of our days,[e] the God that hath fed us all our life long unto this day:[f] Thou givest us all things richly to enjoy,[g] though we serve thee but poorly. Thou hast not only given us every green herb, and the fruits of the trees to be to us for meat,[h] but every moving thing that liveth, even as the green herb.[i]

And blessed be God, that now under the gospel we are taught to call nothing common or unclean,[k] and that it is not that which goes into the man, that defiles the man,[l] but that every creature of God is good, and nothing to be refused; for God hath created it to be received with thanksgiving of them which believe and know the truth.[m]

We acknowledge we are not worthy of the least crumb that falls from the table[n] of thy providence: Thou mightst justly take away from us the stay of bread and the stay of water,[o] and make us to eat our bread by weight, and to drink our water by measure, and with astonishment;[p] because when we have been fed to the full, we have forgotten God our Maker.[q] But let our sins be pardoned, we pray thee, that our table may not become a snare before us, nor that be made a trap which should have been for our welfare.[r]

We know that every thing is sanctified by the word of God and prayer;[s] and that man lives not by bread alone, but by every word that proceedeth out of the mouth of God;[t] and therefore according to our Master's example, we look up to heaven, and pray for a blessing[u] upon our food, Abundantly bless our provision.[v]

Lord, grant that we may not feed ourselves without fear,[w] that we may not make a God of our belly,[x] that our hearts may never be overcharged with surfeiting or drunkenness,[y] but that whether we eat or drink, or whatever we do, we may do all to the glory of God.[z]

4. In returning thanks after our meat.

Now we have eaten and are full, we bless thee for the good land thou hast given us.[a] Thou preparest a table for us in the presence of our enemies, thou anointest our head, and our cup runs over.[b]

Thou, Lord, art the portion of our inheritance and of our cup, thou maintainest our lot, so that we have reason to say, The lines are fallen to us in pleasant places, and we have a goodly heritage.[c]

Especially we bless thee for the bread of life, which came down from heaven, which was given for the life of the world: Lord, evermore give us that bread, and wisdom to labour less for the meat which perisheth, and more for that which endures to everlasting life.[d]

The Lord give food to the hungry,[e] and send portions to them for whom nothing is prepared.

Let us be of those blessed ones that shall eat bread in the kingdom of God,[f] that shall eat of the hidden manna.[g]

5. When we are going a journey.

Lord, keep us in the way that we go,[h] and let no evil thing befall us;[i] let us have a prosperous journey by the will of God,[k] and with thy favour let us be compassed wherever we go as with a shield.[l]

Let us walk in our way safely, and let not our foot stumble,[m] or dash against a stone.[n]

Direct our way in every thing,[o] and enable us to order all our affairs with discretion,[p] and the Lord send us good speed, and show kindness to us.[q]

And the Lord watch between us, when we are absent one from the other.[r]

6. When we return from a journey.

Blessed be the Lord God of Abraham, who hath not left us destitute of his mercy and his truth.[s]

All our bones shall say, Lord, who is like unto thee,[t] for thou keepest all our bones.[u]

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n Ps. lxviii. 19. o Ps. cxxi. 8. p Matt. vi. 11, 12. q Ps. iv. 8. r Job i. 10. s Ps. xxxiv. 7. t Job xi. 19. u Ps. xxxi. 5. v Job xxxiii. 15. w Ps. xvi. 7. x Ps. xvii. 3. y Ps. iv. 4. z Ps. lxiii. 6. a Ps. cxlix. 5. b Ps cxxxvi. 25. c Ps. cxlv. 15. d Ps. cxi. 5. e Deut. xxx. 20. f Gen. xlviii. 15. g 1 Tim. vi. 17. h Gen. i. 29. i Gen. ix. 3. k Acts x. 15. l Matt. xv. 11. m 1 Tim. iv. 3, 4. n Matt. xv. 27. o Isa. iii. 1. p Ezek. iv. 16. q Deut. xxxii. 15. r Ps. lxix. 22.

s 1 Tim. iv. 5. t Matt. iv. 4. u Matt. xiv. 19. v Ps. cxxxii. 15. w Jude 12. x Phil. iii. 19. y Luke xxi. 34. z 1 Cor. x. 31. a Deut. viii. 10. b Ps. xxiii. 5. c Ps. xvi. 5, 6. d John vi. 27, 33, 34. e Ps. cxlvi. 7. f Luke xiv. 15. g Rev. ii. 17. h Gen. xxviii. 20. i Ps. xci. 10. k Rom. i. 10. l Ps. v. 12. m Prov. iii. 23. n Ps. xci. 12. o 1 Thess. iii. 11. p Ps. cxii. 5. q Gen. xxiv. 12. r Gen. xxxi. 49. s Gen. xxiv. 27. t Ps. xxxv. 10. u Ps. xxxiv. 20.

It is God that girdeth us with strength, and maketh our way perfect.[v]

7. On the evening before the Lord's day.

Now give us to remember that to-morrow is the sabbath of the Lord,[w] and that it is a high day,[x] holy of the Lord and honourable,[y] and give us grace so to sanctify ourselves, that to-morrow the Lord may do wonders among us:[z] and to mind the work of our preparation now the sabbath draws on.[a]

When thou sawedst every thing that thou hadst made in six days, behold all was very good,[b] but in many things we have all offended.[c] O that by repentance, and faith in Christ's blood, we may wash not our feet only, but also our hands and our head,[d] and our heart, and so may compass thine altar, O Lord.[e]

Now give us to rest from all our own works,[f] and to leave all our worldly cares at the bottom of the hill, while we go up into the mount to worship God, and return again to them.[g]

8. On the morning of the Lord's day.

We bless thee, Lord, who hath showed us light,[h] and that the light we see is the Lord's; that we see one more of the days of the Son of man,[i] a day to be spent in thy courts, which is better than a thousand elsewhere.[k]

We thank thee, Father, Lord of heaven and earth, that the things which were hid from the wise and prudent are revealed unto us babes, even so, Father, because it seemed good in thine eyes; that our eyes see, and our ears hear, that which many prophets and kings desired to see, desired to hear, and might not;[l] that life and immortality are brought to light by the gospel.[m]

And now, O that we may be in the Spirit on the Lord's day![n] That we may call the sabbath a delight,[o] and may honour the Son of man, who is Lord also of the sabbath-day,[p] not doing our own ways, or finding our own pleasure, or speaking our own words.

9. At the entrance upon the public worship on the Lord's day, by the masters of the assemblies.

Thou, O God, art greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about thee.[q] O give us grace to worship thee with reverence and godly fear, because thou our God art a consuming fire.[r]

This is that which thou hast said, That thou wilt be sanctified in them which come nigh unto thee, and before all the people thou wilt be glorified.[s] Thou art the Lord that sanctified us;[t] sanctify us by thy truth,[u] that we may sanctify thee in our hearts, and make thee our fear and our dread.[v]

We come together to give glory to the great Jehovah, who in six days made heaven and earth, the sea, and all that in them is, and rested the seventh day, and therefore blessed a sabbath-day, and hallowed it.[w] Our help stands in the name of the Lord, who made heaven and earth.[x]

O let us be new creatures,[y] thy workmanship, created in Jesus Christ unto good works:[z] and let that God, who on the first day of the world commanded the light to shine out of darkness, on this first day of the week shine in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ.[a]

We come together to give glory to the Lord Jesus Christ, and to sanctify this sabbath to his honour, who was the stone that the builders refused, but is now become the head-stone of the corner. This is the Lord's doing, and it is marvellous in our eyes. This is the day which the Lord has made, we will rejoice and be glad in it.[b] He is the first and the last, who was dead, and is alive.[c]

O that we may this day experience the power of Christ's resurrection,[d] and may be planted together in the likeness of it, that as Christ was raised up from the dead by the glory of the Father, so we also may walk in newness of life,[e] and may sit with him in heavenly places;[f] and by seeking the things that are above,[g] may make it to appear that we are risen with him.

We come together to give glory to the blessed Spirit of grace, and to celebrate the memorial of the giving of that promise of the Father,[h] in whom the apostles received power on the first day of the week,[i] as on that day Christ arose.

O that we may this day be filled with the Holy Ghost, and that the fruit of the Spirit in us may be in all goodness, and righteousness, and truth.[k]

We come together to testify our communion with the universal church; that though we are many, yet we are one;[l] that we worship one and the same God, the Father, of whom are all things, and we in him, in the name of one Lord Jesus Christ, by whom are all things, and we by him;[m] under the conduct of the same Spirit, one and the self-same Spirit, who divideth to every man severally as he will;[n] walking by the same rule,[o] looking for the same blessed hope, and the glorious appearing of the great God and our Saviour.[p]

10. In our preparation for the Lord's supper.

Now we are invited to come eat of Wisdom's

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v Ps. xviii. 32. w Exod. xvi. 23. x John xix. 31. y Isa. lviii. 13. z Josh. iii. 5. a Luke xxiii. 54. b Gen. i. 31. c James iii. 2. d John xiii. 19. e Ps. xxvi. 6. f Heb. iv. 10. g Gen. xxii. 5. h Ps. cxviii 27. i Luke xvii. 22. k Ps lxxxiv. 10. l Luke x. 21, 23, 24. m 2 Tim. i. 10. n Rev. i. 10. o Isa. lviii. 13. p Mark ii. 28 q Ps. lxxxix. 7. r Heb. xii. 28, 29. s Lev. x. 3. t Ezek. xx. 12. u John xvii. 17. v Isa. viii. 13. w Exod. xx. 11. x Ps. cxxiv. 8. y 2 Cor. v. 17. z Eph. ii. 10. a 2 Cor. iv. 6. b Ps. cxviii. 22–24. c Rev. ii. 8. d Phil. iii. 10. e Rom. vi. 4, 5. f Eph. ii. 6. g Col. iii. 1. h Acts i. 4. i Acts ii. 1. k Eph. v. 18. l 1 Cor. x. 17. m 1 Cor. viii. 6. n 1 Cor. xii. 11. o Gal. vi. 16. p Tit. ii. 13.

bread, and drink of the wine that she has mingled,[q] give us to hunger and thirst after righteousness;[r] and being called to the marriage supper of the Lamb,[s] give us the wedding garment.[t]

Awake, O north wind, and come, thou south, and blow upon our garden, that the spices thereof may flow forth; and then let our beloved come into his garden, and eat his pleasant fruits.[u]

Draw us, and we will run after thee; bring us into thy chambers, that there we may be glad and rejoice in thee, and may remember thy love more than wine. And when the King sits at his table, let our spikenard send forth the smell thereof.[v]

And the good Lord pardon every one that preparcth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary.[w] Hear our prayers, and heal the people.

11. In the celebrating of the Lord's supper.

O let this cup of blessing, which we bless, be the communion of the blood of Christ; let this bread, which we break, be the communion of the body of Christ,[x] and enable us herein to show the Lord's death till he come.[y]

Now let us be joined to the Lord in an everlasting covenant;[z] so joined to the Lord, as to become one spirit with him.[a] Now let us be made partakers of Christ, by holding fast the beginning of our confidence stedfast to the end.[b]

Let Christ's flesh be meat indeed to us, and his blood drink indeed; and give us so by faith to eat his flesh and drink his blood, that he may dwell in us, and we in him, and we may live by him.[c]

Let the cross of Christ, which is to the Jews a stumbling-block, and to the Greeks foolishness, be to us the wisdom of God, and the power of God.[d]

Seal to us the remission of sins, the gift of the Holy Ghost,[e] and the promise of eternal life,[f] and enable us to take this cup of salvation, and to call on the name of the Lord.[g]

12. After the celebrating of the Lord's supper.

And now, Lord, give us to hold fast that which we have received, that no man take our crown:[h] and keep it always in the imagination of the thoughts of our hearts, and prepare our hearts unto thee.[i]

Give us grace, as we have received Christ Jesus the Lord, so to walk in him,[k] that our conversation may be in every thing as becomes his gospel.[l]

O that we may now bear about with us continually the dying of the Lord Jesus, so as that the life also of Jesus may be manifested in our mortal body,[m] that to us to live may be Christ.[n]

Thy vows are upon us, O God,[o] O that we may be daily performing our vows.[p]

13. Upon occasion of the baptism of a child.

To thee, O God, whose all souls are, the souls of the parents, and the souls of the children,[q] we present this child a living sacrifice, which we desire may be holy and acceptable,[r] and that it may be given up and dedicated to the Father, Son, and Holy Ghost.[s]

It is conceived in sin,[t] but there is a fountain opened;[u] O wash the soul of this child in that fountain, now it is by thine appointment washed with pure water.[v]

It is one of the children of the covenant,[w] one of the children that is born unto thee,[x] it is thy servant,[y] born in thy house: O make good thy ancient covenant, that thou wilt be a God to believers, and to their seed;[z] for this blessing of Abraham comes upon the Gentiles,[a] and the promise is still to us, and to our children.[b]

Thou hast encouraged us to bring little children to thee; for thou hast said, that of such is the kingdom of God. Blessed Jesus, take up this child in the arms of thy power and grace, put thy hands upon it, and bless it;[c] let it be a vessel of honour, sanctified, and meet for the Master's use,[d] and owned as one of thine in that day when thou makest up thy jewels.[e]

O pour thy Spirit upon our seed, thy blessing upon our offspring, that they may spring up as willows by the water-courses, and may come to subscribe with their own hands unto the Lord, and to surname themselves by the name of Israel.[f]

14. Upon occasion of a funeral.

Lord, give us to find it good for us to go to the house of mourning,[g] that we may be reminded thereby of the end of all men, and may lay it to our heart, and may be so wise as to consider our latter end;[h] for we also must be gathered to our people, as our neighbours and brethren are gathered;[i] and though whither those who are dead in Christ are gone we cannot follow them now,[k] yet grant that we may follow them afterwards, every one in his own order.[l]

We know that thou wilt bring us to death, and to the house appointed for all living;[m] but let us not see death, till by faith we have seen the Lord Christ, and then let us depart in peace according to the word.[n] And when the earthly house of this tabernacle shall be dissolved, let us have a building of God, a house not made with hands, eternal in the heavens.[o]

And give us to know that our Redeemer liveth,

q Prov. ix. 5. r Matt. v. 6. s Rev. xix. 9. t Matt. xxii. 11. u Cant. iv. 16. v Cant. i. 4, 12. w 2 Chron. xxx. 18, 19. x 1 Cor. x. 16. y 1 Cor. xi. 20. z Jer. l. 5. a 1 Cor. vi. 17. b Heb. iii. 14. c John vi. 55—57. d 1 Cor. i. 23, 24. e Acts ii. 38. f 1 John ii. 25. g Ps. cxvi. 13. h Rev. iii. 11. i 1 Chron. xxix. 18. k Col. ii. 6. l Phil. i. 27. m 2 Cor. iv. 10. n Phil. i 21. o Ps. lvi. 12. p Ps. lxi. 8. q Ezek. xviii. 4. r Rom. xii. 1. s Matt. xxviii. 19. t Ps. li. 5. u Zech. xiii. 1. v Heb. x. 22. w Acts iii. 25. x Ezek. xvi. 20. y Ps. cx. 16. z Gen. xvii. 7. a Gal. iii. 14. b Acts ii. 39. c Mark x. 14, 16. d 2 Tim. ii. 21. e Mal. iii. 17. f Isa. xliv. 3—5. g Eccl. vii. 2. h Deut. xxxii. 29. i Numb. xxvii. 13. k John xiii. 36. l 1 Cor. xv. 23. m Job xxx. 23. n Luke ii. 26, 29. o 2 Cor. v. 1.

and that though after our skin, worms destroy these bodies, yet in our flesh we shall see God, whom we shall see for ourselves, and our eyes shall behold, and not another.[p]

15. Upon occasion of marriage.

Give to those who marry to marry in the Lord,[q] and let the Lord Jesus by his grace come to the marriage, and turn the water into wine.[r]

Make them helps meet for each other,[s] and instrumental to promote one another's salvation;[t] and give them to live in holy love, that they may dwell in God, and God in them.[u]

Let the wife be as a fruitful vine by the side of the house,[v] and the husband dwell with the wife as a man of knowledge; and let them dwell together as joint-heirs of the grace of life, that their prayers be not hindered.[w] And make us all meet for that world where they neither marry nor are given in marriage.[x]

16. Upon occasion of the ordaining of ministers.

Let the things of God be committed to faithful men, who may be able also to teach others,[y] and make others such burning and shining lights,[z] that it may appear it was Christ Jesus who put them into the ministry;[a] and let not hands be suddenly laid on any.[b]

Give to those who are ordained to take heed to the ministry which they have received of the Lord, that they fulfil it,[c] and to make full proof of it by watching in all things.[d]

Let those who in Christ's name are to preach repentance and remission of sins, be endued with power from on high;[e] give them another Spirit,[f] and make them good ministers of Jesus Christ, nourished up in the words of faith and good doctrine.[g]

17. Upon occasion of the want of rain.

Thou hast kept back the rain from us, and caused it to rain upon one city, and not upon another, yet have we not returned unto thee[h]

But thou hast said, When heaven is shut up that there is no rain, because we have sinned against thee, if we confess thy name, and turn from our sins, thou wilt hear from heaven, and forgive our sin, and give rain upon our land.[i]

We ask of thee the former and latter rain,[k] and depend upon thee for it; for there are not any of the vanities of the heathen that can give rain, nor can the heavens give showers, but we wait on thee, for thou hast made all these things.[l]

18. Upon occasion of excessive rain.

Let the rain thou sendest be in mercy to our land,[m] and not for correction; not a sweeping rain, which leaveth no food.[n]

Thou hast sworn that the waters of Noah shall no more return to cover the earth;[o] let fair weather therefore come out of the north, for with thee is terrible majesty.[p]

19. Upon occasion of infectious diseases.

Take sickness away from the midst of us,[q] and deliver us from the noisome pestilence.[r]

Appoint the destroying angel to put up his sword into the sheath, and to stay his hand.[s]

20. Upon occasion of fire.

Thou callest to contend by fire,[t] we bewail the burning which the Lord hath kindled:[u] O Lord God, cease, we beseech thee,[v] and let the fire be quenched, as that kindled in Israel was at the prayer of Moses.[w]

21. Upon occasion of great storms.

Lord, thou hast the winds in thy hands,[x] and bringest them out of thy treasures,[y] even stormy winds fulfil thy word:[z] O preserve us and our habitations, that we be not buried in the ruins of them, as Job's children were.[a]

22. Upon occasion of the cares, and burthens, and afflictions of particular persons; as,

(1.) When we pray with or for those that are troubled in mind, and melancholy, and under doubts and fears about their spiritual state.

Lord, enable those that fear thee, and obey the voice of thy servant, but walk in darkness, and have no light, to trust in the name of the Lord, and to stay themselves upon their God;[b] and at evening-time let it be light.[c]

O strengthen the weak hands, confirm the feeble knees, say to them that are of a fearful heart, Be strong, fear not.[d] Answer them with good words, and comfortable words,[e] saying unto them, Be of good cheer, your sins are forgiven you:[f] Be of good cheer, it is I; be not afraid,[g] I am your salvation:[h] and make them to hear this voice of joy and gladness, that broken bones may rejoice.[i]

Let those who now remember God, and are troubled, whose spirits are overwhelmed,[k] and whose souls refuse to be comforted, be enabled to trust in thy mercy, so that at length they may rejoice in thy salvation; though thou slay them, yet to trust in thee.[l]

Though deep calls unto deep, and all thy waves and thy billows go over them, yet do thou command thy loving-kindness for them in the day-time, and in the night let thy song be with them, and their

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p Job xix. 25—27. q 1 Cor. vii. 39. r John ii. 1. s Gen. ii. 18. t 1 Cor. vii. 16. u 1 John iv. 16. v Ps. cxxviii. 3. w 1 Pet. iii. 7. x Luke xx. 35. y 2 Tim. ii. 2. z John v. 35. a 2 Tim. i. 13. b 1 Tim. v. 22. c Col. iv. 17. d 2 Tim. iv. 5. e Luke xxiv. 47, 49. f 1 Sam. x. 9. g 1 Tim. iv. 6. h Amos iv. 7. i 1 Kings. viii. 35, 36. k Zech. x. 1. l Jer. xiv. 22. m Job xxxvii. 13. n Prov. xxviii. 3. o Isa. liv. 9. p Job xxxviii. 22.

q Exod. xxiii. 25. r Ps. xci. 3. s 2 Sam. xxiv. 16. t Amos vii. 4. u Lev. x. 6. v Amos vii. 5. w Numb. xi. 2. x Prov. xxx. 4. y Ps. cxxxv. 7. z Ps. cxlviii. 8. a Job i. 19. b Isa. l. 10. c Zech. xiv. 7. d Isa. xxxv. 3, 4. e Zech. i. 13. f Matt. ix. 2. g Mark vi. 50. h Ps. xxxv. 3. i Ps. li. 8. k Ps. lxxvii. 2, 3. l Job xiii. 15.

prayer to the God of their life; though their souls are cast down and disquieted within them, give them to hope in God, that they shall yet praise him, and let them find him the health of their countenance, and their God.[m]

O renew a right spirit within them, cast them not away from thy presence, and take not thy Holy Spirit from them, but restore unto them the joy of thy salvation, and uphold them with thy free Spirit, that their tongues may sing aloud of thy righteousness,[n] and show forth thy salvation.[o]

O bring them out of this horrible pit, and this miry clay, and set their feet upon a rock, establishing their goings, and put a new song in their mouth, even praises to our God:[p] O comfort them again now after the time that thou hast afflicted them.[q]

Though for a small moment thou hast forsaken them, and hid thy face from them, yet gather them, and have mercy on them with everlasting kindness.[r]

O let thy Spirit witness with their spirits, that they are the children of God;[s] and by the blood of Christ let them be purged from an evil conscience.[t]

Lord, rebuke the tempter, even the accuser of the brethren; the Lord that hath chosen Jerusalem rebuke him, and let the poor, tempted, troubled souls, be as brands plucked out of the burning.

(2.) Those who are under convictions of sin, and begin to be concerned about their souls, and their salvation, and to inquire after Christ.

Those who are asking the way to Zion, with their faces thitherward,[u] that are lamenting after the Lord,[v] and are pricked to the heart for sin,[w] O show them the good and the right way,[x] and lead them in it.

To those who are asking what they shall do to inherit eternal life,[y] discover Christ as the way, the truth, and the life,[z] the only true and living way.

O do not quench the smoking flax, nor break the bruised reed, but bring forth judgment unto victory.[a] Let the great Shepherd of the sheep gather the lambs in his arms, and carry them in his bosom, and gently lead them,[b] and help them against their unbelief.[c]

Let not the red dragon devour the man child as soon as it is born, but let it be caught up to God, and to his throne.[d]

(3.) When we pray with, or for, those who are sick and weak, and distempered in body; that those who are sick, and in sin, may be convinced; those who are sick, and in Christ, comforted.

Lord, thou hast appointed those that are sick to be prayed for, and prayed with, and hast promised, that the prayer of faith shall save the sick;[e] Lord, help us to pray in faith for the sick, and as being ourselves also in the body.

When our Lord Jesus was here upon earth, we find that they brought to him all sick people that were taken with divers diseases and torments, and he healed all manner of sickness, and all manner of diseases among the people;[f] and he has still the same power over bodily diseases that ever he had; he says to them, Go, and they go; Come, and they come; Do this, and they do it; and can speak the word, and they shall be healed.[g] He is still touched with the feeling of our infirmities:[h] and in the belief of this we do by prayer bring our friends that are sick, and lay them before him.[i]

Lord, grant those who are sick may neither despise the chastening of the Lord, nor faint when they are rebuked of him;[k] but that they may both hear the rod, and him that has appointed it,[l] and may kiss the rod, and accept of the punishment of their iniquity.[m]

Give them to see, that affliction cometh not forth out of the dust, nor springs out of the ground;[n] that they may therefore seek unto God, to the Lord more than to the physicians,[o] because unto God the Lord belong the issues of life and death.[p]

Lord, show them wherefore thou contendest with them,[q] and give them in their afflictions to humble themselves greatly before the God of their fathers,[r] and to repent and turn from every evil way, and make their ways and their doings good,[s] that being judged and chastened of the Lord, they may not be condemned with the world.[t] By the sickness of the body, and the sadness of the countenance, let the heart be made better.[u]

O Lord, rebuke them not in thine anger, neither chasten them in thy hot displeasure. Have mercy upon them, O Lord, for they are weak. Lord, heal them, for their bones are vexed, their souls also are sore vexed. Return, O Lord, and deliver their souls, save them for thy mercy's sake;[v] and lay no more upon them than thou wilt enable them to bear, and enable them to bear what thou dost lay upon them.[w]

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away like a moth. Surely every man is vanity. But remove thy stroke, we pray thee, from those that are even consumed by the blow of thine hand: O spare a little, that they may recover strength before they go hence, and be no more seen.[x]

Those who are chastened with pain upon their bed, and the multitude of their bones with strong pain, so that their life abhorreth bread, and their soul dainty meat, show them thine uprightness, be gracious to them. Deliver them from going down to the pit, for thou hast found a ransom.[y]

m Ps. xlii. 7, 8, 11. n Ps. li. 10—12, 14. o Ps. lxxi. 15. p Ps. xl. 2, 3. q Ps. xc. 15. r Isa. liv. 7, 8. s Rom. viii. 16. t Heb. x. 22. u Jer. l. 5. v 1 Sam. vii. 2. w Acts ii. 37. x 1 Sam. xii 23. y Matt. xix. 16. z John xiv. 6. a Matt xii. 20. b Isa. xl. 11. c Mark ix. 24. d Rev. xii. 4. 5. e James v. 14, 15. f Matt. iv. 23, 24. g Matt. viii. 8, 9. h Heb. iv. 15. i Luke v. 18. k Heb. xii. 5. l Mic. vi. 9. m Lev. xxvi. 41. n Job v. 6. o 2 Chron xvi. 12. p Ps. lxviii. 20. q Job x. 2. r 2 Chron. xxxiii. 12. s Jer. xviii. 11. t 1 Cor. xi. 32. u Eccl. vii. 3. v Ps. vi. 1—4. w 1 Cor. x. 13. x Ps. xxxix. 10, 11, 13. y Job xxxiii. 19, 20, 23, 24.

Let the eternal God be their refuge, and underneath them be the everlasting arms.[z] Consider their frame, remember that they are but dust.[a]

O deliver those that are thine in the time of trouble, preserve them, and keep them alive: O strengthen them upon their bed of languishing, and make their bed in their sickness: be merciful to them, and heal their souls, for they have sinned.[b]

O turn to them, and have mercy upon them, bring them out of their distresses, look upon their affliction and their pain, but especially forgive all their sin.[c]

Make thy face to shine upon them; save them for thy mercy's sake.[d] The God that comforteth them that are cast down,[e] comfort them; and let the soul dwell at ease in thee,[f] when the body lies in pain.

If it be the beginning of a distemper,—Lord, set bounds to this sickness, and say, Hitherto shall it come, and no further;[g] let it not prevail to extremity, but in measure, when it shooteth forth, do thou debate, and stay thy rough wind in the day of thine east wind; and by this let iniquity be purged, and let this be all the fruit, even the taking away of sin.[h]

If it have continued long.—Lord, let patience have its perfect work,[i] even unto long-suffering, that those who have been long in the furnace may continue hoping, and quietly waiting for the salvation of the Lord:[k] let tribulation work patience, and patience experience, and experience a hope that maketh not ashamed,[l] and enable them to call even this affliction light, and but for a moment, seeing it to work for them a far more exceeding and eternal weight of glory.[m]

If there be hopes of recovery,—Lord, when thou hast tried them, let them come forth like gold;[n] let their souls live, and they shall praise thee, let thy judgments help them:[o] O deal bountifully with them, that they may live and keep thy word. In love to their souls deliver them from the pit of corruption, and cast all their sins behind thy back.[p] Recover them and make them to live. Speak the word, and they shall be healed;[q] say unto them, Live, yea, say unto them, Live, and the time shall be a time of love.[r] Father, if it be possible, let the cup pass away; however, not as we will, but as thou wilt. The will of the Lord be done.[s] Perfect that which concerns them. Thy mercy, O Lord, endures for ever; forsake not the work of thine own hands,[t] but whether they live or die let them be the Lord's.[u]

If they be in appearance at the point of death,—Now the flesh and the heart are failing, Lord, be thou the strength of the heart,[v] and an everlasting portion: in the valley of the shadow of death,[w] Lord, be thou present, as the good Shepherd, with a guiding rod, and a supporting staff. O do not fail them nor forsake them now:[x] be a very present help. Into thy hands we commit the departing spirit,[y] as into the hands of a faithful Creator,[z] by the hands of him who has redeemed it. Let it be carried by the angels into Abraham's bosom.[a] Let it be presented to thee without spot, or wrinkle, or any such thing.[b] Lord Jesus, receive this precious soul;[c] let it come to the spirits of just men made perfect;[d] when it is absent from the body, let it be present with the Lord![e] This day let it be with thee in paradise.[f] Now let it be for ever comforted,[g] and perfectly freed from sin.[h] And prepare us to draw after, as there are innumerable before,[i] that we may be together for ever with the Lord, there, where there shall be no more death, and where all tears shall be wiped away.[j]

(4.) When we pray with, or for, those that are deprived of the use of their reason.

O look with pity upon those who are put out of the possession of their own souls,[m] whose judgment is taken away,[n] so that their soul chooseth strangling and death rather than life.[o] O restore them to themselves,[p] and their right mind.[q] Deliver them from doing themselves any harm.[r] And whatever afflictions thou layest upon any of us in this world, preserve to us the use of our reason, and the peace of our consciences.

(5.) When we pray with, or for, sick children.

Lord, we see death reigning even over them that have not sinned after the similitude of Adam's transgression;[s] but Jesus Christ hath abolished death,[t] and admitted even little children into the kingdom of God.[u] O let sick children be pitied by thee,[v] as they are by their earthly parents. They are come forth like flowers, O let them not be cut down again.[w] Turn from them, that they may rest till they shall have accomplished as a hireling their day. Be gracious to us, and let the children live.[x] However, Father, thy will be done.[y] O let their spirits be saved in the day of the Lord Jesus.[z]

(6.) When we pray with, or for, families where death is, especially such as have lost their head.

Visit the houses of mourning, as our Saviour did, and comfort them, by assuring them that Christ is the resurrection and the life,[a] that their relations which are removed from them, are not dead, but sleep;[b] and that they shall rise again, that they may not sorrow as those that have no hope:[c] and enable

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z Deut. xxxiii. 27. a Ps. ciii. 14. b Ps. xli. 1—4. c Ps. xxv. 16—18. d Ps. xxxi. 16. e 2 Cor. vii. 6. f Ps. xxv. 13. g Job xxxviii. 11. h Isa. xxvii. 8, 9. i James i. 4. k Lam. iii 26. l Rom. v. 3—5. m 2 Cor. iv. 17. n Job xxiii 10. o Ps cxix. 175. p Isa. xxxviii. 16, 17. q Matt. viii. 8. r Ezek. xvi. 6, 8. s Matt. xxvi. 39. t Ps. cxxxviii. 8. u Rom. xiv. 8. v Ps. lxxiii. 26. w Ps. xxiii. 4. x Heb. xiii. 5. y Ps. xlvi. 1. z Ps. xxxi. 5. a 1 Pet. iv. 19. b Luke xvi. 22. c Eph. v. 27.

d Acts vii. 59. e Heb. xii. 23. f 2 Cor. v. 8. g Luke xxiii. 43. h Luke xvi. 25. i Rom. vi. 7. k Job xxi. 33. l Rev. xxi. 4. m Luke xxi. 19. n Job xxvii. 2. o Job vii. 15. p Luke xv. 17. q Matt. v. 15. r Acts xvi. 28. s Rom. v. 14. t 2 Tim. i. 10. u Matt. xviii. 3. v Ps. ciii 13. w Job xiv 2, 6. x 2 Sam. xii. 22. y Acts xxi. 14. z 1 Cor. v. 5. a John xi. 25. b Matt. ix. 24. c 1 Thess. iv. 13.

them to trust in the living God,[d] the Rock of Ages,[e] and enjoy the fountains of living waters, when creatures prove broken reeds and broken cisterns.[f]

Be a father to the fatherless, and a husband to the widows, O God, in thy holy habitation.[g] With thee let the fatherless find mercy;[h] keep them alive, and let the widows trust in thee,[i] that they may be widows indeed, who, being desolate, trust in God, and continue instant in prayer night and day.[k] And where father and mother have forsaken,[l] let the Lord take up the children, and not leave them orphans,[m] but come to them.

(7.) When we pray with, or for, those women that are near the time of travail, or in travail.

Lord, thou hast passed this sentence upon the woman that was first in the transgression,[n] that in sorrow she shall bring forth children.[o] But let this handmaid of thine be saved in child-bearing, and continue in faith, and charity, and holiness, with sobriety.[p] Enable her to cast her burthen upon the Lord, and let the Lord sustain her;[q] and what time she is afraid, grant that she may trust in thee,[r] and may encourage herself in the Lord her God.[s] O let not the root be dried up from beneath, nor let the branch be withered or cut off;[t] but let both live before thee. Be thou her strong habitation, her rock, and her fortress, give commandment to save her.[u] And when travail comes upon her, which she cannot escape,[v] be pleased, O Lord, to deliver her; O Lord, make haste to help her; be thou thyself her help and deliverer, make no tarrying, O our God.[w] Let her be safely delivered, and remember the anguish no more, for joy that a child is born into the world,[x] is born unto thee.

(8.) When we pray with, or for, those that are recovered from sickness, or are delivered in child-bearing, and desire to give thanks unto God for his mercy.

We will extol thee, O Lord, upon the account of those whom thou hast lifted up, whose souls thou hast brought up from the grave, and kept them alive, that they should not go down to the pit.[y] Those who were brought low thou hast helped, hast delivered their souls from death, their eyes from tears, and their feet from falling. Now give them grace to walk before thee in the land of the living, to offer to thee the sacrifice of thanksgiving, to call upon thy name, and to pay their vows unto the Lord.[z]

The grave cannot thus praise thee; death cannot celebrate thee; they that go down to the pit cannot hope for thy truth; but the living, the living, they shall praise thee, as we do this day.[a] Lord, grant that those who are delivered from death may not be as the nine lepers, who did not return to give thanks;[b] or as Hezekiah, who rendered not again according to the benefit done unto him;[c] but that they may so offer praise, as to glorify thee, and so order their conversation, as to see the salvation of God.[d]

Those whom the Lord hath chastened sore, yet he has not delivered over unto death: O that they may therefore praise him, who is become their salvation.[e]

(9.) When we pray with, or for, those parents whose children are a grief to them, or such as they are in fear about.

Lord, give to parents the desire of their souls concerning their children, which is to see them walking in the truth;[f] form Christ in their souls.[g] O give them betimes to know the God of their fathers, and to serve him with a a perfect heart and a willing mind.[h] Let children of the youth, that are as arrows in the hand, be directed aright, that those parents may have reason to think themselves happy that have their quiver full of them, and they may never be arrows in the heart.[i]

Let those foolish children, who are the grief of the father, and the heaviness of her that bare them,[k] who mock at their parents, and despise to obey[l] them, be brought to repentance; and let those who have been unprofitable, now at length be made profitable.[m] O turn the hearts of the children to their fathers,[n] even the disobedient to the wisdom of the just, that they may be made ready a people prepared for the Lord.[o] O show them their work and their transgression, that they have exceeded,[p] and open their ear to discipline.[q]

(10.) When we pray with, or for, those that are in prison.

Those that sit in darkness and in the shadow of death, being bound in affliction and iron, because they rebelled against the words of God, and contemned the counsel of the Most High, give them grace to cry unto thee in their trouble,[r] and in a day of adversity to consider.[s]

In their captivity give them to bethink themselves, to humble themselves, and pray, and seek thy face, to repent, saying, We have sinned, and have done perversely,[t] and to return unto thee with all their heart, and with all their soul; and bring their souls out of prison, that they may praise thy name.[u] Bring them into the glorious liberty of the children of God, out of the bondage of corruption.[v] Let the Son make them free, and then they shall be free indeed.[w]

Those who are wrongfully imprisoned, be thou

d 1 Tim. vi. 17. e Ps. xxvi. 4 f Jer. ii. 13. g Ps. lxviii. 5. h Hos. xiv. 3. i Jer. xlix. 11. k 1 Tim. v. 5. l Ps. xxvii. 10. m John xiv. 18. n 1 Tim. ii. 14. o Gen. iii. 16. p 1 Tim. ii. 13. q Ps. lv. 22. r Ps. lvi. 3. s 1 Sam. xxx. 6. t Job xviii. 16. u Ps. lxxi. 3. v 1 Thess. v. 3. w Ps xl. 13, 17. x John xvi. 21. y Ps. xxx. 1, 3. z Ps. cxvi. 6–9, 17, 18. a Isa. xxxviii. 18, 19. b Luke xvii. 18. c 2 Chron. xxxii 25.

d Ps. l. 23. e Ps. cxviii. 18, 21. f 2 John 4. g Gal. iv. 19. h 1 Chron. xxviii. 9. i Ps. cxxvii. 4, 5. k Prov. xvii. 25. l Prov. xxx. 17. m Philem. 11. n Mal. iv. 6. o Luke i. 17. p Job xxxvi. 9. q Isa. xlviii. 8, 9. r Ps. cvii. 10. 11, 13. s Eccl. vii. 14. t 1 Kings viii. 47. u Ps. cxlii. 7. v Rom viii. 21. w John viii. 36.

with them, as thou wast with Joseph in the prison, and show them mercy.[x] Hear the poor, and despise not thy prisoners,[y] but let their sorrowful sighing come before thee, and according to the greatness of thy power preserve those that are unjustly appointed to die.

(11.) When we pray with, or for, condemned malefactors, that have but a little while to live.

O look with pity upon those, the number of whose months is to be cut off in the midst[z] for their sin: O give them repentance unto salvation,[a] as thou didst to the thief upon the cross, that they may own the justice of God in all that is brought upon them, that he has done right, but they have done wickedly.[b] O turn them, and they shall be turned,[c] that being instructed they may smite upon the thigh, and may be ashamed, yea, even confounded, because they do bear the reproach of their own iniquity. O pluck them as brands out of the fire;[d] let them be delivered from the wrath to come.[e]

Enable them to give glory to God by making confession,[f] that they may find mercy, and that others may hear and fear, and do no more presumptuously.[g]

Lord Jesus, remember them now thou art in thy kingdom.[h] O let them not be hurt of the second death.[i] Deliver them from going down to that pit.[k] Though the flesh be destroyed, O let the spirit be saved in the day of the Lord Jesus.[l] The God of infinite mercy be merciful to these sinners,[m]—sinners against their own souls.[n]

(12.) When we pray with, or for, those who are at sea.

Let those who go down to the sea in ships, that do business in great waters, observe the works of the Lord there, and his wonders in the deep:[o] and acknowledge what a great God he is whom the winds and the seas obey;[p] who hath placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over.[q]

O preserve them through the paths of the seas,[r] and in perils by waters, and perils by robbers.[s] If the stormy wind be raised, which lifteth up the waves, so that they are at their wits' end, deliver them out of their distresses, make the storm a calm, and bring them to their desired haven: and, O that those who are delivered may praise the Lord for his goodness, and for his wonderful works to the children of men.[t]

x Gen. xxxix. 21. y Ps. lxix. 33. z Job xxi. 21. a 2 Cor. vii. 10. b Neh ix. 33. c Jer. xxxi. 18, 19. d Jude 23. e 1 Thess. i. 10. f Josh. vii. 19. g Deut. xvii. 13. h Luke xxiii. 42. i Rev. ii. 11. k Job xxxiii. 24. l 1 Cor. v. 5. m Luke xviii. 13. n Numb. xvi. 38. o Ps. cvii. 23, 24. p Matt. viii. 27. q Jer. v. 22. r Ps. viii. 8. s 2 Cor. xi. 26. t Ps. cvii. 25, 27—31.

CHAPTER VII.

OF THE CONCLUSION OF OUR PRAYERS.

We are commanded to pray always, to pray without ceasing, to continue in prayer, because we must always have in us a disposition to this duty, must be constant to it, and never grow weary of it, or throw it up; and yet we cannot be always praying, we must come down from this mount; nor may we be over long, so as to make the duty a task, or a toil to ourselves, or those who join with us. We have other work that calls for our attendance. Jacob wrestles with the angel; but he must go, for the day breaks. We must therefore think of concluding. The prayers of David the son of Jesse must be ended. But how shall we conclude, so as to have the impressions of the duty keep always in the imagination of the thought of our heart.

1. We may then sum up our requests in some comprehensive petitions, as the conclusion of the whole matter.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work, to do his will, working in us that which is well-pleasing in his sight, through Christ Jesus.[a]

Now the Lord direct our hearts into the love of God, and into the patient waiting for Christ.[b]

And the God of all grace, who hath called us to his eternal glory by Christ Jesus, after that we have suffered a while, make us perfect, stablish, strengthen, settle us.[c]

And now, Lord, what wait we for? Truly our hope is even in thee,[d] and on thee do we depend to be to us a God all-sufficient.[e]

Do for us exceeding abundantly above what we are able to ask or think, according to the power that worketh in us:[f] and supply all our need according to thy riches in glory by Christ Jesus.[g]

2. We may then beg for the audience and acceptance of our poor weak prayers, for Christ's sake.

Now the God of Israel grant us the things we have requested of him.[h]

Let the words of our mouths, and the meditations of our hearts, be acceptable in thy sight, O Lord, our strength and our Redeemer.[i]

Let thine eyes be open unto the supplication of thy servants, and unto the supplication of thy people Israel, to hearken unto them in all that they call

a Heb. xiii. 20, 21. b 2 Thess. iii. 5. c 1 Pet. v. 10. d Ps. xxxix. 7. e Gen. xvii. 1. f Eph. iii. 20. g Phil. iv. 19. h 1 Sam. i. 17. i Ps. xix. 14.

unto thee for; for they be thy people and thine inheritance.[k]

O our God, let thine ears be attent unto the prayers that we have made: O turn not away the face of thine anointed: remember the mercies of David thy servant;[l] even Jesus, who is at thy right hand making intercession for us.

Lord, thou hast assured us, that whatever we ask the Father in Christ's name, he will give it us:[m] we ask all these things in that name, that powerful name, which is above every name;[n] that precious name, which is as ointment poured forth.[o] O make thy face to shine upon us for the Lord's sake,[p] who is the Son of thy love, and whom thou hearest always.[q] Good Lord, give us to hear him, and be well pleased with us in him.[r]

3. We may then beg for the forgiveness of what has been amiss in our prayers.

Lord, we have not prayed as we ought;[s] who is there that does good, and sins not?[t] Even when we would do good, evil is present with us; and if to will be present, yet how to perform that which is good we know not;[u] for the good that we would, we do not; so that thou mightest justly refuse to hear even when we make many prayers.[v] But we have a great High Priest, who bears the iniquity of the holy things, which the children of Israel hallow in all their holy gifts;[w] for his sake take away all that iniquity from us, even all the iniquity of our holy things, and receive us graciously, and love us freely;[x] and deal not with us after our folly.[y]

4. We may then recommend ourselves to the conduct, protection, and government of the divine grace, in the further services that lie before us, and in the whole course of our conversation.

And now let us be enabled to go from strength to strength, until we appear before God in Zion, and while we pass through this valley of Baca, let it be made a well, and let the rain of the divine grace and blessing fill the pools.[z]

Now speak, Lord, for thy servants hear.[a] What saith our Lord unto his servants?[b] Grant that we may not turn away our ear from hearing the law; for then our prayers will be an abomination;[c] but may hearken unto God, that he may hearken unto us.[d]

And now the Lord our God be with us, as he was with our fathers; let him not leave us, nor forsake us; that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments;[e] and let our hearts be perfect with the Lord our God all our days, and continue so till the end be, that then we may rest, and may stand in our lot, and let it be a blessed lot in the end of the days.[f]

5. We may conclude all with doxologies or solemn praises of God, ascribing honour and glory to the Father, the Son, and the Holy Ghost, and sealing up all our praises and prayers with an affectionate Amen.

Now, blessed be the Lord God of Israel, from everlasting to everlasting,[g] Amen and Amen.

For ever blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen and Amen.[h] Yea, let all the people say, Amen, Hallelujah.[i]

To God only wise be glory through Jesus Christ for ever, Amen.[k]

Now to God the Father, and our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father, be glory for ever and ever, Amen.[l]

To God be glory in the church by Christ Jesus throughout all ages, world without end, Amen.[m]

Now to the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever, Amen.[n] To him be honour and power everlasting,[o] to him be glory and dominion, Amen.[p]

Now unto him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, now and ever, Amen.[q]

Hallelujah, salvation, and glory, and honour, and power, unto the Lord our God, Amen, Hallelujah.[r]

And now, we prostrate our souls before the throne, and worship God, saying, Amen, blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever, Amen.[s]

Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever;[t] and let the whole creation say, Amen, Amen.

6. It is very proper to sum up our prayers in that form of prayer which Christ taught his disciples.

Our Father which art in heaven; hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever and ever, Amen.[u]

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k 1 Kings viii. 52. l 2 Chron. vi. 40, 42. m John xvi. 23. n Phil. ii. 9. o Cant. i. 3. p Dan ix. 17. q John xi. 42. r Matt. xvii. 5. s Rom. viii. 26. t Eccl. vii. 20. u Rom. vii. 18, 19. v Isa. i. 15. w Exod. xxviii. 38. x Hos. xiv. 2. y Job xlii. 8. z Ps. lxxxiv. 6, 7. a 1 Sam. iii. 9. b Josh. v. 14. c Prov. xxviii. 9. d Judg. ix. 7. e 1 Kings viii. 57, 58. f Dan. xii. 13. g Ps. xli. 13. h Ps. lxxii. 18, 19. i Ps. cvi. 48. k Rom. xvi. 27. l Gal. i. 3—5. m Eph. iii. 21. n 1 Tim. i 17. o 1 Tim. vi. 16. p 1 Pet. v. 11. q Jude 24, 25. r Rev. xix. 1, 4. s Rev. vii. 11, 12. t Rev. v. 13. u Matt. vi. 9—13.

CHAP. VIII.

A PARAPHRASE ON THE LORD'S PRAYER, IN SCRIPTURE EXPRESSIONS.

THE Lord's Prayer being intended not only for a form of prayer itself, but a rule of direction, a plan or model in miniature, by which we may frame our prayers; and the expressions being remarkably concise, and yet vastly comprehensive, it will be of good use sometimes to lay it before us, and observing the method and order of it, to dilate upon the several passages and petitions of it, that when we use it only as a form, we may use it the more intelligently; of which we shall only here give a specimen in the assistance we may have from some other scriptures.

Our Father which art in heaven.

O Lord our God, doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; O Lord, thou art our Father, our Redeemer, thy name is from everlasting;[a] and we will from this time cry unto thee, our Father, thou art the guide of our youth.[b]

Have we not all one Father, has not one God created us?[c] Thou art the Father of our spirits, to whom we ought to be in subjection and live.[d]

Thou art the Father of lights,[e] and the Father of mercies,[f] and the God of all consolation: the eternal Father,[g] of whom, and through whom, and to whom, are all things.[h]

Thou art the Father of our Lord Jesus Christ,[i] whose glory was that of the only-begotten of the Father, who is in his bosom,[k] by him as one brought up with him, daily his delight, and rejoicing always before him.[l]

Thou art in Christ our Father, and the Father of all believers, whom thou hast predestinated to the adoption of children,[m] and into whose hearts thou hast sent the Spirit of the Son, teaching them to cry, Abba, Father.[n] Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God.[o] That the Lord God Almighty should be to us a Father, and we should be to him for sons and daughters;[p] and that as many as receive Christ, to them thou shouldst give power to become the sons of God, even to them that believe on his name; which are born, not of the will of man, but of God,[q] and his grace.

O that we may receive the adoption of sons,[r] and that, as obedient and genuine children, we may fashion ourselves according to the example of him who hath called us, who is holy;[s] and may be followers of God as dear children,[t] and conformed to the image of his Son, who is the first-born among many brethren.[u]

Enable us to come to thee with humble boldness and confidence,[v] as to a Father, a tender Father, who spares us as a man spares his son that serves him;[w] and as having an Advocate with the Father,[x] who yet has told us, that the Father himself loves us.[y]

Thou art a Father, but where is thine honour?[z] Lord, give us grace to serve thee as becomes children, with reverence and godly fear.[a]

Thou art a Father; and if earthly parents, being evil, yet know how to give good gifts unto their children, how much more shall our heavenly Father give the Holy Spirit to them that ask him?[b] Lord, give us the Spirit of grace and supplication.[c]

We come to thee as prodigal children, who have gone from our Father's house into a far country; but we will arise and go to our Father, for in his house there is bread enough, and to spare, and if we continue at a distance from him, we perish with hunger. Father, we have sinned against heaven, and before thee, and are no more worthy to be called thy children, make us even as thy hired servants.[d]

Thou art our Father in heaven, and therefore unto thee, O Lord, do we lift up our souls. Unto thee we lift up our eyes, O thou that dwellest in the heavens. As the eyes of a servant are to the hand of his master, and the eyes of a maiden to the hand of her mistress, so do our eyes wait upon thee, O Lord our God;[e] a God whom the heaven of heavens cannot contain,[f] and yet to whom we may have access, having a High Priest that is passed into the heavens, as our fore-runner.[g]

Thou, O God, dwellest in the high and holy place,[h] and holy and reverend is thy name.[i] God is in heaven, and we upon earth,[k] therefore should we choose out words to reason with him;[l] and yet through a mediator we have boldness to enter into the holiest.[m]

Look down, we pray thee, from heaven, and behold from the habitation of thy holiness, and of thy glory,[n] and have compassion upon us, and help us.[o]

Heaven is the firmament of thy power: O hear us from thy holy heaven, with the saving strength of thy right hand; send us help from the sanctuary, and strengthen us out of Zion.[p]

And, O that since heaven is our Father's house,[q] we may have our conversation there,[r] and may seek the things that are above.[s]

a Isa. lxiii. 16. b Jer. iii. 4. c Mal. ii. 10. d Heb. xii. 9. e James i. 17. f 2 Cor. i. 3. g Isa. ix. 6. h Rom. xi. 36. i Eph. i. 3. k John i. 14, 18. l Prov. viii. 30. m Eph. i. 5. n Gal. iv. 6. o 1 John iii. 1. p 2 Cor. vi. 18. q John i. 12, 13. r Gal. iv. 5. s 1 Pet. i. 14, 15. t Eph. v. 1. u Rom. viii. 29. v Eph. iii. 12. w Mal. iii. 17. x 1 John ii. 1. y John xvi. 27. z Mal. i. 6. a Heb. xii. 28. b Luke xi. 13. c Zech. xii. 10. d Luke xv. 13, 17—19. e Ps. lxxxvi. 4. Ps. cxxiii. 1, 2. f 1 Kings viii. 27. g Heb. iv. 14. h Isa. lvii. 15. i Ps. cxi. 9. k Eccl. v. 2. l Job ix. 14. m Heb. x. 19. n Isa. lxiii. 15. o Mark ix. 22. p Ps. xx. 2, 6. q John xiv. 2. r Phil. iii. 20. s Col. iii. 1.

Hallowed be thy name.

And now, what is our petition, and what is our request?[t] What would we that thou shouldst do for us?[u] This is our hearts' desire and prayer[v] in the first place, Father in heaven, let thy name be sanctified.[w] We pray that thou mayst be glorified as a Holy God.

We desire to exalt the Lord our God, to worship at his footstool, at his holy hill, and to praise his great and terrible name, for it is holy, for the Lord our God is holy.[x] Thou art holy, O thou that inhabitest the praises of Israel.[y]

We glory in thy holy name, and therefore shall our hearts rejoice,[z] because we have trusted in that holy name of thine,[a] to which we will always give thanks, and triumph in thy praise.[b]

Lord, enable us to glorify thy holy name for evermore, by praising thee with all our hearts,[c] and by bringing forth much fruit, for herein is our heavenly Father glorified.[d] O that we may be to our God for a name, and for a praise, and for a glory,[e] that being called out of darkness into his marvellous light, to be to him a peculiar people, we may show forth the praises of him that hath called us.[f]

O that we may be thy children, the work of thy hands, that we may sanctify thy name, and sanctify the Holy One of Jacob, and fear the God of Israel,[g] and may be to the praise of his glory.[h]

Enable us, as we have received the gift, so to minister the same, as good stewards of the manifold grace of God, that God in all things may be glorified through Jesus Christ: and if we suffer, enable us to suffer as Christians, and to glorify God therein,[i] for this is our earnest expectation and hope, that always Jesus Christ may be magnified in our bodies, in life and death.[k]

Lord, enable others to glorify thee, let even the strong people glorify thee, and the city of the terrible nations fear thee;[l] but especially let the Lord be magnified from the border of Israel.[m] Let them glorify the Lord in the fires, even the Lord God of Israel in the isles of the sea.[n] O let all nations whom thou hast made, come and worship before thee, O Lord, and glorify thy name; for thou art great, and dost wondrous things, thou art God alone.[o]

O let the Gentiles glorify God for his mercy, let his name be known and confessed among the Gentiles, and let them rejoice with his people.[p] O let thy name be great among the Gentiles,[q] and let all the ends of the world remember and turn to the Lord, and all the kindreds of the nations worship before thee; and let them declare thy righteousness to a people that shall be born.[r]

Lord, do thou thyself dispose of all things to thy own glory, both as King of nations,[s] and as King of saints:[t] do all according to the counsel of thy own will,[u] that thou mayst magnify thyself, and sanctify thyself, and mayst be known in the eyes of many nations, that thou art the Lord.[v] O sanctify thy great name, which has been profaned among the heathen, and let them know that thou art the Lord, when thou shalt be sanctified in them.[w]

Father, glorify thine own name: thou hast glorified it, glorify it again.[x] Father, glorify thy Son, that thy Son also may glorify thee.[y] O give him a name above every name,[z] and in all places and in all things let him have the pre-eminence.[a]

Lord, what wilt thou do for thy great name?[b] Do this for thy great name; Pour out of thy Spirit upon all flesh;[c] and let the word of Christ dwell richly in the hearts of all.[d] Be thou exalted, O Lord, among the heathen, be thou exalted in the earth;[e] be thou exalted, O God, above the heavens, let thy glory be above all the earth;[f] be thou exalted, O Lord, in thine own strength, so will we sing and praise thy power.[g] Do great things with thy glorious and everlasting arm, to make unto thyself a glorious and an everlasting name.[h]

O let thy name be magnified for ever, saying, The Lord of hosts is the God of Israel, even a God to Israel.[i]

Thy kingdom come.

In order to the sanctifying and glorifying of thy holy name, Father in heaven, let thy kingdom come; for thine is the kingdom, O Lord, and thou art exalted as head above all: both riches and honour come of thee; thou reignest over all, and in thine hand is power and might; in thine hand it is to make great, and to give strength unto all.[k] And we desire to speak of the glorious majesty of thy kingdom, for it is an everlasting kingdom, and thy dominion endures throughout all generations.[l] Thou rulest by thy power for ever; thine eyes behold the nations. O let not the rebellious exalt themselves,[m] but through the greatness of thy power let thine enemies submit themselves unto thee.[n]

O make it to appear that the kingdom is thine, and that thou art the Governor among the nations, so evident, that they may say among the heathen, The Lord reigneth;[o] that all men may fear, and may declare the works of God,[p] and may say, Verily he

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t Esth. v. 6. u Matt. xx. 32. v Rom. x. 1. w Lev. x. 3. x Ps. xcix. 3, 5, 9. y Ps xxii. 3. z Ps. cv. 3. a Ps. xxxiii. 21 b Ps. cvi. 47. c Ps. lxxxvi. 12. d John xv. 8. e Jer. xiii. 11. f 1 Pet. ii. 9. g Isa. xxix. 23. h Eph. i. 12. i 1 Pet. iv. 10, 11, 16. k Phil. i. 20. l Isa. xxv 3. m Mal. i. 5. n Isa. xxiv. 15. o Ps. lxxxvi. 9, 10. p Rom. xv. 9, 10. q Mal. i. 11. r Ps. xxii. 27, 31. s Jer. x. 7. t Rev. xv. 3.

u Eph. i. 11. v Ezek. xxxviii. 23. w Ezek. xxxvi. 23. x John xii. 27, 28. y John xvii. 1. z Phil. ii. 9. a Col. i. 18. b Josh. vii. 9. c Joel ii. 28. d Col. iii. 16. e Ps. xlvi. 10. f Ps. lvii. 11. g Ps. xxi. 13. h Isa. lxiii. 12, 14. i 1 Chron. xvii. 24. k 1 Chron. xxix. 11, 12. l Ps cxlv. 12, 13. m Ps. lxvi. 7. n Ps. lxvi. 3. o Ps. xcvi. 10. p Ps. lxiv. 9.

is a God that judgeth in the earth.[q] Make all the kings of the earth to know that the heavens do rule, even that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will; and to praise and extol, and honour the King of heaven, all whose works are truth, and his ways judgment, and those that walk in pride he is able to abase.[r]

O let the kingdom of thy grace come more and more in the world, that kingdom of God which cometh not with observation, that kingdom of God which is within men.[s] Let it be like leaven in the world, diffusing its relish till the whole be leavened, and like a grain of mustard seed, which, though it be the least of all seeds, yet when it is grown, is the greatest among herbs.[t]

Let the kingdoms of the world become the kingdoms of the Lord, and of his Christ. Take unto thyself thy great power, and reign, though the nations be angry.[u] Set up thy throne there where Satan's seat is,[v] let every thought be brought into obedience to thee,[w] and let the law of thy kingdom be magnified and made honourable.[x]

Let that kingdom of God, which is not in word, but in power,[y] be set up in all the churches of Christ. Send forth the rod of thy strength out of thy Zion, and rule by the beauty of holiness.[z]

Where the strong man armed hath long kept his palace, and his goods are in peace, let Christ, who is stronger than he, come upon him, and overcome him, and take from him all his armour wherein he trusted, and divide the spoil.[a]

O give to the Son of man dominion, and glory, and a kingdom, that all people, nations, and languages may serve him, and the judgment may be given to the saints of the Most High.[b]

Let the kingdom of thy grace come more and more in our land, and the places where we live. There let the word of the Lord have free course, and be glorified,[c] and let not the kingdom of God be taken from us, as we have deserved it should, and given to a nation bringing forth the fruits thereof.[d]

Let the kingdom of thy grace come into our hearts, that they may be the temples of the Holy Ghost.[e] Let no iniquity have dominion over us.[f] Overturn, overturn, overturn the power of corruption there, and let him come whose right our hearts are, and give them him;[g] make us willing, more and more willing, in the day of thy power.[h] Rule in us by the power of truth, that being of the truth, we may always hear Christ's voice,[i] and may not only call him Lord, Lord, but do the things that he saith.[k] And let the love of Christ command us, and constrain us,[l] and his fear be before our eyes, that we sin not.[m]

O let the kingdom of thy glory be hastened; we believe it will come, we look for the Saviour, the Lord Jesus, to come in the clouds of heaven with power and great glory;[n] we hope that he shall appear to our joy;[o] we love his appearing;[p] we are looking for, and hasting to, the coming of the day of God;[q] make us ready for it,[r] that we may then lift up our heads with joy, knowing that our redemption draws nigh.[s] And, O that we may have such first-fruits of the Spirit, that we ourselves may groan within ourselves, waiting for the adoption, even the redemption of our body;[t] and may have a desire to depart, and to be with Christ, which is best of all.[u]

Blessed Jesus, be with thy ministers and people (as thou hast said) always even unto the end of the world,[v] and then, as thou hast said, Surely, I come quickly; Even so, come, Lord Jesus, come quickly;[w] when the mystery of God shall be finished,[x] make haste our beloved, and be thou like to a roe, or to a young hart upon the mountains of spices.[y]

Thy will be done on earth as it is in heaven.

And as an evidence that thy kingdom comes, and in order to the sanctifying of thy name, Father in heaven, let thy holy will be done. We know, O Lord, that whatsoever thou pleasest, that thou doest in heaven, and in earth, in the sea, and in all deep places;[z] thy counsel shall stand, and thou wilt do all thy pleasure:[a] Even so be it, Holy Father, not our will, but thine be done.[b] As thou hast thought, so let it come to pass; and as thou hast purposed, let it stand.[c] Do all according to the counsel of thine own will.[d] Make even those to serve thy purposes who have not known thee,[e] and who mean not so, neither doth their heart think so.[f]

Father, let thy will be done concerning us and ours: Behold here we are; It is the Lord, let him do to us as seemeth good unto him;[g] the will of the Lord be done.[h] O give us to submit to thy will in conformity to the example of the Lord Jesus, who said, Not as I will, but as thou wilt;[i] and to say, the Lord gave, and the Lord hath taken away, blessed be the name of the Lord.[k] Shall we receive good at the hand of the Lord, and shall we not receive evil also?[l]

Father, let the Scriptures be fulfilled;[m] the Scriptures of the prophets, which cannot be broken.[n] Though heaven and earth pass away, let not one iota or tittle of thy word pass away.[o] Do what is

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q Ps. lviii. 11. r Dan. iv. 25, 26, 37. s Luke xvii. 20, 21. t Matt. xiii. 31—33. u Rev. xi. 15, 17. v Rev. ii. 13. w 2 Cor. x. 5. x Isa. xlii. 21. y 1 Cor. iv. 20. z Ps. cx. 2, 3. a Luke xi. 21, 22. b Dan. vii. 14, 22. c 2 Thess. iii. 1. d Matt. xxi. 43. e 1 Cor. iii. 16 f Ps. cxix. 133. g Ezek. xxi. 27. h Ps. cx. 3. i John xviii. 37. k Luke vi. 46. l 2 Cor. v. 14. m Exod. xx. 20. n Matt. xxiv. 30. o Isa. lxvi. 5. p 2 Tim. iv. 8. q 2 Pet. iii. 12. r Matt. xxiv. 44. s Luke xxi. 28 t Rom. viii. 23. u Phil. i. 23. v Matt. xxviii. 20. w Rev. xxii. 20. x Rev. x. 7. y Cant. viii. 14. z Ps cxxxv. 6. a Isa. xlvi. 10. b Luke xxii. 42. c Isa. xiv. 24. d Eph. i. 12. e Isa. xlv. 4. f Isa. x. 7. g 2 Sam. xv. 26. h Acts xxi. 14. i Matt. xxvi. 39. k Job i. 21. l Job ii. 10. m Matt. xxvi. 56. n John x. 35. o Matt. xxiv. 35.

written in the Scriptures of truth, and let it appear hat for ever, O Lord, thy word is settled in heaven.[p]

Lord, give grace to each of us to know and do the will of our Father which is in heaven.[q] This is the will of God, even our sanctification.[r] Now the God of peace sanctify us wholly.[s] O let us be filled with the knowledge of thy will in all wisdom and spiritual understanding,[t] and make us perfect in every good work to do thy will.[u] O let the time past of our life suffice us to have wrought the will of the flesh,[v] and to have walked according to the course of this world;[w] and henceforth grant that it may always be our meat and drink to do the will of our Father,[x] and to finish his work;[y] not to do our own will, but his that sent us, that we may be of those that shall enter into the kingdom of heaven,[z] and not those that shall be beaten with many stripes.

Lord, give grace to others also, to know and do thy will; to prove what is the good, and acceptable, and perfect will of God;[a] not to be unwise, but understanding what the will of the Lord is;[b] and then give them to stand perfect and complete in all the will of God.[c] And let us all serve our generations according to that will.[d] And when we have done the will of God, let us inherit the promises;[e] and let that part of the will of God be done; Lord, let the word which thou hast spoken concerning thy servants be established for ever, and do as thou hast said.[f]

We rejoice that thy will is done in heaven; that the holy angels do thy commandments, and always hearken to the voice of thy word,[g] that they always behold the face of our Father:[h] and we lament that thy will is so little done on earth, so many of the children of men being led captive by Satan at his will.[i] O that this earth may be made more like to heaven! and saints more like to the holy angels! And that we who hope to be shortly as the angels of God in heaven,[k] may now, like them, not rest from praising him;[l] may now, like them, resist and withstand Satan; may be as a flame of fire,[m] and fly swiftly,[n] and may go straight forward whithersoever the Spirit goes;[o] may minister for the good of others, and thus may come into communion with the innumerable company of angels.[p]

Give us this day our daily bread.

Thou, O God, who hast appointed us to seek first the kingdom of God, and the righteousness thereof, hast promised, that if we do so other things shall be added unto us:[q] and therefore, having prayed for the sanctifying of thy name, the coming of thy kingdom, and the doing of thy will, we next pray, Father in heaven, give us this day, give us day by day, our daily bread.[r]

Remove far from us vanity and lies: give us neither poverty nor riches; feed us with food convenient for us;[s] lest we be full and deny thee, and say, Who is the Lord? or, lest we be poor and steal, and take the name of our God in vain.

Lord, we ask not for dainties, for they are deceitful meat;[t] nor do we pray that we may fare sumptuously every day, for we would not in our life-time receive our good things;[u] but we pray for that bread which is necessary to strengthen man's heart.[v] We desire not to eat the bread of deceit,[w] nor to drink any stolen waters,[x] nor would eat the bread of idleness,[y] but that if it be thy will we may eat the labour of our hands,[z] that with quietness we may work, and eat our own bread;[a] and having food and raiment, give us to be therewith content,[b] and to say, We have all, and abound.[c]

Bless, Lord, our substance, and accept the work of our hands;[d] and give us wherewithal to provide for our own, even for those of our own house,[e] and to leave an inheritance, as far as is just, to our children's children.[f] Let the beauty of the Lord our God be upon us; prosper thou the work of our hands upon us, yea, the work of our hands establish thou it.[g] Bless, Lord, our land with the precious things of the earth, and the fulness thereof; but above all let us have the good will of him that dwelt in the bush, even the blessing that was upon the head of Joseph, and upon the crown of the head of him that was separated from his brethren.[h]

But if the fig-tree should not blossom, and there should be no fruit in the vine; if the labour of the olive should fail, and the field should yield no meat, if the flock should be cut off from the fold, and there should be no herd in the stall, yet let us have grace to rejoice in the Lord, and to joy in the God of our salvation.[i]

Father, we ask not for bread for a great while to come, but that we may have this day our daily bread; for we would learn, and the Lord teach us, not to take thought for the morrow, what we shall eat, or what we shall drink, or wherewithal we shall be clothed, but we cast the care upon thee, our heavenly Father, who knowest that we have need of all these things; who feedest the fowls of the air, though they sow not, neither do they reap, and wilt much more feed us who are of more value than many sparrows.[k]

p Ps. cxix. 89. q Matt. xii. 50. r 1 Thess. iv. 3. s 1 Thess. v. 23. t Col. i. 9. u Heb. xiii. 21. v 1 Pet. iv. 3. w Eph. ii. 2. x John iv. 34. y John vi. 38. z Matt. vii. 21. a Rom. xiii. 2. b Eph. v. 17. c Col. iv. 12. d Acts xiii. 36. e Heb. x. 36. f 1 Chron. xvii. 23. g Ps. ciii. 20. h Matt. xviii. 10. i 2 Tim. ii. 26. k Matt. xxii. 30. l Rev. iv. 8. m Ps. civ. 4. n Dan. ix. 21. o Ezek. i. 9, 12. p Heb. xii. 22. q Matt. vi. 33.

r Luke xi. 3. s Prov. xxx. 8, 9. t Prov. xxiii. 3. u Luke xvi. 19, 25. v Ps. civ. 15. w Prov. xx. 17. x Prov. ix. 17. y Prov. xxxi. 27. z Ps. cxxviii. 2. a 2 Thess. iii. 12. b 1 Tim. vi. 8. c Phil. iv. 18. d Deut. xxxiii. 11. e 1 Tim. v. 8. f Prov. xiii. 22. g Ps. xc. 17. h Deut. xxxiii. 13, 16. i Hab. iii. 17, 18. k Matt. vi. 31, 32.

Nor do we pray for daily bread for ourselves only, but for others also. O satisfy thy poor with bread.[l] Let all that walk righteously and speak uprightly dwell on high: let the place of their defence be the munition of rocks; let bread be given to them, and let their waters be sure.[m]

And forgive us our debts as we forgive our debtors.

And, Lord, as duly as we pray every day for our daily bread, we pray for the forgiveness of our sins; for we are all guilty before God, have all sinned, and have come short of the glory of God.[n] In many things we all offend every day.[o] Who can tell how often he offends? If thou shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayst be feared.[p] God be merciful to us sinners.

We have wasted our Lord's goods,[q] we have buried the talents we were intrusted with,[r] nor have we rendered again according to the benefit done unto us,[s] and thus we come to be in debt. The Scripture has concluded us all under sin;[t] we have done such things as are worthy of death,[u] things for which the wrath of God comes upon the children of disobedience.[v] Our debt is more than ten thousand talents, it is a great debt, and we have nothing to pay, so far are we from being able to say, Have patience with us, and we will pay thee all.[w] Justly therefore might our adversary deliver us to the judge, and the judge to the officer, to be cast into prison, the prison of hell, till we pay the last farthing.[x]

But blessed be God, there is a way found out of agreeing with our adversary; for if any man sin, we have an advocate with the Father, even Jesus Christ the righteous, and he is the propitiation for our sins.[y] For his sake, we pray thee, blot out all our transgressions,[z] and enter not into judgment with us.[a] He is our Surety,[b] who restored that which he took not away;[c] that blessed Days-man, which hath laid his hand upon us both.[d] Through him let us be reconciled unto God;[e] and let the hand-writing which was against us, which was contrary to us, be blotted out, and taken out of the way, being nailed to the cross of Christ,[f] that we may be quickened together with Christ, having all our trespasses forgiven us. Be thou merciful to our unrighteousnesses, and our sins and our iniquities do thou remember no more.[g]

And give us, we pray thee, to receive the atonement,[h] to know that our sins are forgiven us.[i] Speak peace to us,[k] and make us to hear joy and gladness.[l] Let the blood of Christ thy Son cleanse us from all sin,[m] and purge our consciences from dead works, to serve the living God.[n]

And as an evidence that thou hast forgiven our sins, we pray thee give us grace to forgive our enemies, to love them that hate us, and bless them that curse us; for we acknowledge, that if we forgive not men their trespasses, neither will our Father forgive our trespasses;[o] and, therefore, we forgive, Lord, we desire heartily to forgive, if we have a quarrel against any, even as Christ forgave us.[p] Far be it from us to say, that we will recompense evil,[q] or that we should avenge ourselves,[r] but we pray that all bitterness, and wrath, and anger, and clamour, and evil-speaking, may be put away from us, with all malice; and that we may be kind one to another, and tender-hearted, forgiving one another, even as God for Christ's sake we hope hath forgiven us.[s] O make us merciful as our Father which is in heaven is merciful, who hath promised that with the merciful he will show himself merciful.[t]

And lead us not into temptation, but deliver us from evil.

And, Lord, forasmuch as there is in us a bent to backslide from thee,[u] so that when our sins are forgiven, we are ready to return again to folly,[v] we pray that thou wilt not only forgive us our debts, but take care of us, that we may not offend any more.[w] Lord, lead us not into temptation. We know that no man can say when he is tempted, that he is tempted of God, for God tempteth not any man;[x] but we know that God is able to make all grace to abound towards us,[y] and to keep us from falling, and present us faultless.[z] We, therefore, pray that thou wilt never give us up to our own hearts' lusts, to walk in our own counsels,[a] but restrain Satan, that roaring lion, that goes about seeking whom he may devour,[b] and grant that we may not be ignorant of his devices.[c] O let not Satan have us, to sift us as wheat; or, however, let not our faith fail.[d] Let not the messengers of Satan be permitted to buffet us; but if they be, let thy grace be sufficient for us, that where we are weak, there we may be strong,[e] and may be more than conquerors through him that loved us.[f] And the God of peace tread Satan under our feet, and do it shortly.[g] And since we wrestle not against flesh and blood, but against principalities and powers, and the rulers of the darkness of this world, let us be strong in the Lord, and in the power of his might.[h]

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l Ps. cxxxii. 15 m Isa. xxxiii. 15, 16. n Rom. iii. 19, 23. o Jam iii. 2. p Ps. cxxx. 3, 4. q Luke xvi. 1. r Matt. xxv. 18. s 2 Chron. xxxii. 25. t Gal. iii. 22. u Rom. i. 32. v Eph v. 6. w Matt. xviii. 24—26, 32. x Matt. v. 25, 26. y 1 John ii. 1, 2. z Ps. li. 1. a Ps. cxliii. 2. b Heb. vii. 22. c Ps. lxix. 4. d Job ix. 33. e 2 Cor. v. 20. f Col. ii. 13, 14. g Heb. viii. 12. h Rom. v. 11. i 1 John ii. 12. k Ps. lxxxv. 8. l Ps. li. 8.

m 1 John i. 7. n Heb. ix. 14. o Matt. v. 44. Matt. vi. 15. p Col. iii. 13. q Prov. xx. 22. r Rom. xii. 19. s Eph. iv. 31, 32. t Ps. xviii. 25. u Hos. xi. 7. v Ps. lxxxv. 8. w Job xxxiv. 3 x Jam. i. 13. y 2 Cor. ix. 8. z Jude 24. a Ps. lxxi. 12. b 1 Pet. v. 8. c 2 Cor. ii. 11. d Luke xxii. 31, 32. e 2 Cor. xii. 7, 9, 10. f Rom. viii. 37. g Rom. xvi. 20. h Eph. vi. 10, 13.

Lord, grant that we may never enter into temptation,[i] but having prayed, may set a watch;[k] let thy wise and good providence so order all affairs and all events that are concerning us, that no temptation may take us but such as is common to men, and that we may never be tempted above what we are able[l] to discern, resist, and overcome through the grace of God. Lord, do not lay any stumbling-blocks before us,[m] that we should fall upon them and perish. Let nothing be an occasion of falling to us,[n] but give us that great peace which they have that love thy law, whom nothing shall offend.[o]

And lead us, we pray thee, into all truth; lead us into thy truth,[p] and teach us, for thou art the God of our salvation. Show us thy ways, O God, and teach us thy paths, the paths of righteousness; O lead us in those paths for thy name's sake, that so we may be led beside the still waters.[q]

And deliver us, we pray thee, from the evil one; keep us, that the wicked one touch us not,[r] that he sow not his tares[s] in the field of our hearts, that we be not insnared by his wiles, or wounded by his fiery darts;[t] let the word of God abide in us, that we may be strong, and may overcome the wicked one.[u]

Deliver us from every evil thing, we pray, that we may do no evil:[v] O deliver us from every evil work;[w] save us from our sins,[x] redeem us from all iniquity,[y] especially the sin that doth most easily beset us.[z] Hide pride from us;[a] remove from us the way of lying; let us not eat of sinners' dainties; incline our hearts to thy testimonies, and not to covetousness; and keep us that we never speak unadvisedly with our lips: but especially keep back thy servants from presumptuous sins, let them not have dominion over us.[b]

Preserve us, we pray thee, that no evil thing may befall us; let thy hand be with us, and keep us from evil, that it may not hurt us.[c] O thou that savest by thy right hand them which put their trust in thee, from those that rise up against them, show us thy marvellous loving-kindness, and keep us as the apple of thine eye; hide us under the shadow of thy wings.[d] Keep that which we commit unto thee.[e] Thou hast delivered, dost deliver, and we trust and pray that thou wilt yet deliver,[f] wilt deliver us from all our fears.[g] O make us to dwell safely, and grant that we may be quiet from the fear of evil.[h] And bring us safe at last to that holy mountain, where there is no pricking brier, or grieving thorn,[i] nothing to hurt or destroy.[k]

For thine is the kingdom, the power, and the glory, for ever. Amen.

Father in heaven, let thy kingdom come, for thine is the kingdom, thou art God in heaven, and rulest over all the kingdoms of the heathen;[l] let thy will be done, for thine is the power, and there is nothing too hard for thee;[m] let thy name be sanctified, for thine is the glory, and thou hast set thy glory above the heavens.[n]

Father in heaven, supply our wants, pardon our sins, and preserve us from evil, for thine is the kingdom, the power, and the glory, and thou art Lord over all, who art rich to all that call upon thee.[o] None can forgive sins but thou only;[p] let thy power be great[q] in pardoning our sins: and since it is the glory of God to pardon sin,[r] and to help the helpless, help us, O God of our salvation; for the glory of thy name deliver us, and purge away our sins for thy name sake.[s]

We desire in all our prayers to praise thee, for thou art great, and greatly to be praised.[t] We praise thy kingdom, for it is an everlasting kingdom, and endures throughout all generations,[u] and the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness.[v] To thee belongeth mercy, and thou renderest to every man according to his works.[w] We praise thy power, for thou hast a mighty arm; strong is thy hand, and high is thy right hand, and yet judgment and justice are the habitation of thy throne, mercy and truth shall go before thy face.[x] We praise thy glory, for the glory of the Lord shall endure for ever.[y] Glory be to the Father, to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be. O let God be praised in his sanctuary, and praised in the firmament of his power; let him be praised for his mighty acts, and praised according to his excellent greatness. Let every thing that hath breath praise the Lord. Hallelujah.[z]

And forasmuch as we know that he heareth us, and whatsoever we ask, according to his will, in faith, we have the petitions that we desired of him,[a] we will triumph in his praise.[b] Now know we that the Lord heareth his Anointed, and for his sake will hear us from his holy heaven with the saving strength of his right hand:[c] and therefore, in token not only of our desire, but of our assurance to be heard in Christ's name, we say, Amen, Amen.

Our Father which art in heaven, hallowed be thy Name, &c.

i Matt. xxvi. 41. k Neh. iv. 9. l 1 Cor. x. 31. m Jer. vi. 21. n Rom. xiv. 13. o Ps cxix. 165. p John xvi. 13. q Ps. xxv. 4, 5. Ps. xxiii 2, 3. r 1 John v. 18. s Matt. xiii. 25. t Eph. vi. 11, 16. u 1 John ii. 14. v 2 Cor. xiii. 7. w 2 Tim. iv. 18. x Matt. i. 21. y Tit. ii. 14. z Heb. xii. 1. a Job xxxiii. 17. b Ps cxix. 29. Ps cxii. 4. Ps. cxix. 36. Ps. cvi. 33. Ps. xix. 13. Ps. xci. 10. c 2 Chron. iv. 10. d Ps. xvii. 7, 8. e 2 Tim. i. 12.

f 2 Cor. i. 10. g Ps. xxxiv. 4. h Prov. i. 33. i Ezek. xxviii. 24. k Isa. xi. 9. l 2 Chron. xx. 6. m Jer. xxxii. 17. n Ps. viii. 1. o Rom. x. 12. p Mark ii. 7. q Numb. xiv. 17. r Prov. xxv. 2. s Ps. lxxix. 9. t Ps. cxlv. 3. u Ps. cxlv. 13. v Ps. xlv. 6, 7. w Ps. lxii. 12. x Ps. lxxxix. 13, 14. y Ps. civ. 31. z Ps. cl. 1, 2, 6. a 1 John v. 15. b Ps. cvi. 47. c Ps. xx. 6.

CHAP. IX.

SOME SHORT FORMS OF PRAYER, FOR THE USE OF THOSE WHO MAY NOT BE ABLE TO COLLECT FOR THEMSELVES OUT OF THE FOREGOING MATERIALS.

A Prayer to be used by Children.

O GOD, thou art my God, early will I seek thee.

Thou art my God, and I will praise thee; my Father's God, and I will extol thee.

Who is a God like unto thee, glorious in holiness, fearful in praises, doing wonders?

Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. When my flesh and my heart fail, thou art the strength of my heart, and my portion for ever.

Thou madest me for thyself, to show forth thy praise.

But I am a sinner; I was shapen in iniquity, and in sin did my mother conceive me.

God be merciful to me a sinner.

O deliver me from the wrath to come, through Christ Jesus, who died for me, and rose again.

Lord, give me a new nature. Let Jesus Christ be formed in my soul, that to me to live may be Christ, and to die may be gain.

Lord, I was in my baptism given up to thee; receive me graciously, and love me freely.

Lord Jesus, thou hast encouraged little children to come to thee, and hast said, that of such is the kingdom of God. I come to thee: O make me a faithful subject of thy kingdom; take me up in thy arms, put thy hands upon me and bless me.

O give me grace to redeem me from all iniquity, and particularly from the vanity which childhood and youth are subject to.

Lord, give me a wise and an understanding heart, that I may know and do thy will in every thing, and may in nothing sin against thee.

Lord, grant that from my childhood I may know the Holy Scriptures, and may continue in the good things that I have learnt.

Remove from me the way of lying, and grant me thy law graciously.

Lord, be thou a Father to me, teach me, and guide me; provide for me, and protect me; and bless me, even me, O my Father.

Bless all my relations, father, mother, brothers, sisters, and give me grace to do my duty to them in every thing.

Lord, prepare me for death, and give me wisely to consider my latter end.

O Lord, I thank thee for all thy mercies to me: for life and health, food and raiment, and for my education; for my creation, preservation, and all the blessings of this life; but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory.

Thanks be to God for his unspeakable gift; blessed be God for Jesus Christ. None but Christ, none but Christ for me.

Now to God the Father, the Son, and the Holy Ghost, that great name into which I was baptised, be honour and glory, dominion and praise, for ever and ever. Amen.

Our Father which art in heaven, &c.

Another Paraphrase on the Lord's Prayer, in the words of the Assembly's Shorter Catechism.

Our Father in heaven, we come to thee as children to a Father able and ready to help us.

We beseech thee, Let thy name be sanctified; enable us and others to glorify thee in all that whereby thou hast made thyself known, and dispose of all things to thine own glory.

Let thy kingdom come; let Satan's kingdom be destroyed, and let the kingdom of thy grace be advanced; let us and others be brought into it, and kept in it, and let the kingdom of thy glory be hastened.

Let thy will be done on earth as it is done in heaven; make us by thy grace able and willing to know, obey, and submit to thy will in all things, as the angels do in heaven.

Give us this day our daily bread; of thy free gift let us receive a competent portion of the good things of this life, and let us enjoy thy blessing with them.

And forgive us our trespasses, as we forgive them that trespass against us. We pray that for Christ's sake thou wouldst freely pardon all our sins, and that by thy grace thou wouldst enable us from the heart to forgive others.

And lead us not into temptation, but deliver us from evil. Either keep us, O Lord, from being tempted to sin, or support and deliver us when we are tempted.

For thine is the kingdom, the power, and the glory, for ever. Lord, we take our encouragement in prayer from thyself only, and desire in our prayers to praise thee, ascribing kingdom, power, and glory to thee: and in testimony of our desires and assurance to be heard through Jesus Christ, we say, Amen.

Another Prayer drawn out of my plain Catechism for Children; (which was first published in the Year 1702;) which will be easy to those Children who have learned that Catechism.

O Lord, thou art an Infinite and Eternal Spirit, most wise and powerful, holy, just, and good.

Thou art the great God who madest the world, and art my Creator; and thou who madest me dost preserve and maintain me, and in thee I live, and move, and have my being. O that I may remember

thee as my Creator in the days of my youth, and never forget thee.

Lord, give me grace to serve and honour thee, to worship and obey thee, and in all my ways to trust in thee, and to please thee.

Lord, I thank thee for thy holy word, which thou hast given me to be the rule of my faith and obedience, and which is able to make me wise unto salvation.

I confess, O Lord, that the condition I was born in is sinful and miserable. I am naturally prone to that which is evil, and backward to that which is good, and foolishness is bound up in my heart; and I am by nature a child of wrath, so that if thou hadst not raised up a Saviour for me, I had been certainly lost and undone for ever. I have been disobedient to the command of God, and have eaten forbidden fruit.

But, blessed, and for ever blessed, be God, for the Saviour Jesus Christ, the Eternal Son of God, and the only Mediator between God and man, who took our nature upon him, and became man, that he might redeem and save us.

Lord, I bless thee for his holy life; give me to follow his steps. I bless thee for the true excellent doctrine which he preached; give me to mix faith with it. I bless thee for the miracles which he wrought to confirm his doctrine: and, especially, that he died the cursed death of the cross to satisfy for sin, and to reconcile us to God; and that he rose again from the dead on the third day, and ascended up to heaven, where he ever lives making intercession for us, and has all power, both in heaven and in earth; and that we are assured he will come again in glory to judge the world at the last day.

Lord, I thank thee, that I am one of his disciples; for I am a baptized Christian; and I give glory to Father, Son, and Holy Ghost, in whose name I am baptized.

Lord, be thou in Christ to me a God, and make me one of thy people.

Be thou my chief good and highest end; let Jesus Christ be my Prince and Saviour; and let the Holy Ghost be my sanctifier, teacher, guide, and comforter.

Lord, enable me to deny all ungodliness and worldly, fleshly lusts, and to live soberly, righteously, and godly, in this present world, always looking for the blessed hope.

Work in me repentance towards God, and faith towards our Lord Jesus Christ; and give me to live a life of faith and repentance.

Lord, make me truly sorry that I have offended thee in what I have thought, and spoken, and done amiss, and give me grace to sin no more.

And enable me to receive Jesus Christ, and to rely upon him as my Prophet, Priest, and King, and to give up myself to be ruled, and taught, and saved by him.

Lord, grant unto me the pardon of my sins, the gift of the Holy Ghost, and eternal life.

And give me grace to manifest the sincerity of my faith and repentance, by a diligent and conscientious obedience to all thy commandments.

Enable me to love thee with all my heart, and to love my neighbour as myself.

Give me grace always to make mention of thy name with reverence and seriousness, to read and hear thy word with diligence and attention, to meditate upon it, to believe it, and to frame my life according to it.

Lord, grant that I may receive all thy mercies with thankfulness, and bear all afflictions with patience and submission to thy holy will.

Lord, grant that my heart may never be lifted up with pride, disturbed with anger, or any sinful passion; and that my body may never be defiled with intemperance, uncleanness, or any fleshly lusts; and keep me from ever speaking any sinful words.

Lord, give me grace to reverence and obey my parents and governors. I thank thee for their instructions and reproofs: I pray thee bless them to me, and make me in every thing a comfort to them.

Lord, pity, help, and succour the poor, and those in affliction and distress.

Lord, bless my friends, forgive my enemies, and enable me to do my duty to all men.

Wherein I have in any thing offended thee, I humbly pray for pardon in the blood of Christ, and grace to do my duty better for the time to come, and so to live in the fear of God, as that I may be happy in this world, and that to come.

Lord, prepare me to die, and leave this world: O save me from that state of everlasting misery and torment which will certainly be the portion of all the wicked and ungodly, and bring me safe to the world of everlasting rest and joy with thee, and Jesus Christ.

And give me wisdom and grace to live a holy, godly life, and to make it my great care and business to serve thee, and to save my own soul.

All this I humbly beg in the name and for the sake of Jesus Christ, my blessed Saviour and Redeemer, to whom with thee, O Father, and the Eternal Spirit, be honour, glory, and praise, henceforth and for evermore. Amen.

A Morning Prayer for a Family.

O Lord our God, we desire with all humility and reverence to adore thee, as a Being infinitely bright, and blessed, and glorious; thou hast all perfection in thyself, and art the Fountain of all being, power, life, motion, and perfection.

Thou art good to all, and thy tender mercies are

over all thy works; and thou art continually doing us good, though we are evil and unthankful.

We reckon it an unspeakable privilege, that we have liberty of access to thee through Jesus Christ, and leave to call thee our Father in him. O look upon us now, and be merciful unto us, as thou usest to do unto those that love thy name.

O give us all to account our daily worship of thee in our family, the most needful part of our daily business, and the most pleasant of our daily comforts.

Thou art the God of all the families of Israel, be thou the God of our family, and grant, that whatever others do, we and ours may always serve the Lord; that thou mayst cause the blessing to rest on our house from the beginning of the year to the end of it. Lord, bless us, and we are blessed indeed.

We humbly thank thee for all the mercies of this night past, and this morning, that we have laid us down and slept, and waked again, because thou hast sustained us; that no plague has come nigh our dwelling; but that we are brought in safety to the light and comforts of another day.

It is of thy mercies, O Lord, that we are not consumed, even because thy compassions fail not, they are new every morning; great is thy faithfulness.

We have rested and are refreshed, when many have been full of tossings to and fro till the dawning of the day. We have a safe and quiet habitation, when many are forced to wander and lie exposed.

We own thy goodness to us, and ourselves we acknowledge less than the least of all thy mercy, and of all the truth thou hast showed unto us.

We confess we have sinned against thee, we are guilty before thee, we have sinned, and have come short of the glory of God: we have corrupt and sinful natures, and are bent to backslide from thee; backward to good, and prone to evil continually.

Vain thoughts come into us, and lodge within us, lying down and rising up, and they defile or disquiet our minds, and keep out good thoughts. We are too apt to burthen ourselves with that care which thou hast encouraged us to cast upon thee.

We are very much wanting in the duties of our particular relations, and provoke one another more to folly and passion than to love and to good works. We are very cold and defective in our love to God, weak in our desires toward him, and unsteady and uneven in our walking with him; and are at this time much out of frame for his service.

We pray thee forgive all our sins for Christ's sake, and be at peace with us in him who died to make peace, and ever lives making intercession.

There be many who say, Who will show us any good? But, Lord, let not us be put off with the good of this world for a portion; for this is our hearts' desire and prayer, Lord, lift up the light of thy countenance upon us, and that shall put gladness in our hearts, more than they have whose corn, and wine, and oil, increase.

Lord, let thy peace rule in our hearts, and give law to us, and let thy peace keep our hearts and minds, and give comfort to us; and let the consolations of God, which are neither few nor small, be our strength and our song in the house of our pilgrimage.

Lord, we commit ourselves to thy care and keeping this day: watch over us for good; compass us about with thy favour as with a shield; preserve us from all evil, yea, the Lord preserve and keep our souls; preserve our going out and coming in.

Our bodies, and all our worldly affairs, we commit to the conduct of thy wise and gracious providence, and submit to its disposals. Let no hurt or harm happen to us; keep us in health and safety; bless our employments, prosper us in all our lawful undertakings, and give us comfort and success in them. Let us eat the labour of our hands, and let it be well with us.

Our precious souls, and all their concerns, we commit to the government of thy Spirit and grace. O let thy grace be mighty in us, and sufficient for us, and let it work in us, both to will and to do that which is good, of thine own good pleasure.

O give us grace to do the work of this day in its day, according as the duty of the day requires, and to do even common actions after a godly sort; acknowledging thee in all our ways, and having our eye ever up to thee, and be thou pleased to direct our steps.

Lord, keep us from sin; give us rule over our own spirits, and grant that we may not this day break out into passion upon any provocation, or speak unadvisedly with our lips. Give us grace to live together in peace and holy love, that the Lord may command the blessing upon us, even life for evermore.

Make us conscientious in all our dealings, and always watchful against sin, as become those who see thine eye ever upon us. Arm us against every temptation, uphold us in our integrity, keep us in the way of our duty; and grant that we may be in thy fear every day, and all the day long.

In every doubtful case let our way be made plain before us; and give us that wisdom of the prudent which is at all times profitable to direct; and let integrity and uprightness preserve us, for we wait on thee.

Sanctify to us all our losses, crosses, afflictions, and disappointments, and give us grace to submit to thy holy will in them, and let us find it good for us to be afflicted, that we may be partakers of thy holiness.

Prepare us for all the events of this day, for we know not what a day may bring forth. Give us to stand complete in thy whole will; to deny our-

selves, to take up our cross daily, and to follow Jesus Christ.

Lord, fit us for death, and judgment, and eternity, and give us grace to live every day as those who do not know but it may be our last day.

Lord, plead thy cause in the world: build up thy church into perfect beauty; set up the throne of the exalted Redeemer in all places upon the ruins of the devil's kingdom. Let the reformed churches be more and more reformed, and let every thing that is amiss be amended; and let those who suffer for righteousness' sake be supported and delivered.

Do us good in these nations; bless the king and all in authority; guide public counsels and affairs; overrule all to thine own glory; let peace and truth be in our days, and be preserved to those who shall come after us.

Be gracious to all our relations, friends, neighbours, and acquaintance, and do them good according as their necessities are. Supply the wants of all thy people. Dwell in the families that fear thee, and call upon thy name. Forgive our enemies, and those that hate us; give us a right and charitable frame of spirit toward all men, and all that is theirs.

Visit those who are in affliction, and comfort them, and be unto them a very present help. Recover the sick, ease the pained, succour the tempted, relieve the oppressed, and give joy to those who mourn in Zion.

Deal with us and our family according to the tenor of the everlasting covenant, which is well ordered in all things and sure, and which is all our salvation, and all our desire; however it pleases God to deal with us and with our house.

Now blessed be God for all his gifts, both of nature and grace, for those that concern this life, and that to come; especially for Jesus Christ, the fountain and foundation of all. Thanks be to God for his unspeakable gift.

We humbly beseech thee for Christ Jesus' sake to pardon our sins, accept our services, and grant an answer of peace to our prayers, even for his sake who died for us, and rose again, who hath taught us to pray, *Our Father which art in heaven, &c.*

An Evening Prayer for a Family.

Most holy, and blessed, and glorious Lord God, whose we are, and whom we are bound to serve; for because thou madest us, and not we ourselves, therefore, we are not our own, but thine, and unto thee, O Lord, do we lift up our souls. Thy face, Lord, do we seek; whither shall we go for happiness but to thee, from whom we derive our being?

Thou art the great Benefactor of the whole creation: thou givest to all life, and breath, and all things: thou art our Benefactor; the God who has fed us, and kept us all our life long unto this day. Having obtained help of God, we continue hitherto monuments of sparing mercy, and witnesses for thee, that thou art gracious, that thou art God and not man; for therefore it is that we are not cut off.

One day tells another, and one night certifies to another, that thou art good, and doest good, and never failest those that seek thee, and trust in thee. Thou makest the out-goings of the morning and of the evening to praise thee.

It is through the good hand of our God upon us, that we are brought in safety to the close of another day, and that after the various employments of the day, we come together at night to mention the loving-kindness of the Lord, and the praises of our God, who is good, and whose mercy endureth for ever.

Blessed be the Lord, who daily loads us with his benefits, even the God of our salvation; for he who is our God is the God of salvation. We have from thee the mercies of the day in its day, according as the necessity of the day requires, though we come far short of doing the work of the day in its day, according as the duty of the day requires.

We bless thee for the ministration of the good angels about us, the serviceableness of the inferior creatures to us, for our bodily health and ease, comfort in our relations, and a comfortable place of abode, and that thou hast not made the wilderness our habitation, and the barren land our dwelling; and, especially, that thou continuest to us the use of our reason, and the quiet and peace of our consciences.

We bless thee for our share in the public tranquillity, that thou hast given us a good land, in which we dwell safely under our own vines and fig-trees.

Above all, we bless thee for Jesus Christ, and his mediation between God and man, for the covenant of grace made with us in him, and all the exceeding great and precious promises and privileges of that covenant, for the throne of grace erected for us, to which we may, in his name, come with humble boldness, and for the hope of eternal life through him.

We confess we have sinned against thee; this day we have sinned and done foolishly: O God, thou knowest our foolishness, and our sins are not hid from thee. We mispend our time, we neglect our duty, we follow after lying vanities, and forsake our own mercies. We offend with our tongues. Are we not carnal, and walk as men, below Christians? Who can understand his errors? Cleanse us from our secret faults.

We pray thee, give us repentance for our sins of daily infirmity, and make us duly sensible of the evil of them, and of our danger by them, and let the blood of Christ thy Son, which cleanses from all sin, cleanse us from it, that we may lie down to-

night at peace with God, and our souls may comfortably return to him, and repose in him as our rest.

And give us grace so to repent every day for the sins of every day, that when we come to die we may have the sins but of one day to repent of, and so we may be continually easy.

Do us good by all the providences we are under, merciful or afflictive; give us grace to accommodate ourselves to them, and by all bring us nearer to thee, and make us fitter for thee.

We commit ourselves to thee this night, and desire to dwell in the secret place of the Most High, and to abide under the shadow of the Almighty. Let the Lord be our habitation, and let our souls be at home in him.

Make a hedge of protection, we pray thee, about us, and about our house, and about all that we have round about, that no evil may befall us, nor any plague come nigh our dwelling. The Lord be our keeper, who neither slumbers nor sleeps. Lord, be thou a sun and a shield to us.

Refresh our bodies, we pray thee, with quiet and comfortable rest, not to be disturbed with any distrustful, disquieting cares or fears; but especially, let our souls be refreshed with thy love, and the light of thy countenance, and thy benignity, which is better than life.

When we awake, grant that we may be still with thee, and may remember thee upon our beds, and meditate upon thee in the night-watches, and may improve the silence and solitude of our retirements for communing with God and our own hearts; that when we are alone we may not be alone, but God may be with us, and we with him.

Restore us to another day in safety, and prepare us for the duties and events of it: and by all the supports and comforts of this life, let our bodies be fitted to serve our souls in thy service, and enable us to glorify thee with both, remembering that we are not our own, we are bought with a price.

And, forasmuch as we are now brought one day nearer our end, Lord, enable us so to number our days, that we may apply our hearts unto wisdom. Let us be reminded by our putting off our clothes, and going to sleep in our beds, of putting off the body, sleeping the sleep of death, and of making our bed in the darkness shortly, that we may be dying daily in expectation of, and preparation for, our change, that when we come to die indeed, it may be no surprise or terror to us, but we may with comfort put off the body, and resign the spirit, knowing whom we have trusted.

Lord, let our family be blessed in him, in whom all the families of the earth are blessed, blessed with all spiritual blessings in heavenly things by Christ Jesus, and with temporal blessings as far as thou seest good for us. Give us health and prosperity, but especially let our souls prosper, and be in health, and let all that belong to us belong to Christ, that we who live in a house together on earth, may be together for ever with the Lord.

Look with pity upon a lost world, we beseech thee, and set up Christ's throne there where Satan's seat is; send the gospel where it is not, make it successful where it is; let it be mighty through God to the pulling down of the strong holds of sin.

Let the church of Christ greatly flourish in all places, and make it to appear that it is built upon a rock, and that the gates of hell cannot prevail against it; and suffer not the rod of the wicked any where to rest upon the lot of the righteous.

Let the land of our nativity be still the particular care of thy good providence, that in the peace thereof we may have peace. Let glory dwell in our land, and upon all the glory let there be a defence.

Rule in the hearts of our rulers. We pray thee, continue the king's life and government long a public blessing; make all who are in places of public trust faithful to the public interest, and all who bear the sword a terror to evil doers, and a protection and praise to them who do well. Own thy ministers in their work, and give them skill and will to help souls to heaven.

Be gracious to all who are dear to us: let the rising generation be such as thou wilt own, and do thee more and better service in their day than this has done.

Comfort and relieve all that are in sorrow and affliction, lay no more upon them than thou wilt enable them to bear, and enable them to bear what thou dost lay upon them.

Do for us, we pray thee, abundantly above what we are able to ask or think, for the sake of our blessed Saviour Jesus Christ, who is the Lord our Righteousness. To him with the Father, and the Eternal Spirit, be glory and praise, now and for ever. Amen.

A Family Prayer for the Lord's Day Morning.

Most gracious God, and our Father in our Lord Jesus Christ, it is good for us to draw near to thee, the nearer the better, and it will be best of all when we come to be nearest of all in the kingdom of glory.

Thou hast thy being of thyself, and thy happiness in thyself; we therefore adore thee as the Great Jehovah: we have our being from thee, and our happiness in thee, and therefore it is both our duty and our interest to seek thee, to implore thy favour, and to give unto thee the glory due to thy name.

We bless thee for the return of the morning light, and that thou causest the day-spring to know its place and time. O let the Day-spring from on high visit our dark souls, and the Sun of Righteousness arise with healing under his wings.

We bless thee, that the light we see is the Lord's: that this is the day which the Lord has made, has

made for man, has made for himself, we will rejoice and be glad in it. That thou hast revealed unto us thy holy sabbaths, and that we were betimes taught to put a difference between this day and other days, and that we live in a land, in all parts of which God is publicly and solemnly worshipped on this day.

We bless thee, that sabbath liberties and opportunities are continued to us; and that we are not wishing in vain for these days of the Son of man; that our candlestick is not removed out of its place, as justly it might have been, because we have left our first love.

Now we bid this sabbath welcome. Hosanna to the Son of David, blessed is he that cometh in the name of the Lord, hosanna in the highest. O that we may be in the Spirit on this Lord's day; that this may be the sabbath of the Lord in our dwelling; in our hearts, a sabbath of rest from sin, and a sabbath of rest in God. Enable us, we pray thee, so to sanctify this sabbath, as that it may be sanctified to us, and be a means of our sanctification; that by resting to-day from our worldly employments, our hearts may be more and more taken off from present things, and prepared to leave them; and that, by employing our time to-day in the worship of God, we may be led into a more experimental acquaintance with the work of heaven, and be made more meet for that blessed world.

We confess we are utterly unworthy of the honour, and unable for the work, of communion with thee, but we come to thee in the name of our Lord Jesus Christ, who is worthy, and depend upon the assistances of thy blessed Spirit to work all our works in us, and so ordain peace for us.

We keep this day holy, to the honour of God the Father Almighty, the Maker of heaven and earth, in remembrance of the work of creation, that work of wonder, in which thou madest all things out of nothing by the word of thy power, and all very good; and they continue to this day according to thine ordinance, for all are thy servants. Thou art worthy to receive blessing, and honour, and glory, and power; for thou hast created all things, and for thy pleasure they are and were created. O thou, who at first didst command the light to shine out of darkness, who saidst on the first day of the first week, Let there be light, and there was light; we pray thee shine this day into our hearts, and give us more and more of the light of the knowledge of the glory of God in the face of Jesus Christ: and let us be thy workmanship, created in Christ Jesus unto good works, a kind of first-fruits of thy creatures.

We likewise sanctify this day to the honour of our Lord Jesus Christ, the Eternal Son of God, and our exalted Redeemer, in remembrance of his resurrection from the dead on the first day of the week, by which he was declared to be the Son of God with power. We bless thee, that having laid down his life to make atonement for sin, he rose again for our justification, that he might bring in an everlasting righteousness: that the stone which the builders refused, the same is become the head-stone of the corner: *This is the Lord's doing, and it is marvellous in our eyes.* We bless thee, that he is risen from the dead, as the first-fruits of them that slept, that he might be the resurrection and the life to us. Now we pray, that while we are celebrating the memorial of his resurrection with joy and triumph, we may experience in our souls the power and virtue of his resurrection, that we may rise with him, may rise from the death of sin to the life of righteousness, from the dust of this world, to a holy, heavenly, spiritual, and divine life. O that we may be planted together in the likeness of Christ's resurrection, that as Christ was raised from the dead by the glory of the Father, so we also may walk in newness of life.

We sanctify this day also to the honour of the eternal Spirit, that blessed Spirit of grace the *Comforter*, rejoicing at the remembrance of the descent of the Spirit on the apostles on the day of Pentecost, the first day of the week likewise. We bless thee, that when Jesus was glorified, the Holy Ghost was given to make up the want of his bodily presence, to carry on his undertaking, and to ripen things for his second coming; and that we have a promise that he shall abide with us for ever. And now we pray, that the Spirit of him that raised up Jesus from the dead, may dwell and rule in every one of us, to make us partakers of a new and divine nature. Come, O blessed Spirit of grace, and breathe upon these dry bones, these dead hearts of ours, that they may live, and be in us a spirit of faith, and love, and holiness, a spirit of power, and of a sound mind.

O Lord, we bless thee for thy holy word, which is a light to our feet, and a lamp to our paths, and which was written for our learning, that we through patience and comfort of the Scriptures might have hope; that the Scriptures are preserved pure and entire to us, and that we have them in a language that we understand. We beg that we may not receive the grace of God herein in vain. We bless thee, that our eyes see the joyful light, and our ears hear the joyful sound, of a Redeemer and Saviour, and of redemption and salvation by him; that life and immortality are brought to light by the gospel. Glory be to God in the highest, for in and through Jesus Christ there is on earth peace, and good-will toward men.

We bless thee for the great gospel record, that *God hath given to us eternal life, and this life is in his Son.* Lord, we receive it as a faithful saying, and well worthy of all acceptation; we will venture our immortal souls upon it; and we are encouraged by it to come to thee, to beg for an interest in the mediation of thy Son. O let him be made of God to us

wisdom, righteousness, sanctification, and redemption; let us be effectually called into fellowship with him, and by faith be united to him, so that Christ may live in us, and we may grow up into him in all things, who is the head; that we may bring forth fruit in him, and whatever we do in word or deed, we may do all in his name: O let us have the Spirit of Christ, that thereby it may appear we are his. And through him we pray that we may have eternal life, that we may none of us come short of it, but may all of us have the first-fruits and earnests of it abiding in us.

We bless thee for the new covenant made with us in Jesus Christ; that when the covenant of innocence was irreparably broken, so that it was become impossible for us to get to heaven by that covenant, thou wast then pleased to deal with us upon new terms; that we are under grace, and not under the law; that this covenant is established upon better promises in the hand of a Mediator. Lord, we fly for refuge to it, we take hold of it as the hope set before us. O receive us graciously into the bond of this covenant, and make us accepted in the Beloved, according to the tenor of the covenant. Thou hast declared concerning the Lord Jesus, that he is thy beloved Son, in whom thou art well pleased, and we humbly profess that he is our beloved Saviour, in whom we are well pleased: Lord, be well pleased with us in him.

O that our hearts may be filled this day with pleasing thoughts of Christ, and his love to us, that great love wherewith he loved us. O the admirable dimensions of that love, the height, and depth, and length, and breadth of the love of Christ, which passeth knowledge! Let this love constrain us to love him, and live to him, who died for us, and rose again. O that it may be a pleasure and great satisfaction to us to think, that while we are here praying at the footstool of the throne of grace, our blessed Saviour is sitting at the right hand of the throne of glory, interceding for us. We earnestly beg that through him we may find favour with thee our God, and may be taken into covenant and communion with thee.

We humbly pray thee for his sake, forgive all our sins, known and unknown, in thought, word, and deed: through him let us be acquitted of the guilt, and accepted as righteous in thy sight: let us not come into condemnation, as we have deserved; let our iniquity be taken away, and our sin covered; and let us be clothed with the spotless robe of Christ's righteousness, that the shame of our nakedness may not appear. O let there be no cloud of guilt to interpose between us and our God this day, and to intercept our comfortable communion with him; and let our lusts be mortified and subdued, that our own corruptions may not be as a clog to us, to hinder the ascent of our souls heavenwards.

We pray thee, assist us in all the religious services of this thine own holy day. Go along with us to the solemn assembly, for if thy presence go not up with us, wherefore should we go up? Give us to draw nigh to thee with a true heart, with a free heart, with a fixed heart, and in full assurance of faith. Meet us with a blessing: grace thine own ordinances with thy presence, that special presence of thine which thou hast promised where two or three are gathered together in thy name. Help us against our manifold infirmities, and the sins that do most easily beset us in our attendance upon thee; let thy word come with life and power to our souls, and be as good seed sown in good soil, taking root, and bringing forth fruit to thy praise; and let our prayers and praises be spiritual sacrifices, acceptable in thy sight through Christ Jesus; and let those who tarry at home divide the spoil.

Let thy presence be in all the assemblies of good Christians this day. Grace be with all them that love the Lord Jesus Christ in sincerity; let great grace be upon them all. In the chariot of the everlasting gospel let the great Redeemer ride forth triumphantly, conquering, and to conquer; and let every thought be brought into obedience to him. Let many be brought to believe the report of the gospel, and to many let the arm of the Lord be revealed. Let sinners be converted unto thee, and thy saints edified, and built up in faith, holiness, and comfort, unto salvation. Complete the number of thine elect, and hasten thy kingdom.

Now the Lord of peace himself give us peace always by all means. The God of hope fill us with joy and peace in believing for Christ Jesus' sake, our blessed Saviour and Redeemer, who hath taught us to pray, *Our Father which art in heaven, &c.*

A Family Prayer for the Lord's Day Evening.

O eternal and for ever blessed and glorious Lord God! Thou art God over all, and rich in mercy to all that call upon thee, most wise and powerful, holy, just, and good; the King of kings, and Lord of lords; our Lord and our God.

Thou art happy without us, and hast no need of our services, neither can our goodness extend unto thee, but we are miserable without thee; we have need of thy favours, and are undone, for ever undone, if thy goodness extend not unto us; and therefore, Lord, we entreat thy favour with our whole hearts; O let thy favour be towards us in Jesus Christ, for our happiness is bound up in it, and it is to us better than life. We confess we have forfeited thy favour, we have rendered ourselves utterly unworthy of it; yet we are humbly bold to pray for it in the name of Jesus Christ, who loved us, and gave himself for us.

We bewail before thee, that by the corruption of

our natures we are become odious to thine holiness, and utterly unfit to inherit the kingdom of God, and that by our many actual transgressions we are become obnoxious to thy justice, and liable to thy wrath and curse. Being by nature children of disobedience, we are children of wrath, and have reason both to blush and tremble in all our approaches to the holy and righteous God Even the iniquity of our holy things would be our ruin, if God should deal with us according to the desert of them.

But with thee, O God, there is mercy and plenteous redemption: thou hast graciously provided for all those that repent and believe the gospel, that the guilt of their sin shall be removed through the merit of Christ's death, and the power of their sins broken by his Spirit and grace; and he is both ways able to save to the uttermost all those that come unto God by him, seeing he ever lives making intercession for us.

Lord, we come to thee as a Father, by Jesus Christ the Mediator, and earnestly desire by repentance and faith to turn from the world and the flesh to God in Jesus Christ, as our ruler and portion. We are sorry that we have offended thee; we are ashamed to think of our treacherous and ungrateful carriage toward thee. We desire that we may have no more to do with sin, and pray as earnestly that the power of sin may be broken in us, as that the guilt of sin may be removed from us: and we rely only upon the righteousness of Jesus Christ, and upon the merit of his death, for the procuring of thy favour. O look upon us in him, and for his sake receive us graciously; heal our backslidings, and love us freely, and let not our iniquity be our ruin.

We beg, that being justified by faith, we may have peace with God through our Lord Jesus Christ, whom God has set forth to be a propitiation for sin, that he may be just, and the justifier of them which believe in Jesus. Through him who was made sin for us, though he knew no sin, let us who know no righteousness of our own, be accepted as righteous.

And the God of peace sanctify us wholly. Begin and carry on that good work in our souls, renew us in the spirit of our minds, and make us in every thing such as thou wouldst have us to be. Set up thy throne in our hearts, write thy law there, plant thy fear there, and fill us with all the graces of thy Spirit, that we may be fruitful in the fruits of righteousness, to the glory and praise of God.

Mortify our pride, and clothe us with humility; mortify our passion, and put upon us the ornament of a meek and quiet spirit, which is in the sight of God of great price. Save us from the power of a vain mind, and let thy grace be mighty in us to make us serious and sober-minded. Let the flesh be crucified in us, with all its affections and lusts; and give us grace to keep under our body, and to bring it into subjection to the laws of religion and right reason, and always to possess our vessel in sanctification and honour.

Let the love of the world be rooted out of us, and that covetousness which is idolatry; and let the love of God in Christ be rooted in us. Shed abroad that love in our hearts by the Holy Ghost, and give us to love thee the Lord our God with all our heart, and soul, and mind, and might; and to do all we do in religion from a principle of love to thee.

Mortify in us all envy, hatred, malice, and uncharitableness; pluck up these roots of bitterness out of our minds, and give us grace to love one another with a pure heart, fervently, as become the followers of the Lord Jesus, who has given us this as his new commandment. O that brotherly love may continue among us, love without dissimulation!

We pray thee rectify all our mistakes; if in any thing we be in an error, discover it to us, and let the Spirit of truth lead us into all truth, the truth as it is in Jesus, the truth which is according to godliness; and give us that good understanding which they have who do thy commandments; and let our love and all good affections abound in us yet more and more, in knowledge, and in all judgment.

Convince us, we pray thee, of the vanity of this world, and its utter insufficiency to make us happy, that we may never set our hearts upon it, nor raise our expectations from it; and convince us of the vileness of sin, and its certain tendency to make us miserable, that we may hate it and dread it, and every thing that looks like it, or leads to it.

Convince us, we pray thee, of the worth of our own souls, and the weight of eternity, and the awfulness of that everlasting state which we are standing upon the brink of; and make us diligent and serious in our preparation for it, labouring less for the meat that perishes, and more for that which endures to eternal life, as those who have set their affections on things above, and not on things that are on the earth, which are trifling and transitory.

O that time, and the things of time, may be as nothing to us in comparison with eternity, and the things of eternity; that eternity may be much upon our heart, and ever in our eye; that we may be governed by that faith which is the substance of things hoped for, and the evidence of things not seen; looking continually at the things that are not seen, which are eternal.

Give us grace, we pray thee, to look up to the other world with such a holy concern, that we may look down upon this world with a holy contempt and indifference, as those that must be here but a very little while, and must be somewhere for ever; that we may rejoice as though we rejoiced not, and weep as though we wept not, and buy as though we possessed not, and may use this world as not abusing

it; because the fashion of this world passeth away, and we are passing away with it.

O let thy grace be mighty in us, and sufficient for us, to prepare us for that great change which will come certainly and shortly, and may come very suddenly; which will remove us from a world of sense to a world of spirits, from our state of trial and probation, to that of recompence and retribution; and to make us meet for the inheritance of the saints in light; that when we fail, we may be received into everlasting habitations.

Prepare us, we beseech thee, for whatever we may meet with betwixt us and the grave: we know not what is before us, and therefore know not what particular provision to make; but thou dost, and therefore we beg of thee to fit us by thy grace for all the services and sufferings which thou shalt at any time call us out to; and arm us against every temptation which we may at any time be assaulted with, that we may at all times and in all conditions glorify God, keep a good conscience, and be found in the way of our duty, and may keep up our hope and joy in Christ, and a believing prospect of eternal life; and then welcome the holy will of God.

Give us grace, we pray thee, to live a life of communion with thee both in ordinances and providences, to set thee always before us, and to have our eyes ever up unto thee; and to live a life of dependence upon thee, upon thy power, providence, and promise, trusting in thee at all times, and pouring out our hearts before thee; and to live a life of devotedness to thee, and to thine honour and glory, as our highest end.—And that we may make our religion not only our business, but our pleasure, we beseech thee, enable us to live a life of complacency in thee, to rejoice in thee always; that making God our heart's delight, so we may have our heart's desire; and this is our heart's desire, to know, and love, and live to God, to please him, and to be pleased in him.

We beseech thee, preserve us in our integrity to our dying day, and grant that we may never forsake thee, or turn from following after thee; but that with purpose of heart we may cleave unto the Lord, and may not count life itself dear to us, so we may but finish our course with joy and true honour.

Let thy good providence order all the circumstances of our dying, so as may best befriend our comfortable removal to a better world; and let thy grace be sufficient for us then to enable us to finish well; and let us then have an abundant entrance ministered to us into the everlasting kingdom of our Lord and Saviour Jesus Christ.

And while we are here, make us wiser and better every day than other; more weaned from the world, and more willing to leave it: more holy, heavenly, and spiritual; that the longer we live in this world, the fitter we may be for another, and our last days may be our best days, our last works our best works, and our last comforts our sweetest comforts.

We humbly pray thee, accomplish all that which thou hast promised concerning thy church in the latter days; let the earth be filled with thy glory: let the fulness of the Gentiles be brought in, and let all Israel be saved. Let the mountain of the Lord's house be established upon the top of the mountains, and exalted above the hills, and let all nations flow unto it.

Propagate the gospel in the plantations, and let the enlargement of trade and commerce contribute to the enlargement of thy church. Let the kingdom of Christ be set up in all places, upon the ruins of the devil's kingdom.

Hasten the downfall of the man of sin, and let primitive Christianity, even pure religion, and undefiled before God and the Father, be revived, and made to flourish in all places; and let the power of godliness prevail and get ground among all that have the form of it.

Let the wars of the nations end in the peace of the church, the shakings of the nations in the establishment of the church, and the convulsions and revolutions of states and kingdoms in the settlement and advancement of the kingdom of God among men,—that kingdom which cannot be moved.

Let Great Britain and Ireland flourish in all their public interests. Let thine everlasting gospel be always the glory in the midst of us, and let thy providence be a wall of fire round about us.—Destroy us not, but let a blessing be among us, even a meat-offering and a drink-offering to the Lord our God.

Be very gracious to our sovereign lord the king; protect his person, preserve his health, prolong his days, guide his councils, let his reign be prosperous, and crown all his undertakings for the public good.

Bless the privy-counsellors, the nobility, the judges, and magistrates in our several counties and corporations, and make them all in their places faithful and serviceable to the interests of the nation, and every way public blessings.

Bless all the ministers of thy holy word and sacrament; make them burning and shining lights, and faithful to Christ, and to the souls of men. Unite all thy ministers and people together in the truth, and in true love one to another; pour out a healing spirit upon them, a spirit of love and charity, mutual forbearance and condescension, that with one shoulder and with one consent all may study to promote the common interests of our great Master, and the common salvation of precious souls.

We pray thee, prosper the trade of the nation, guard our coasts, disappoint the devices of our enemies against us, preserve the public peace, and keep all the people of these lands in quietness among themselves, and due subjection to the authority God

has set over us; and let the Lord delight to dwell among us, and to do us good.

Bless the fruits of the earth, continue our plenty, abundantly bless our provision, and satisfy even our poor with bread.

We bless thee for all the mercies of this thine own holy day; we have reason to say, that a day in thy courts is better than a thousand. How amiable are thy tabernacles, O Lord of Hosts! Bless the word we have heard this day to us, and to all that heard it; hear our prayers, accept our praises, and forgive what thy pure eye has seen amiss in us and our performances.

Take us under thy protection this night, and enable us to close the day with thee, that we may lie down, and our sleep may be sweet. Be with us the week following in all our ways; forgive us that we brought so much of the week with us into the sabbath, and enable us to bring a great deal of the sabbath with us into the week, that so we may be the fitter for the next sabbath, if we shall live to it.

Make us meet for the everlasting sabbath which we hope to keep within the veil, when time and days shall be no more; and let this day bring us a sabbath day's journey nearer heaven, and make us a sabbath day's work fitter for it.

As we began this Lord's day with the joyful memorials of Christ's resurrection, so we desire to conclude it with the joyful expectations of Christ's second coming, and of our own resurrection then to a blessed immortality, triumphing in hopes of the glory of God.

Bless the Lord, love the Lord, O our souls, and let all that is within us love and bless his holy name, for he is good, and his mercy endures for ever. In praising God we desire to spend as much of our time as may be, that we may begin our heaven now, for in this good work we hope to be spending a happy eternity.

Now unto the King eternal, immortal, invisible, the only wise God, and our God, in three Persons, Father, Son, and Holy Ghost, be honour and glory, dominion and praise, henceforth and for ever. Amen.

A Prayer proper to be put up by Parents for their Children.

O Lord our God, the God of the spirits of all flesh! all souls are thine, the souls of the parents and the souls of the children are thine, and thou hast grace sufficient for both.

Thou wast our fathers' God, and as such we will exalt thee; thou art our children's God, and that also we will plead with thee, for the promise is to us and our children; and thou art a God in covenant with believers and their seed.

Lord, it is thy good providence that has built us up into a family: we thank thee for the children thou hast graciously given thy servants; the Lord, who has blessed us with them, make them blessings indeed to us, that we may never be tempted to wish we had been childless.

We lament the iniquity which our children are conceived and born in, and the corrupt nature which they derive through our loins.

But we bless thee that there is a fountain opened for their cleansing from that original pollution, and that they were betimes by baptism dedicated to thee, and admitted into the bonds, and under the blessings, of thy covenant; that they are born in thy house, and taken in as members of thy family upon earth.

It is a comfort to us to think that they are baptized, and we humbly desire to plead it with thee. They are thine; save them; enable them, as they become capable to make it their own act and deed, to join themselves unto the Lord, that they may be owned as thine in the day when thou makest up thy jewels.

Give them a good capacity of mind, and a good disposition, make them towardly and tractable, and willing to receive instruction; incline them betimes to religion and virtue.—Lord, give them wisdom and understanding, and drive out the foolishness which is bound up in their hearts.

Save them from the vanity which childhood and youth are subject to, and fit them every way to live comfortably and usefully in this world. We ask not for great things in the world for them; give them, if it please thee, a strong and healthy constitution of body, preserve them from all ill accidents, and feed them with food convenient for them, according to their rank.

But the chief thing we ask of God for them is, that thou wilt pour thy Spirit upon our seed, even thy blessing, that blessing, that blessing of blessings, upon our offspring, that they may be a seed to serve thee, which shall be accounted to the Lord for a generation: Give them that good part which shall never be taken away from them.

Give us wisdom and grace to bring them up in thy fear, in the nurture and admonition of the Lord, with meekness and tenderness, and having them in subjection with all gravity. Teach us how to teach them the things of God as they are able to bear them, and how to reprove and admonish, and when there is need, to correct them in a right manner, and how to set them good examples of every thing that is virtuous and praise-worthy, that we may recommend religion to them, and so train them up in the way wherein they should go, that if they live to be old, they may not depart from it.

Keep them from the snare of evil company, and all the temptations to which they are exposed, and make them betimes sensible how much it is their interest as well as their duty to be religious; and, Lord, grant that none who come of us may come

short of eternal life, or be found on the left hand of Christ in the great day.

We earnestly pray that Christ may be formed in their souls betimes, and that the seeds of grace may be sown in their hearts while they are young, and we may have the satisfaction of seeing them walking in the truth, and setting their faces heavenwards. Give them now to hear counsel and receive instruction, that they may be wise in their latter end; and if they be wise, our hearts shall rejoice, even ours.

Prosper the means of their education; let our children be taught of the Lord, that great may be their peace; and give them so to know thee the only true God, and Jesus Christ whom thou hast sent, as may be life eternal to them.

O that they may betimes get wisdom, and get understanding, and never forget it. As far as they are taught the truth as it is in Jesus, give them to continue in the things which they have learned.

It is our heart's desire and prayer that our children may be praising God on earth when we are gone to praise him in heaven, and that we and they may be together for ever, serving him day and night in his temple.

If it should please God to remove any of them from us while they are young, let us have grace submissively to resign them to thee, and let us have hope in their death.

If thou remove us from them while they are young, be thou thyself a Father to them, to teach them, and provide for them, for with thee the fatherless findeth mercy.

Thou knowest our care concerning them, we cast it upon thee; ourselves and ours we commit to thee. Let not the light of our family religion be put out with us, nor that treasure be buried in our graves, but let those who shall come after us do thee more and better service in their day than we have done in ours, and be unto thee for a name and a praise.

In these prayers we aim at thy glory. Father, let thy name be sanctified in our family, there let thy kingdom come, and thy will be done by us and ours, as it is done by the angels in heaven; for Christ Jesus' sake, our blessed Saviour and Redeemer, whose seed shall endure for ever, and his throne as the days of heaven. Now to the Father, Son, and Holy Ghost, that great and sacred name, into which we and our children were baptized, be honour and glory, dominion and praise, henceforth and for ever. Amen.

A Prayer for the use of a Person before receiving the Sacrament of the Lord's Supper.

Most holy, and blessed, and gracious Lord God, with all humility and reverence I here present myself before thee, to seek thy face and entreat thy favour, and as an evidence of thy good will toward me, to beg that I may experience thy good work in me.

I acknowledge myself unworthy, utterly unworthy of the honour; unfit, utterly unfit for the service to which I am now called. It is an inestimable privilege that I am admitted so often to hear from thee in thy word, and to speak to thee in prayer; and yet, as if this had been a small matter, I am now invited into communion with thee at thy holy table, there to celebrate the memorial of my Saviour's death, and to partake, by faith, of the precious benefits which flow from it. I, who deserve not the crumbs, am called to eat of the children's bread.

O Lord, I thank thee for the institution of this blessed ordinance, this precious legacy and token of love which the Lord Jesus left to his church; that it is preserved to this age, that it is administered in this land, that I am admitted to it, and have now before me an opportunity to partake of it; Lord, grant that I may not receive thy grace herein in vain.

O thou who hast called me to the marriage-supper of the Lamb, give me the wedding-garment; work in me a disposition of soul, and all those pious and devout affections, which are suitable to the solemnities of this ordinance, and requisite to qualify me for an acceptable and advantageous participation of it. Behold the fire and the wood, all things are now ready, but where is the lamb for the burnt-offering? Lord, provide thyself a lamb, by working in me all that which thou requirest of me upon this present occasion. The preparation of the heart and the answer of the tongue are both from thee; Lord, prepare my unprepared heart for communion with thee.

Lord, I confess I have sinned against thee, I have done foolishly, very foolishly, for foolishness is bound up in my heart; I have sinned and have come short of the glory of God; I have come short of glorifying thee, and deserve to come short of being glorified with thee. The imagination of my heart is evil continually, and the bias of my corrupt nature is very strong toward the world, the flesh, and the gratifications of sense: but toward God, and Christ, and heaven, I move slowly, and with a great many stops and pauses. Nay, there is in my carnal mind a wretched aversion to divine and spiritual things. I have mispent my time, trifled away my opportunities, have followed after lying vanities, and forsaken my own mercies. God be merciful to me a sinner! for how little have I done, since I came into the world, of the great work that I was sent into the world about.

Thou hast taken me into covenant with thee, for I am a baptized Christian, set apart for thee, and sealed to be thine; thou hast laid me. and I have also laid myself, under all possible obligations to love thee, and serve thee, and live to thee. But I

have started aside from thee like a deceitful bow, I have not made good my covenant with thee, nor hath the temper of my mind, and the tenor of my conversation, been agreeable to that holy religion which I make profession of, to my expectations from thee, and engagements to thee. I am bent to backslide from the living God; and if I were under the law I were undone; but I am under grace, a covenant of grace, which leaves room for repentance, and promises pardon upon repentance, which invites even backsliding children to return, and promises that their backslidings shall be healed. Lord, I take hold of this covenant, seal it to me at thy table: there let me find my heart truly humbled for sin, and sorrowing for it after a godly sort: O that I may there look on him whom I have pierced, and mourn, and be in bitterness for him; that there I may sow in tears, and receive a wounded Christ into a broken heart! And there let the blood of Christ, which speaks better things than that of Abel, be sprinkled upon my conscience, to purify and pacify it: there let me be assured that thou art reconciled to me, that my iniquities are pardoned, and that I shall not come into condemnation. There say unto me, Be of good cheer, thy sins are forgiven thee.

And that I may not come unworthily to this blessed ordinance, I beseech thee, lead me into a more intimate and experimental acquaintance with Jesus Christ, and him crucified; with Jesus Christ, and him glorified; that knowing him, and the power of his resurrection, and the fellowship of his sufferings, and being by his grace planted in the likeness of both, I may both discern the Lord's body, and show forth the Lord's death.

Lord, I desire by a true and lively faith to close with Jesus Christ, and consent to him as my Lord and my God: I here give up myself to him as my Prophet, Priest, and King, to be ruled, and taught, and saved by him: this is my beloved, and this is my friend. None but Christ, none but Christ! Lord, increase this faith in me, perfect what is lacking in it, and enable me, in receiving the bread and wine at thy table, by a lively faith to receive Christ Jesus the Lord. O let the great gospel doctrine of Christ's dying to save sinners, which is represented in that ordinance, be meat and drink to my soul, meat indeed, and drink indeed: let it be both nourishing and refreshing to me; let it be both my strength and my song, and be the spring both of my holiness and of my comfort: and let such deep impressions be made upon my soul by the actual commemoration of it, as may abide always upon me, and have a powerful influence upon me in my whole conversation, that the life I now live in the flesh I may live by the faith of the Son of God, who loved me and gave himself for me.

Lord, I beseech thee, fix my thoughts; let my heart be engaged to approach unto thee, that I may attend unto thee without distraction. Draw my desires towards thee; give me to hunger and thirst after righteousness, that I may be filled; and to draw near to thee with a true heart, and in full assurance of faith; and since I am not straitened in thee, O let me not be straitened in my own bosom.

Draw me, Lord, and I will run after thee. O send out thy light and thy truth, let them lead and guide me; pour thy Spirit upon me, put thy Spirit within me, to work in me both to will and to do that which is good; and leave me not to myself. Awake, O north wind, and come, thou south, and blow upon my garden; come, O blessed Spirit of grace, and enlighten my mind with the knowledge of Christ, bow my will to the will of Christ, fill my heart with the love of Christ, and confirm my resolutions to live and die with him.

Work in me (I pray thee) a principle of holy love and charity toward all men, that I may forgive my enemies, which by thy grace I heartily do, and may keep up a spiritual communion in faith, hope, and holy love, with all that in every place call on the name of Jesus Christ our Lord. Lord, bless them all, and particularly that congregation with which I am to join in this solemn ordinance. Good Lord, pardon every one that engages his heart to seek God, the Lord God of his fathers, though not cleansed according to the purification of the sanctuary. Hear my prayers, and heal the people.

Lord, meet me with a blessing, a Father's blessing, at thy table; grace thine own institutions with thy presence; and fulfil in me all the good pleasure of thy goodness, and the work of faith with power, for the sake of Jesus Christ my blessed Saviour and Redeemer.—To him, with the Father, and the Eternal Spirit, be everlasting praise. Amen.

Another, after the receiving of the Lord's Supper.

O Lord, my God and my Father in Jesus Christ, I can never sufficiently admire the condescension of thy grace to me. What is man, that thou dost thus magnify him, and the son of man, that thou visitest him. Who am I? and what is my house, that thou hast brought me hitherto, hast brought me into thy banqueting-house, and thy banner over me hath been love? I have reason to say, that a day in thy courts, an hour at thy table, is better, far better, than a thousand days, than ten thousand hours, elsewhere; it is good for me to draw near to God. Blessed be God for the privileges of his house, and those comforts with which he makes his people joyful in his house of prayer.

But I have reason to blush, and be ashamed of myself, that I have not been more affected with the great things which have been set before me, and offered me at the Lord's table. O what a vain, foolish, trifling heart have I! When I would do

good, even then evil is present with me. Good Lord, be merciful to me, and pardon the iniquity of my holy things, and let not my manifold defects in my attendance upon thee be laid to my charge, or hinder my profiting by the ordinance.

I have now been commemorating the death of Christ; Lord, grant that by the power of it, sin may be crucified in me, the world crucified to me, and I to the world; and enable me so to bear about with me continually the dying of the Lord Jesus, as that the life also of Jesus may be manifested in my mortal body.

I have now been receiving the precious benefits which flow from Christ's death; Lord, grant that I may never lose, may never forfeit, those benefits, but, as I have received Christ Jesus the Lord, give me grace so to walk in him, and to live as one that am not my own, but am bought with a price, glorifying God with my body and spirit, which are his.

I have now been renewing my covenant with thee, and engaging myself afresh to thee, to be thine; now, Lord, give me grace to perform my vow. Keep it always in the imagination of the thought of my heart, and establish my way before thee. Lord, preserve me by thy grace, that I may never return again to folly, after God has spoken peace; may I never, by my loose and careless walking, undo what I have been doing to-day; but, having my heart enlarged with the consolations of God, give me to run the way of thy commandments with cheerfulness and constancy, and still to hold fast my integrity.

This precious soul of mine, which is the work of thine own hands, and the purchase of thy Son's blood, I commit into thy hands, to be sanctified by thy Spirit and thy grace, and wrought up into a conformity to the holy will in every thing: Lord, set up thy throne in my heart, write thy law there, shed abroad thy love there, and bring every thought within me into obedience to thee, to the commanding power of thy law, and the constraining power of thy love. Keep through thy own name that which I commit unto thee, keep it against that day when it shall be called for; let me be preserved blameless to the coming of thy glory, that I may then be presented faultless with exceeding joy.

All my outward affairs I submit to the disposal of thy wise and gracious providence. Lord, save my soul, and then, as to other things, do as thou pleasest with me; only make all providences work together for my spiritual and eternal advantage. Let all things be pure to me, and give me to taste covenant love in common mercies, and by thy grace let me be taught both how to want and how to abound, how to enjoy prosperity, and how to bear adversity, as becomes a Christian; and at all times let thy grace be sufficient for me, and mighty in me, to work in me both to will and to do that which is good of thine own good pleasure.

And that in every thing I may do my duty, and stand complete in it, let my heart be enlarged in love to Jesus Christ, and affected with the height and depth, the length and breadth, of that love of his to me, which passes all conception and expression.

And as an evidence of that love, let my mouth be filled with his praises; Worthy is the Lamb that was slain, to receive blessing, and honour, and glory, and power; for he was slain, and has redeemed a chosen remnant unto God by his blood, and made them to him kings and priests. Bless the Lord, O my soul, and let all that is within me bless his holy name, who forgiveth all mine iniquities, and healeth all my diseases; who redeemeth my life from destruction, and crowneth me with loving-kindness and tender mercy; who having begun a good work, will perform it unto the day of Christ. As long as I live I will bless the Lord; I will praise my God while I have any being; and when I have no being on earth, I hope to have a being in heaven to be doing it better. O let me be borne up in everlasting arms, and carried from strength to strength, till I appear before God in Zion, for Jesus' sake, who died for me, and rose again, in whom I desire to be found living and dying. Now to God, the Father, Son, and Spirit, be ascribed kingdom, power, and glory, henceforth and for ever. Amen.

An address to God before meat.

O Lord our God, in thee we live, and move, and have our being, and from thee we receive all the supports and comforts of our being: thou spreadest our table, and fillest our cup, and comfortest us with the gifts of thy bounty from day to day. We own our dependence upon thee, and obligations to thee: pardon our sins we pray thee; sanctify thy good creatures to our use, and give us grace to receive them soberly and thankfully, and to eat and drink not to ourselves, but to thy glory, through Jesus Christ our blessed Lord and Saviour. Amen.

Another.

Gracious God, thou art the protector and preserver of the whole creation, thou hast fed us all our lives unto this day with food convenient for us, though we are evil and unthankful. We pray thee, forgive all our sins, by which we have forfeited all thy mercies, and let us see our forfeited right restored in Christ Jesus. Give us a taste of covenant love in common mercies, and to use these and all our creature comforts to the glory of our great Benefactor, through the grace of our great Redeemer. Amen.

An Address to God after Meat.

Blessed be the Lord, who daily loads us with his benefits, and gives us all things richly to enjoy, though we serve him but poorly. O Lord, we thank thee for present refreshments in the use of thy good creatures, and for thy love to our souls in Jesus Christ, which sweetens all. We pray thee, pardon our sins, go on to do us good, provide for the poor that are destitute of daily food, fit us for thy whole will, and be our God, and guide, and portion for ever, through Jesus Christ our Lord and Saviour. Amen.

Another.

We thank thee, Father, Lord of heaven and earth, for all the gifts both of thy providence and of thy grace; for those blessings which relate to the life that now is, and that to come; and for the use of thy good creatures at this time. Perfect, O God, that which concerns us, nourish our souls with the bread of life to life eternal, and let us be of those who shall eat bread in the kingdom of our Father, for Christ Jesus' sake, our Lord and Saviour. Amen.

FAMILY HYMNS,

GATHERED MOSTLY OUT OF THE

TRANSLATIONS OF DAVID'S PSALMS.

To the Reader.

My design in this essay is to promote the singing of psalms in families, as a part of their daily worship, especially their sabbath worship; an exercise which (however it be now with other instances of the warmest devotion sadly disused, yet) was anciently practised by the generality of serious Christians, who thus turned their houses into churches, (such churches as St. Paul speaks of, Rom. xvi. 5. Col. iv. 15. Philem. 2.) by praising God together, and by teaching and admonishing one another in singing of psalms. If we ask for the good old way, we shall find this path in it trodden by the primitive Christians in the church's early days; among the particulars of whose religion, that learned pen which wrote the "Primitive Christianity," traces remarkable footsteps of this family exercise, Part 1. Ch. 9. The sound of this melody was not only heard in their solemn assemblies, where it appears by many passages (particularly that known account which Pliny gives to Trojan of the Christians, Epist. l. 10.) to have been a considerable part of their public worship, but in their private houses also, where it seems to have been the common usage to sing psalms with their wives and children, especially at and after their meals; a practice commended by Clemens Alexandrinus, (Pædag. Lib. 2. c. 4. by Chrysostom in Ps. xli.) which made the psalms so familiar to them, that, as Jerom tells us, (Epist. ad Marcel.) in the place where he lived, you could not go into the field, but you should hear the ploughmen, and the mowers, and the vine-dressers, thus employed: *Sonet psalmos convivium sobrium—The sober feast resounds with psalms*, says Cyprian. Socrates (Hist. Eccles. lib. 7. cap. 22.) speaks of it as the practice of Theodosius, the Emperor, to rise early every morning to sing psalms with his sisters; "so that his palace" (says he) "was like a monastery or religious house," *οὐκ ἀλλοιοτερα ἡ ἀσκητιριου κατεστησε τα βασιλεια*. And I have sometimes thought that the service of the monasteries, in the degenerate ages of the church, (which is known to have consisted very much in singing,) was but the remaining form and carcass of that life and power of godliness and religious worship which had originally reigned in most Christian families. That is a good hint of Tertullian, in his book ad Uxorem, (written about the year 205,) Lib. 2. cap. 9. where, cautioning Christian women not to marry with unbelievers, he urges this against it, That those who were so linked, could not have their husbands to sing psalms with them in their houses: whereas, when those in that relation draw together in the yoke of Christ, *Sonant inter duos psalmi et hymni, et mutuo provocant, quis melius Deo suo canet,—They sing psalms and hymns together; their only strife then is, which shall be most affectionate and serious in singing.* And, to come nearer to our own day, that is worthy our notice which Mr. Quick, in the Introduction to his Synodicon, tells us, Vol. I. p. 5. That the singing of Psalms in families, even those of the best rank, not only at their morning and evening worship, but at their meals, conduced very much to the strength and growth of the reformed religion in France, in its first and best days. And the title-page of our Old English Translation of the Psalms into Metre, set forth and allowed at the beginning of our reformation, in Edward the VIth's time, recommends them to be sung in private houses for their godly solace and comfort. And how the houses of the good old protestants were perfumed with this incense daily, especially on Lord's days, we have heard with our ears, and our fathers have told us. Gladly therefore would I contribute something toward the revival of this duty in Christian families, which, if they be (as they should be) nurseries and seminaries of piety, would certainly embrace this as an excellent means of instilling religion betimes into the minds of their little children, who, as they commonly attend most to this duty, so they will sooner receive the good impressions of it, than of any other; and thus out of the mouths of babes and sucklings will praise be perfected to the glory of God, and strength ordained to the comfort of families; compare Matt. xxi. 16. with Ps. viii. 2. Austin (Prolog. in Lib. Psalm.) suggests that Psalms

were written, and the singing of psalms appointed, very much for the sake of youth. *Propterea psalmorum* (says he) *nobis per modulos aptata sunt carmina, ut vel ætate puerili, vel qui adolescentes sunt moribus, quasi cantilenâ quâdam psallentes delectari videantur—For this purpose were the psalms set to music, that the sprightly period of youth might be entertained and exhilarated.*

What shall I say then to persuade masters of families, who have hitherto neglected their duty, to begin it now? Better late than never. The experience of many who make conscience of it will testify both the sweetness and profit of it. If psalms were more sung in families, they would be better sung in congregations. Let none plead want of time as an excuse; for how can time be spent better than in praising God? And is there not a great deal of our precious hours thrown away every day upon other things that are less to the purpose of a Christian? Nor will there be room for this pretence, if care be taken not to defer family worship too late, either morning or evening, so as to crowd it into a corner, (as many do by a thousand impertinences,) as likewise so to proportion the other parts of the duty, that they may not prevent this. It is the wisdom of masters of families, so to manage their family worship, that they may make it as much as possible a pleasure, and not a task, to their children and servants. Nor let want of skill be any excuse; there may be much of acceptable affection, where there appears but little of art. Plain songs best befit plain Israelites. A small degree of skill (and that is easily attained by any who give their minds to it) will suffice to the management of this duty decently and in order, and more there needs not; for in private families the quickest way of singing seems to be most agreeable; such singing as the great Athanasius appointed in the church of Alexandria, *Ut pronuncianti vicinior esset quàm canenti—more like reading than singing.* So Austin tells us, (Confess. Lib. 10. Cap. 33.) and approves of it as a good means to preserve that spiritual delight which should be in this ordinance, from degenerating into a sensitive pleasure, which it is apt to do when tunes and notes are overmuch studied and affected, and the ear tickled with them.

Nor let any be afraid that their neighbours should overhear them: we serve a Master that we have no reason to be ashamed of, to whom we have engaged, that whatever others do, we and our houses will serve him; and whose hold is so great of the consciences, even of bad men, that those whose contempt and reproach you fear, even of them perhaps you will be had in honour, 2 Sam. vi. 22. Nay, your light hereby may so shine before men, that others may be brought to glorify your Father which is in heaven, Matt. v. 16.

If any make it an excuse that they are unready in finding out such psalms, or passages in the psalms, as are most proper for family use, such may perhaps receive some help from this small collection.

It is taken out of David's Psalms, and further we seldom need to go for hymns and spiritual songs, though other Scriptures may, no doubt, be used this way much to edification. *Nolite cantare nisi quod legitis esse cantandum—Sing nothing but what you read as being appointed to be sung,* is a good rule, which Austin gives, Epist. 109. This collection will be the more useful, (and it is what I chiefly aim at in it,) if every one in the family have a book, so that the psalm or hymn (for the distinction is but nominal) may be sung without reading the line betwixt, which is the general practice of the reformed churches abroad, and renders the duty more pleasant and profitable, and takes up less time, and is practicable enough in a family, if not in large congregations.

The gathering of verses out of several psalms, and putting them together, may seem to be a violation of their own native coherence; but I hope it will not give offence to any, since it is no more so, than the joining of several passages of Scriptures remote from each other, and putting them together in our prayers and sermons, which is generally practised: besides that, it is a liberty which is often taken by the clerks who give out the psalms in public; and I think those who dislike it not there, will the rather allow it in private families. Nay, I am in hopes that the reference I have made all along to the psalms and verses, will increase and lead to an acquaintance with the book of Psalms in general, which I would not that this essay should at all lessen or supersede.

I have made use of the best approved translations, especially Mr. Patrick's and Mr. Barton's; as likewise Bishop King's, Mr. Smith's, Dr. Ford's, and Mr. Baxter's, who have each of them laboured well in this province; nor have I neglected the old translation, which (considering the age in which it was done, and that it broke the ice) is not such a contemptible piece as some love to represent it. I have taken that out of each, which I judged the best and most suitable to my purpose, acting herein not as a censor, but as a gleaner. Books are known to have their fate, *ad captum lectoris,* and therefore I hope my pardon for making this use of the labours of others will be easily granted, and this general acknowledgment will suffice to acquit me from the charge of plagiarism. I have not varied at any time from my authors merely for variation sake, yet throughout I have seen cause very often to alter, and in many places to build anew, (especially where I was willing to contract,) according to the best of my skill. The performance indeed is but very small, yet the design is honest; and it will be fruit abounding to a good account, if it do but help forward the

work of singing psalms, in which the will of God is done on earth, somewhat like as it is in heaven, where singing hallelujahs to him that sits upon the throne, and unto the Lamb, is both the everlasting work, and the everlasting felicity, of those glorified beings, that wear the crown of perfection within the veil.

M. H.

Jan. 14, 1694.

POSTSCRIPT.

A third edition of this small collection being called for, though for the sake of those who had accustomed themselves to the former, I would not make any considerable alterations, yet I thought it might be acceptable to make large additions, in which I must own myself to have borrowed some lines from that excellent version of the Psalms done by Mr. Tate, which was not published when this collection was first made; I have also taken in some of the New-Testament Hymns, which being calculated for gospel times, will, I doubt not, be very agreeable to every good Christian.

For Morning Worship.

HYMN I. Psal. lvii. 7, 8.

My heart is now prepared for praise,
'Tis fixed for the same;
And I will sing to thee, O Lord,
And bless thy holy name.
Awake my glory, lute and harp,
Concerts of praise to make,
Now in the morning I myself
Will to this work awake.

——xix. 1—6.

The heavens, throughout their vast extent,
Declare their Maker's praise;
The glittering starry firmament
His handy-work displays.
Day unto day doth celebrate,
And night to night proclaim,
Without the help of speech or tongue,
His universal fame.
There doth the sun with joy and strength
His constant course complete,
The earth rejoiceth in his light,
And in his quickening heat.

——xc. 17.

So let the Lord shine on our souls,
Lighten and warm us thus:
Prosper, O God, our handy-works,
And stablish them to us.

HYMN II. Psal. cxviii. 15; iii. 5.

The voice of saving health and joy
In just men's dwellings is;
The Lord's right-hand works powerfully,
That strong right-hand of his.
I lay me down, and sweetly slept,
And safely waked again,
Because it was the Lord that kept,
And did my soul sustain.

——xxxi. 21; xxx. 5.

Blessed be God's most sacred name,
Who hath such wonders shown,
Wonders of love, securing me
As in a fenced town.
His wrath is in a moment past,
Life from his favour springs:
Though weeping for a night may last,
The morning comfort brings.

——xxxiii. 20—22.

Therefore we wait for thee, O Lord,
Who still art our defence;
In all estates we trust in thee
With cheerful confidence.
Lord, let thy grace on us descend
Like a refreshing shower;
For all our hopes and joys depend
On thine almighty power.

HYMN III. Psal. lxxiv. 16, 17.

The shining day, and shady night,
Peculiarly are thine;
Thou hast, O Lord, prepared the light,
And caused the sun to shine.
The earth, with all its ends and coasts,
Thy mighty hand did frame,
Both summer's heat, and winter's frost,
By thine appointment came.

——xxxiii. 6, 7; cxix. 91.

By thy great word the heavens were made;
And all their hosts are thine;
The gathered waters of the sea
Thou dost in bounds confine.
According to thine ordinance these
Continue to this day;
For all are servants unto thee,
And do thy word obey.

Rev. iv. 11. Psal. cxxiv. 8.

Glory and honour must, O Lord,
To thee of right be paid,
For all these things are by thy power
And for thy pleasure made.
And our continual hope and help
In his great name doth stand,
Who did create both heaven and earth
By his almighty hand.

HYMN IV. Psal. cxxi. 1—8.

Up to the hills I lift mine eyes,
From whence I look for aid;
In God alone my succour lies,
That earth and heaven made.
He will sustain thy weaker powers
With his almighty arm,
And keep thee with continual care
From all surprising harm.
The great Protector of the saints,
He slumbers not, nor sleeps;
The Lord, thy shade on thy right-hand,
Thy soul in safety keeps;
So that thy head the scorching sun
By day shall never smite,
Nor the moon's hurtful influence
Distemper thee by night.
The Lord shall save thee from all ill,
And keep thy soul from sin,
He shall preserve thy going out,
And bless thy coming in.

HYMN V. Psal. cxv. 1, 8, 9.

Lord, not to us, but to thy name
Be given the praise we owe,
To thy rich goodness, and thy truth,
Whence all our blessings flow.
Whilst heathens worship senseless gods,
Such senseless fools they be;
Let Israel trust the living God,
Our help and shield is he.

—— cxv. 12, 13, 14, 17, 18.

The Lord hath had us in his mind,
And he will bless us still,
Even Israel's house, and Aaron's too,
With blessings he shall fill.
Them that be fearers of the Lord,
He 'll bless them, great and small;
God shall increase you more and more,
You and your children all.
The dead indeed praise not the Lord,
They give him no renown,
Nor do they thus declare his name
To silence that go down.
We therefore that are yet alive
His praises will record,
From this time forth for evermore,
Amen. Praise ye the Lord.

HYMN VI. Psal. ci. 1—7.

Mercy and judgment in my song
United (Lord) shall be;
And since from thee they both do flow,
I 'll sing of both to thee.
I 'll wisely walk in perfect ways;
When wilt thou come to me,
To dwell and rule (Lord) in my house,
And bless my family?
And that thou mayst be still my guest,
No sin I will abide,
But will abandon all the works
Of them that turn aside.
Him that persists in wicked ways
I 'll from my house discard,
No proud or scornful ones befriend,
Or in the least regard.
I will look out the faithful men,
That they may dwell with me,
And such as walk in righteous ways,
My servants they shall be.
I will no guileful person have
Within my walls to dwell,
Nor in my sight will I abide
The man that lies doth tell.

—— cv. 45.

That we the better may observe
The statutes of his word,
And from his precepts may not swerve,
O magnify the Lord!

HYMN VII. Psal. cxxvii. 1, 2.

Except the Lord do build the house,
Vain are the pains of man;
Except the Lord the city guard,
No other watchman can.
Your rising early will not do,
Night-watching fruitless is,
And eating still the bread of care,
While God gives sleep to his.

—— xxxvii. 4, 5.

Therefore delight thyself in God,
To him by faith retire,
And he shall wisely bring about
Thy very heart's desire.
Commit thy way unto the Lord,
On him by faith depend,
And he shall bring thy just designs
Unto a happy end.

—— xvi. 23, 24.

A little that the just enjoys
Is better far to them
Than all the ill-got, ill-spent wealth
Of many wicked men.
The Lord that guides a good man's steps,
Delighteth in his way;
He is not ruined by his falls,
For God will be his stay.

—— xxv. 35—37.

In all my life I never yet
That liberal man could see,
Whose alms reduced himself to want,
Or his to beggary.

I 've seen the wicked rise and spread
  Like laurels fresh and green,
Till total ruin swept him off,
  As if he ne'er had been.
Mark and behold the perfect man
  That 's upright in his ways,
Mercy attends his happy life,
  And peace concludes his days.

HYMN VIII. Psal. xvi. 1—3.

LORD, save me, for I trust in thee
  With all my mind and heart;
To thee my soul hath often said,
  My Lord, my God thou art.
My goodness never can extend
  To thee, O Lord, above;
But to thine excellent saints on earth,
  Whom I entirely love.

5, 6.

God is my portion, all my good
  From his rich mercy flows,
And his kind providence secures
  The blessings he bestows.
I envy not the great man's state,
  Nor pine to see his store;
With what I have I 'm pleased much,
  With what I hope for, more.

7, 8.

I bless the Lord, who did direct
  My soul to choose aright,
On which my secret thoughts reflect
  With comfort every night.
I still conceived the Lord to stand
  Before me as my guide;
While he doth stand at my right-hand
  I know I shall not slide.

9, 10, 11.

Therefore my heart and tongue rejoice,
  In him my flesh shall trust;
My soul shall not remain in hell,
  Nor body in the dust.
The path of life they both shall find,
  And in thy presence taste
Pleasures to full perfection grown,
  And joys that ever last.

HYMN IX. Psal. cxii. 1, 2.

PRAISE ye the Lord, for blest are those
  That fear the Lord aright,
That greatly love his sacred laws,
  And do them with delight.
The upright man's successful seed
  On earth shall mighty grow,
To all that from his loins descend
  Shall special blessings flow.

3, 4.

Riches and wealth shall in his house
  Abound from day to day,
Whilst graces do adorn his soul,
  More durable than they.
In midst of darkness to the just
  There springs a joyful light;
Gracious he is, compassionate,
  And every way upright.

5, 6, 7.

He lends assistance to the poor,
  Discreetly guides his way;
Nothing shall ever move the just,
  Nor make his name decay:
For any evil tidings told
  He shall not be afraid,
But trusting in the Lord alone,
  His heart is fixt and staid.

——cxxviii. 4—6.

Thus art thou blest that fearest God,
  And he shall let thee see
The promised *Jerusalem*,
  And her felicity.
Thou shalt thy children's children see,
  To thy great joy's increase,
Whilst on God's *Israel* there shall rest
  Prosperity and peace.

HYMN X. Psal. v. 3; cxxx. 3, 4.

LORD, thou shalt hear my morning cry,
  At morning it shall be
That I 'll by faith direct my prayer,
  And will look up to thee.
If thou shouldst mark iniquities,
  Then who should stand, O Lord?
But there's forgiveness (Lord) with thee,
  That thou mayst be adored.

——li. 9, 10; xvii. 5.

Lord, hide thine eyes from all my sin,
  And my misdeeds deface;
O God, make clean my heart within.
  Renew my mind with grace.
Uphold my goings, Lord, my guide,
  In all thy paths divine,
That I may never step aside
  Out of those ways of thine.

——xxvii. 11; cxli. 3.

Lord, let me plainly see thy way
  Where I may safely tread,
Avoiding all the cunning snares
  Mine enemies have laid.
And set a constant watch before
  My hasty mouth, O Lord;
And of my lips keep thou the door
  Against each evil word.

—— xix. 12—14.

For who can all his errors see,
And what lies hid within?
Lord, cleanse me, and deliver me
From all my secret sin.
From bold presumptions keep me back,
Lest they dominion gain;
So shall I shun the great offence,
And upright shall remain.
Accept my mouth, accept my heart,
My words and thoughts each one;
For my redeemer and my strength,
O Lord, thou art alone.

HYMN XI. To the tune of Psalm lxvii.

Psal. xxv. 5, 7.

Lord, lead me in thy truth,
And teach me in thy way;
For thou my God and Saviour art,
On thee I wait all day.
My youthful sins and faults,
O keep not on record;
In mercy, for thy goodness sake,
Remember me, O Lord.

8, 10.

The Lord is good and just,
And therefore takes delight
To teach poor sinners in his way,
That they may walk aright.
For all the ways of God
Are mercy, truth, and grace,
To them that keep his covenant,
And his commands embrace.

12, 13.

What man doth fear the Lord,
And dread the paths of sin,
The Lord himself shall choose his way,
And guide his steps therein.
Possessed with quiet thoughts,
His soul shall dwell at ease;
His happy offspring shall possess
The promised land of peace.

14, 21, 22.

The secret of the Lord
Shall all that fear him know;
His counsel and his covenant
He to his saints will show.
Let mine integrity
And uprightness defend
And keep me; for in faith and hope
On thee I do depend.
Lord, by thy power redeem,
And bring thy people out
From all the straits and miseries
That compass them about.

HYMN XII. Psal. xxiii. 1—3.

My shepherd is the Lord most high,
I shall be well supplied,
In pastures green he makes me lie,
By silent waters' side.
He doth restore my soul that strays,
And then he leads me on,
To walk in his most righteous ways,
For his name's sake alone.

4—6.

Yea, though through death's dark vale I go,
Yet will I fear no ill,
Thy rod and staff support me so,
And thou art with me still.
My table thou hast furnished
In presence of my foe;
With oil thou dost anoint my head,
My cup doth overflow.
Surely thy goodness and thy grace
Shall always follow me;
And my perpetual dwelling-place
Thy holy house shall be.

—— xxviii. last.

Lord, save thy people powerfully,
And bless thine heritage:
Feed them likewise, and raise them high,
Henceforth from age to age.

For Evening Worship.

HYMN XIII. Psal. lxviii. 19, 20.

Blessed be God that doth us load
With daily favours thus;
Even that God that hath bestowed
Salvation upon us.
For our God is the God alone
From whom salvation is;
The issues and escapes from death
Are all and only his.

—— xxxiv. 3—6.

O magnify the Lord with me,
And let us praise his name,
Who heard my prayers, observed my fears,
And saved me from the same.
Who doth regard with favour those
That him by faith regard;
Who poor afflicted souls hath saved,
And all their cries hath heard.

—— lxvi. 9; xxxiv. 20; xxxv. 10.

Who setting dangers all aside,
Our soul in life doth stay,
And suffering not our foot to slide,
Upholds us in our way.

Who keepeth all his people's bones,
That they unbroken be:
Therefore my bones shall all confess,
Lord, who is like to thee!

HYMN XIV. Psal. xxxiv. 7—9.

The angel of the Lord most high
Encampeth every where
About the saints, delivering them
That walk in God's true fear.
O taste and see that God is good,
And in his grace confide;
For unto those that fear his name
No good shall be denied.

—— cxvi. 7; xxxi. 5.

Return, my soul, that art set free,
Return unto thy rest,
For graciously the Lord to thee
His bounty hath exprest.
Lord God of truth, my precious soul
I to thy hands commit,
That spirit which is by purchase thine,
For thou redeemest it.

—— xvii. 8, 15.

Preserve me, Lord, from hurtful things,
As the apple of thine eye,
And under covert of thy wings
Defend me secretly.
I shall in righteousness behold
Thy reconciled face;
And waking shall be satisfied
With the image of thy grace.

HYMN XV. Psal. xci. 1, 4, 5.

He that for his secure retreat
Hath chosen the Most High,
Shall underneath the Almighty's shade
Abide continually.
Under his sheltering wings concealed
Thou shalt be safe and warm;
Terrors by night thou shalt not fear,
Nor dread the noon-day's harm.

9, 10.

Because thou madest the Lord most high
Thy constant home to be,
The same to whom I always fly,
To shield and succour me;
No evil shall to thee betide,
Whatever comes to pass;
Nor shall there any plague at all
Come nigh thy dwelling-place.

11, 12, 14—16.

Angels shall be thy faithful guards,
Being charged by his commands
To keep thee safe in all thy ways,
And bear thee in their hands.
Because he knew and loved my name,
Therefore, saith God, will I
Answer his prayers, deliver him,
And set him up on high.
I will be with him in his griefs,
Honour him with my love,
Suffice him with long life on earth,
And endless joys above.

HYMN XVI. Psal. iv. 1, 2.

O God that art my righteousness,
Hear when I call to thee,
For in the day of my distress
Thou hast enlarged me.
O mortal men, how long will ye
My glory thus despise?
Why wander ye in vanity,
And follow after lies?

3, 4.

Know ye that good and godly men
The Lord doth take and choose,
And when to him I do complain,
He doth me not refuse.
Then stand in awe, and do not sin,
But set yourselves apart,
And silent on your beds begin
To commune with your heart.

5, 6.

Offer to God the sacrifice
Of love and righteousness,
And then put all your trust in him
For succour in distress.
Many take up with any good,
And worldly things embrace,
But we desire of thee, O God,
The shining of thy face.

7, 8.

For thou thereby shalt make my heart
More joyful and more glad,
Than they that of their corn and wine
A great increase have had.
In peace therefore will I lie down
To take my rest and sleep,
For thou only wilt me, O Lord,
Alone in safety keep.

HYMN XVII. Psal. cxli. 1, 2.

To thee, O Lord, I call and cry,
Make haste and come to me;
Give ear unto my humble voice,
Now when I cry to thee.
O let my prayer be now set out
As incense in thine eyes;
And the up-lifting of my hands
As the evening sacrifice.

—— cxix. 147, 148, 162;—cxxx. 6.

I did prevent the dawning day
In crying to the Lord,
And have engaged my waking thoughts
To meditate in thy word.
Thy righteous judgments I will praise
In the dark silent night,
And thus my soul shall wait for thee
More than to see the light.

—— lxiii. 5, 7.

In thee my soul shall be sufficed,
As if with fatness filled,
And thankful praise my mouth always
With joyful lips shall yield.
Since thou alone art he from whom
My help proceeds and springs,
Therefore will I rest joyfully
Under thy shady wings.

HYMN XVIII. Psal. cvi. 4; cxviii. 25.

THINK on us, Lord, with favour free,
Such as thy people find;
With thy salvation visit us,
And have us in thy mind.
Save now, we do beseech thee, Lord,
We pray thee earnestly,
Now to afford thy grace, O Lord,
And send prosperity.

—— cxliv. 12, 13.

That so our sons may thrive apace,
As plants in youth do grow;
Like polished stones of some fair place,
So may our daughters show.
That our enlarged garners may
With precious stores be filled;
And in our streets the fruitful flocks
May many thousands yield.

14, 15.

Let not our labouring oxen faint,
Nor enemy invade:
No leading captive, no complaint
Within our streets be made.
O happy people! would we say,
With all these blessings stored;
Yea, rather happy people they
Whose God is God the Lord.

—— xlviii. last.

This God is evermore our God,
Our covenant God is he,
Even unto death, and beyond death,
Our faithful guide he 'll be.

HYMN XIX. Psal. cxvi. 1, 2, 7, 8.

GOD, that so gracious a regard
To my request did give,
Shall have my best and choicest love
And service while I live.
God and thyself, my soul, enjoy,
Quiet and free from fears;
He saved thy life, upheld thy steps,
And dried up all thy tears.

12, 13, 16.

What shall I render, Lord, for all
The kindness thou hast shown?
Praises I 'll offer, and with thanks
Will all thy favours own.
Truly I am thy servant, Lord,
Thy servant I will be,
Born in thy house, and from my bonds
By thy good hand set free.

—— xlii. 8, 11.

Therefore will God command for me
His kindest love by day;
His song shall be by night with me,
To God my life I 'll pray.
Why art thou then cast down my soul,
With sorrows over-prest?
Why do despairing thoughts disturb
Thy peace and break my rest?
Have faith in God, for yet shall I
Sing forth his praise divine;
He to my countenance is health,
He 's God, and shall be mine.

HYMN XX. Psal. cxxxviii. 1—5.

WITH my whole heart before the gods
I will with praise proclaim
That word of love and truth, which is
Greater than all thy name.
With spiritual strength thou answerest me,
And thou shalt have thy praise
From princes, all that hear thy word,
And sing in all thy ways

6—8.

Though God be high, he likes the low,
But proud men he disdains,
Therefore in midst of dangers great
My quickening hope remains.
The Lord will perfect mine affairs,
So sure thy mercy stands;
Forsake not, Lord, but succour still
The work of thine own hands.

—— xcvii. 11, 12.

Since the immortal seeds of light
For upright men are sown,
A joyful harvest will at length
Their work and sorrows crown.
Then let our constant joys declare
The God we serve is kind,
We 'll praise him for his mercies past,
And wait for those behind.

HYMN XXI. Psal. cxxxix. 1—6.

LORD, thou hast searched my inward part,
And all my thoughts hast known;
Thou seest me sit, thou seest me rise,
Walking and lying down.
All my close ways, all my quick words,
Thou, Lord, dost understand;
Behind, before, thou hast beset,
And on me laid thine hand.

7, 8—10.

Whither can I retire from thee,
Or from thy presence fly?
For neither heaven nor hell can hide
From thine all-seeing eye.
Could I remove to the utmost sea,
Wing'd with the morning ray,
Thy hand that must support my flight,
Would my abode betray.

11—15.

In vain I seek to lie concealed
In the darkness of the night,
For midnight darkness shines to thee
As clear as noon-day light.
Maker and Master of my reins
Thou didst at once become;
Blest Lord, how strangely was I framed
And formed in the womb!

17, 18, 23, 24.

How precious are the thoughts of love
Thou dost to me express!
Deep in themselves, but dear to me,
And they are numberless.
When I awake I 'm still with thee,
And thus to thee I cry,
Search me, O God, and know my heart
My thoughts and conscience try;
And see if I do go astray
In any course of sin;
Show me the everlasting way,
And lead me, Lord, therein.

HYMN XXII. Psal. ciii. 1—3.

BLESS thou the living Lord, my soul,
His glorious praise proclaim,
Let all my inward powers extol
And bless his holy name.
Forget not all his benefits,
But bless the Lord, my soul,
Who all thy trespasses remits,
And makes thee sound and whole.

4, 5, 8—10.

Who did redeem thy life from death,
And crowned thee with his love:
Renewed thy youth, and filled thy mouth
With goodness from above.
The Lord is kind, to anger slow,
Ready to pardon sin,
Deals not with us in constant wrath,
As our deserts have been.

11, 12; xciv. 19.

As heaven is high above the earth,
So is his covenant love;
Further than east is from the west,
He doth our sins remove.
Thus in the crowd and multitude
Of various thoughts which roll
Within my breast, these comforts rest,
And do delight my soul.

HYMN XXIII. To the tune of Psal. lxvii

Psal. lxv. 1—3.

O GOD, praise waiteth still
For thee in *Sion* hill;
The vow will we perform to thee,
And readily fulfil.
O thou whose titles are,
The God that hearest prayer,
The God to whom all flesh shall come,
To thee do we repair.
Our sins have borne great sway,
And much against us say,
But as for these, Lord, thou shalt please
To purge them all away.

—— cxliii. 8.

Cause me to hear thy love
Before the break of day:
Cause me to know which way to go,
For thou art all my stay.

—— lvi. 12, 13.

Thy vows upon me lie,
Lord, I will pay the same;
And I always will render praise
To thy most holy name.
For thou my soul hast saved
From death so near at hand,
And wilt not thou uphold me now,
And make my feet to stand;
That I may still proceed
To walk as in thy sight,
And spend my days unto thy praise,
With them that live in light?

—— cl. 6.

Let every breathing thing
Be ready to record
The praise and fame of God's great name;
Amen. Praise ye the Lord.

HYMN XXIV. Psal. viii. 1, 2.

O LORD, our Lord, through all the earth,
How excellent is thy name;

Who hast thy glory so advanced
Above the heavens' high frame.
Weak babes and sucklings thou ordainest
Thy power and praise to show;
To still thereby the enemy,
And the avengeful foe.

3—5.

When to thine heavens I lift mine eye,
The palace thou didst rear,
And the bright moon and stars observe,
Ordained to govern there:
Lord, what is man, that he should have
In thy kind thoughts a place,
That thou shouldst thus advance and bless
His mean and mortal race!
Little below the angels high,
He stands in glory placed;
Whilst all the creatures here below
Under his feet are cast.

—— lxxiii. 25, 26.

But whom have I in heaven but thee?
Nor is there any one
In all the earth desired of me,
Except thyself alone.
For when my flesh and heart do fail,
Then God upholds my heart;
He is my strength for evermore,
My portion and my part.

27, 28.

For they that far estranged be,
Lo, they, and every one
That goes a whoring, Lord, from thee,
Shall quite be overthrown.
But it is good for me always
That I to God draw nigh;
Then shall I praise his truth and love,
When I on him rely.

For the Lord's-day Morning.

HYMN XXV. Psal. cxviii. 1—4.

Give thanks to God, for he is good,
His mercies still endure;
Let all the seed of Israel say,
His promises are sure.
Let Aaron's house confess this day
His goodness still prevails;
Let them that fear the Lord now say,
His kindness never fails.

22, 23.

For that same stone which men refused,
Despised and trampled on,
Is chosen and preferred to be
The head and corner-stone.
This is the work of our great God,
He did the thing devise,
And he this great salvation wrought
That 's wondrous in our eyes.

24, 25.

This is a joyful day indeed,
Which God hath holy made,
Hath made for man, and we will now
With holy mirth be glad.
We 'll join our acclamations now,
And loud hosannas sing,
Wishing prosperity may wait
On our anointed King.

26—29.

Blest Saviour! that from God to us
On this kind errand came,
We welcome thee, and bless all those
That spread thy glorious name.
God is the Lord who gives the light
Which this high day adorns,
Come, bind the sacrifice with cords
Unto the altar's horns.
Thou art my God whom I 'll exalt,
My God whom I will praise;
Give thanks to God, for he is good,
His mercy lasts always.

HYMN XXVI. Psal. lxxxiv. 1—3.

How lovely is the place where thou
Thy presence (Lord) dost grant!
O! how I long to approach thy courts,
Impatient of restraint!
I envy much the sparrow's place,
And grudge the swallow's bliss,
That build their nests in God's own courts;
My King, my God he is.

4—7.

Happy the dwellers in thine house,
For they will praise thee still;
Thrice happy they whose strength thou art,
Whose hearts thy graces fill.
Who make the best of Sion's ways,
And go from strength to strength,
Till they appear before the Lord
In Sion hill at length.

8—10.

Lord God of hosts, hear thou my prayer,
O Jacob's God, give ear,
O Lord our shield, behold the face
Of thine Anointed dear.
For in thy courts thy name to praise,
I count a day spent there
Far better than a thousand days,
A thousand days elsewhere.
There would I rather be confined,
And at the threshold lie,

Than dwell in sinners' tents with ease
And boundless liberty.

11, 12.

For God the Lord is sun and shield,
He grace and glory gives,
And no good thing shall he withhold
From them that purely live.
O Lord of hosts, that man is blest,
And happy sure is he,
Whose heart by faith doth ever rest
With confidence in thee.

HYMN XXVII. Psal. xxvii. 4.

THIS is my great request, O God,
Which here I do present,
That all the days I have to live
May in thy house be spent.
There to contemplate and behold
The beauty of the Lord,
And in his temple to inquire
Into his holy word.

8, 9.

When as thou saidst, My face seek ye,
Instructed by thy grace,
My ready heart with joy replied,
Lord, I will seek thy face.
Hide not thy face from me in wrath;
Lord, turn me not away:
My Saviour, thou hast been my help,
Be still my strength and stay.

—— xliii. 3, 4.

O send out light and truth divine,
To lead and bring me near
Unto that holy hill of thine,
And tabernacles there.
Then to God's altar I will go,
The gladness of my joy,
O God, my God, thy praise to show,
My harp I will employ.

—— cxix. 32.

And I will run with full consent
The way thou givest in charge,
When with thy sweet encouragement
Thou shalt my heart enlarge.

HYMN XXVIII. Psal. xcii. 1, 2, 4.

O WHAT a pleasant work it is
To praise the Lord above,
Morning and evening to proclaim
His faithfulness and love!
Thy works, O Lord, with joy divine
My ravished heart affect,
And in the glory of thy acts
My triumphs I 'll erect.

5—7.

O Lord, how great are all thy works!
Thy thoughts are all profound;
The foolish men mistake thy ways,
These depths they cannot sound.
When prospering sinners flourish most,
And as the grass do spring,
'Tis that they may upon themselves
A swift destruction bring.

12, 13.

But saints like laden palms shall thrive,
So flourish and come on,
Grow strong and tall, like cedar trees
In fruitful *Lebanon*.
Trees planted in the holy place,
Where God the Lord doth dwell,
Still watered with the dews of grace,
Shall thrive and prosper well.

14, 15.

Yea (even when nature's strength decays)
In age much fruit shall bring,
And in the winter of their days
Be fat and flourishing.
To show that God 's an upright God,
He is a rock to me;
And there is no unrighteousness
In him, nor none can be.

HYMN XXIX. Psal. xcvi. 1, 2.

SING ye with praise unto the Lord
New songs of joy and mirth;
Sing to the Lord with one accord,
All people of the earth.
Sing to the Lord, enthroned on high,
Bless his adored name,
The great salvation he hath wrought
From day to day proclaim.

—— xcviii. 1, 2.

Renew your songs to God, and tell
What wonders he hath done;
Let 's all admire the victories
His holy arm hath won.
His mercy which was kept before
A secret, and enclosed,
Now to the clear and open view
Of heathen is exposed.

3—6.

His promised goodness, and his truth,
Was first to *Israel* shown,
But now the ends of the earth have seen
His great salvation.
Let all the earth this welcome news
Applaud with loudest noise,
Join music to their hymns of praise
To testify their joys.

7—9.

Let swelling seas roar, and excite
  The joys of neighbouring lands;
Let echoing hills the noise repeat,
  And rivers clap their hands.
Whole nature well may feel a change,
  When God's approach is nigh,
Who comes to judge and rule the world
  With truth and equity.

HYMN XXX. Psal. lxviii. 4, 17.

Sing unto God, sing forth his praise,
  Extol him with your voice,
That rides on the heavens by JAH his name,
  In which we will rejoice.
God's chariots twenty thousand are;
  Always before his face
Millions of angels do attend,
  As in the holy place.

18.

Thou hast ascended up on high,
  And thou, O Christ, didst then
Lead captive our captivity,
  Receiving gifts for men:
Yea even for rebellious men
  Thou didst those gifts receive,
That God the Lord might dwell with them,
  And they rebellion leave.

24, 28.

For they have seen thy power, O God,
  They saw thy steps of grace,
The goings of my God, my King,
  Within his holy place.
Thy God, by his supreme command,
  Hath strengthened thee thus;
Strengthen, O God, by thy good hand
  What thou hast wrought for us.

34, 35.

Ascribe ye strength to our great God,
  Whose excellency rare
Is over Israel's land displayed,
  Whose strength the clouds declare.
They that in holy places see
  Thy glory are amazed,
The God of Israel gives us strength,
  His holy Name be praised.

HYMN XXXI. Psal. xcv. 1—4.

Come, let us sing with joyful noise
  To our salvation's Rock,
With psalms of praise and thankful joys,
  Into his presence flock.
A God, a King of great command,
  A King of gods he is!
The earth's great deeps are in his hand,
  The strength of hills is his.

5—7.

Dry land and seas, even both of these
  His hands did form and frame;
O come, adore with bended knees
  The Lord our Maker's name.
For he 's our God, and we the flock
  Of whom he hath command,
His people, and his pasture-stock,
  And sheep of his own hand.

8—11.

Let 's therefore hear his voice to-day,
  And not hard-hearted prove,
As those that in the wilderness
  Provoked God above.
They proved his power, and saw his works,
  And long they grieved him there,
Till wearied with that murmuring race
  He could no longer bear:
But did in just and holy wrath
  By solemn oath protest,
That they should never come into
  The blessed Canaan's rest.

Heb. iv. 1.

Let us then fear lest, a like rest
  Being now proposed to us,
Any of us through unbelief
  Come short and perish thus.

HYMN XXXII. Psal. xxxvi. 7, 8.

How excellent, Lord, is that grace
  And love that from thee springs!
Therefore the sons of men do place
  Their trust in thy spread wings!
With fatness of thine house on high
  Thou shalt thy saints suffice,
And make them drink abundantly
  The river of thy joys.

9, 10.

Because the springs of life most pure
  Do ever flow from thee;
And in thy light we shall be sure
  Eternal light to see.
To those who thus esteem thy love,
  Thy kindness still impart,
And all thy promises fulfil
  To men of upright heart.

—— lxxxix. 15, 16.

Blest is the people that doth know
  And hear the joyful sound,
Thy beams shall light them as they go,
  And shine about them round.
The expressions of thy wondrous love
  Will constant joys create;
And thou the glory of their strength,
  Wilt crown their low estate.

——lxv. 4; xli. 13

They with the goodness of thy house
Shall feast their appetites;
Full of the joys thy temple yields,
And ravished with delights.
The Lord, the God of *Israel*,
Be praised eternally,
From age to age, for evermore,
Amen, amen say I.

HYMN XXXIII. Psal. cxxiii. 1; xxvi. 8; v. 7.

To thee, O Lord, to thee alone
Do I lift up mine eyes,
O thou the high and lofty One,
That dwellest above the skies.
The habitation of thine house,
Lord, I have loved well,
And that sweet place so glorious,
Where thy renown doth dwell.
And to that house will I draw near
In thine abundant grace,
And worship with an awful fear
Towards thine holy place.

——cxix. 5, 11, 12, 18, 19.

Assist me therefore, O my God,
And so direct my way,
That I may keep thy holy word,
And never go astray.
Let it be hid within my heart,
From sin to keep me free:
A blessed one, O Lord, thou art,
Thy statutes teach thou me.
Open mine eyes, that I may see
The wonders of thy law:
For being a stranger here, I must
From thence my comfort draw.

24, 54.

And these thy testimonies are
My heart's entire delight,
Nor need I other counsellor
To guide my ways aright.
For every where thy statutes are
My comfortable songs,
Whilst in my pilgrimage I am
Exposed to griefs and wrongs.

HYMN XXXIV. Psal. cxix. 68, 73.

Lord, thou art good, and thou dost good,
All graces flow from thee;
Teach me to know thy testaments,
How good and just they be.
Thy hands have made and fashioned me,
Thy grace on me bestow,
To know thy precepts what they be,
And practise what I know

105, 106, 108.

For of my life they are the guide,
And to my paths give light;
I 've sworn to keep thy righteous laws,
Which I 'll perform aright.
The free-will offerings of my mouth
I pray thee, Lord, accept,
And teach me now which way and how
Thy judgments may be kept.

109, 111.

My soul is ever in my hand,
Exposed to dangers great,
Therefore the precepts of thy word
I never will forget.
Thy statutes are the heritage
Whereof I have made choice
To my last day, for those are they
That make my heart rejoice.

112, 96.

I have inclined my heart to keep
The laws thou didst decree,
And by thy grace will cleave to them
Even till I come to thee.
For, Lord, of all perfection here
I soon discern an end;
But to all times and states of life
Thy perfect laws extend.

HYMN XXXV.

Psal. cxix. 137, 138, 162, 163.

Thy nature, Lord, and thy commands
Exactly do agree;
Holy, and just, and true thou art,
And such thy precepts be.
I have rejoiced at thy word
As one that finds a prize;
And I do love thy law, O Lord,
But hate the way of lies.

164, 165, 140.

Seven times a day I 'll give thee praise
For thy just judgments' sake,
Great peace have they that love thy ways,
And no offence they take.
Thy word indeed is very pure,
As silver tried by fire,
Therefore thy servant will be sure
To love it with desire.

17, 132.

Deal bounteously in gifts of grace
With me thy servant, Lord,
That I may live, and run my race,
And keep thy holy word.
Look on me in thy mercy, Lord,
And grant me of the same,
As thou art wont to deal with those
That love and fear thy name.

133, 171.

Let all my steps by thy just word
Exactly ordered be,
That no iniquity may have
Dominion over me.
And then my lips shall be prepared
To offer thankful praise,
When unto me thou hast declared
And taught me all thy ways.

HYMN XXXVI. To the tune of Psal. lxvii.

Psal. lxiii. 1, 2.

O God, thou art my God,
I 'll seek thee earnestly;
My soul in me thirsts after thee,
Here in the deserts dry:
That I might see thy power,
And thy most glorious grace,
As I sometimes have seen it shine
Within thy holy place.

3, 4, 8.

That loving-kindness, Lord,
Which I will ever praise,
Is better far than life itself,
Though filled with prospering days.
Thus while my life doth last
I will extol thy fame,
My heart and hands will I lift up
In thy most holy name.
My soul is pressing on
To follow after thee,
And still I stand by thy right-hand,
For that upholdeth me.

—— cxxii. 1, 2, 4—7.

Therefore will I rejoice
When they to me shall say,
Unto the house of God let us
Together take our way.
For there will we be found,
Where Israel's tribes attend
Upon the lively oracles
Joint praise to heaven to send.
Pray for Jerusalem's peace,
And for my brethren dear;
Peace be in Sion's sacred walls,
Prosperity be there.

For Lord's-day Noon and Evening.

HYMN XXXVII. Psal. xxxiii. 1—4.

Ye righteous in the Lord rejoice,
For praise becomes the saints;
Praise God with psaltery, harp, and voice,
And ten-stringed instruments.
Sing to the Lord aloud with praise,
With skilful songs and new,
Because his word, his works, and ways,
Are holy, just, and true.

—— xl. 5; xxii. 9; lxxi. 17.

Many are those most wondrous works
Which thou (my God) hast wrought;
Many thy gracious purposes
Which are to us-ward thought.
I have been cast upon thy care
Even from my birth till now,
And from the womb that brought me forth,
My God, my guide art thou.
Yea, from my tender infancy
I have by thee been taught,
And so have told continually
What wonders thou hast wrought.

—— civ. 33—35.

Therefore to God will I sing praise,
While I have life and breath,
And glorify him all my days,
And honour him till death.
My thoughts of him shall be so sweet
As nothing else can be,
And all the streams of joy shall meet,
When, Lord, I think on thee.
Let sinners perish from the earth
And wicked be no more:
But thou, my soul, God's praise set forth,
Praise ye the Lord therefore.

HYMN XXXVIII. Psal. lxxi. 8, 14.

Lord, let my mouth be filled with praise,
That I with pleasure may
Thine honour to the world proclaim,
And publish all the day.
For I with never-fainting hope
Thy mercies will implore,
And celebrate with thankful heart
Thy praises more and more.

15, 16.

Thy righteous acts and saving grace
I daily will declare,
Though the one half cannot be told,
So numberless they are.
Depending on thy strength, O Lord,
I will go boldly on;
Thy righteousness shall be my plea,
Thy righteousness alone.

19—21.

Thy righteousness, O God, exceeds
In the most high degree;
Thou hast performed wondrous deeds,
Who can compare with thee?
Thou who hast showed me troubles sore,
Shalt raise me from the ground,

With boundless joys and endless peace
Thou shalt enclose me round.

22, 23.

I will instruct each warbling string
To make thy praises known;
Thy truth and goodness I will sing,
O Israel's Holy One!
A multitude of joys shall throng
Upon my lips to sit,
While my glad soul breathes out a song
To him that ransomed it.

HYMN XXXIX. Psal. cvi. 1, 2.

O RENDER thanks unto the Lord,
For kind he is and good;
His mercies still continue sure,
As they have ever stood.
What language can his mighty deeds
Deservedly proclaim?
What tongue can sing the immortal praise
Due to his sacred name?

—— cv. 2, 3.

Therefore let us in thankful songs
Our great Redeemer bless;
And what his mighty hand hath wrought
With joyful tongues express.
O make your boasts with one accord
In God's most holy name;
Let every soul that seeks the Lord
Be joyful in the same.

5, 7, 8.

O let the works that he hath done
Your admiration move;
Think on the judgments of his mouth,
And wonders of his love.
It is our glory and our joy,
That this great God is ours,
His judgments pass through all the earth
With never-failing powers.
His covenant to his people sealed,
He ever calls to mind,
And will his promises fulfil
To ages yet behind.

—— cvii. 21.

O that all men would praise the Lord
For his great goodness then,
And for his works most wonderful
Unto the sons of men.

HYMN XL. Psal. cxiii. 1—3.

PRAISE ye the Lord, praise ye his name,
Ye servants of the Lord:
His name be now and ever blest
Of all with one accord.
Even from the rising of the sun,
Unto his going down,
Must we proclaim the Lord's high praise,
And give his name renown.

4, 5, 6.

Above all nations he's advanced;
His fame surmounts the sky;
And who is like the Lord our God,
Whose dwelling is on high?
Yet humbleth he himself to see
Things done in heaven above,
And what is done on earth beneath,
Where we poor mortals move.

—— cxi. 2, 7, 8.

Great are the works of our great God,
And every one, no doubt,
That takes true pleasure in the same,
With care doth search them out.
Faithful and just are all his ways,
His word for ever sure,
When once his promise is engaged,
Performance is secure.

9, 10.

Holy and reverend is his name,
And to be had in dread;
This true religious fear of God
Is wisdom's well-spring head.
Good understanding have they all
That carefully endeavour
To practise his commandments;
His praise endures for ever.

HYMN XLI. Psal. cxxxv. 1, 2.

SING Hallelujah, ye that serve
The God by us adored;
O bless the high and glorious name
Of our Almighty Lord.
O ye that are admitted thus
Within his house to stand,
And in his holy courts attend
The word of his command,

3, 4.

Praise ye the Lord, for he is good;
Sing praises to his name;
For it is sweet to be employed
His praises to proclaim.
For God hath chosen to himself
Beloved Jacob's race,
And Israel the chief treasure is
Of his peculiar grace.

5, 6.

For well I know the Lord is great,
And that this Lord of ours
Transcends all gods, and hath his seat
Above all sovereign powers.
His word created all at first,
His pleasure rules them still:
His sovereign uncontrolled mind
Heaven, earth, and seas fulfil.

19—21.

O Israel's house, bless ye the Lord,
With them of Levi's tribe;
All that devoutly fear the Lord,
Due praise to him ascribe.
Let us all now in Sion's courts
The Lord's high praise record,
Who dwelleth at Jerusalem:
Praise ye, praise ye the Lord.

HYMN XLII. To the tune of Psalm lxvii.

Psal. cxxxvi. 1—3.

O RENDER thanks to God,
For he is very good;
His mercies sure do still endure,
And have for ever stood.
The God of gods proclaim,
The Lord of lord's great name;
His mercies sure do still endure
Eternally the same.

4—9.

Who wondrous things hath done,
Made earth and heaven alone;
His mercies sure do still endure
To ages all made known.
Gave sun and moon their light,
To rule both day and night;
His mercies sure do still endure,
For they are infinite.

10—14, 16.

Who Egypt's first-born slew,
And thence his Israel drew;
His mercies sure do still endure,
And ever so shall do.
Led them through parted seas,
And deserts' unknown ways;
His mercies sure do still endure,
Worthy eternal praise.

17—19, 22—24.

That famous kings destroyed,
Whose land Israel enjoyed;
His mercies sure do still endure,
And evermore abide.
Our lost estate he knows,
Redeems us from our foes;
His mercies sure do still endure,
A spring that overflows.

25, 26.

Who still provideth meat,
Whereof all flesh may eat;
His mercies sure do still endure
For ever full and great.
The God of heaven therefore
With thankful thoughts adore;
His mercies sure do still endure
Henceforth for evermore.

HYMN XLIII. Psal. cxlvi. 1—4.

SING Hallelujah, O my soul,
To the eternal King;
Yea, whilst I any being have,
His praises I will sing.
Trust not in kings, though ne'er so great,
Nor in man's mortal seed,
Whose power is not sufficient
To help you in your need.
Because his breath doth soon depart,
Then turns he to his clay,
And all the counsels of his heart
Do perish in that day.

5, 6.

Happy is he whose certain help
From Jacob's God descends;
Thrice happy he whose fixed hope
On God, his God, depends.
Who formed the earth, and heavens' high frame,
Who made the swelling deep,
And all that is within the same;
Who truth doth ever keep.

7, 8.

Who with right judgments still proceeds,
For those that be opprest,
Takes care that hungry souls be fed,
And prisoners be released.
The Lord doth give the blind their sight,
The bowed-down doth raise;
In righteous men he takes delight,
And loveth them always.

9, 10.

Strangers and widows he preserves,
The orphan's cause doth own,
But as for sinners' prosperous state,
He turns it upside down.
The Lord shall reign eternally;
Thy God, O Sion hill,
Shall reign to all posterity;
O praise him, praise him still.

HYMN XLIV. Psal. cxlvii. 1—3.

PRAISE ye the Lord, for it is meet
Our God's due praise to sing,
For the employment is most sweet,
And praise a comely thing.
The Lord builds up Jerusalem,
His out-casts he restores;
With comfort heals the broken hearts,
And bindeth up their sores.

5, 6, 11.

Unsearchable his wisdom is,
His power admits no bound;
He raiseth up the humble souls,
Treads sinners to the ground.

The Lord's entire delight and joy
Is ever in the just,
In them that fear him faithfully,
And in his mercy trust.

12—14.

O praise the Lord, Jerusalem,
Thy God, O Sion, praise,
Who makes thy bars, and strengtheneth them,
Wherewith thy gates he stays.
Thy children in thee he hath blest,
Makes in thy borders peace;
He fills thee with the very best
Of all the fields' increase.

19, 20.

The secret dictates of his lips
He hath to Jacob shown;
His statutes and his judgments are
To chosen Israel known.
He hath not dealt so favourably
With any land beside,
Nor have they known his judgments; so
The Lord be magnified.

HYMN XLV. Psal. cxlviii. 1, 2, 4.

Sing Hallelujah, praise the Lord,
Even from the heavens high,
And from the heights his praise proclaim
Above the starry sky.
His angels all his praise begin,
And all his hosts of might;
Praise him both sun and moon; praise him
O all ye stars of light.

4—10.

Ye heaven of heavens, and waters there,
Praise your Creator's name,
For by his great decree you do
Continue still the same.
Praise God from the earth, ye whales and deeps,
Fire, hail, and stormy wind,
Hills, trees, and cattle, worms and fowl,
Each in your several kind.

11—13.

Kings of the earth, and people there,
Princes and judges all,
Young men and maidens every where,
Old men and children small:
O let them praise the Lord's great name,
For that excels alone;
His glory is above the frame
Of earth, and heaven's high throne.

——cxlix. 1, 2, 4, 5.

But above all, let Israel's saints
Of their Redeemer sing,
And let the sons of Sion hill
Be joyful in their King.

For God takes pleasure in his saints,
Will crown the humble heads,
Therefore let them triumph in him,
And sing upon their beds.

——cxlviii. 14.

For he exalts his Israel's horn,
And all his saints doth raise;
A people near and dear to him;
O give the Lord his praise.

HYMN XLVI. Psal. xlvii. 6, 7, 9.

Sing praise to God, sing praise with joy,
Sing praises to our King;
For Christ is King of all the world;
All skilful praises sing.
With shouts of joy he is gone up
To his imperial throne;
Our Lord is with the trumpet's sound
To heaven in triumph gone.

——ii. 8; xxii. 27.

At his request is given to him
The privilege of his birth;
For his the heathen lands shall be,
And utmost parts on earth.
The kindreds of the nations all
Shall worship in his sight;
For he must govern great and small;
All nations are his right.

lxxii. 2, 4, 6, 7, 11.

With justice shall he judge the poor,
Set the oppressed free;
Like showers of rain to parched ground
Shall his dominion be.
The just shall flourish in his days,
And all shall be at peace,
Until the very moon decays,
And all her motions cease.
Yea, all the kings and higher powers
Shall kneel before his throne;
All nations, and their governors,
Shall serve this King alone.

18, 19.

Praise ye the Lord of hosts, and sing
To Israel's God each one;
For he doth every wondrous thing,
Even he himself alone.
And blessed be his glorious name
All times eternally;
Let the earth be filled with his fame;
Amen, amen say I.

HYMN XLVII. Psal. lxxxix. 1, 19.

The eternal mercies of the Lord
My song shall still express;
My mouth to ages shall record
Thy truth and faithfulness.

For thou hast laid our help upon
A Prince of mighty power;
A chosen one thou hast advanced
To be the Saviour.

20, 21, 27—29.

With sacred oil thou didst anoint
David, whom thou hadst found;
He 's girt with strength for saving work,
His head with glory crowned.
Mercies through him are kept for us,
And promises are sure;
His sacred seed and sovereign throne
For ever shall endure.

30—34.

But if his seed transgress the laws
And statutes of their God,
Then wilt thou visit their offence
With a correcting rod.
Yet wilt not quite withdraw thy love,
Nor let thy promise fade;
Thy covenant thou wilt never break,
Nor change what thou hast said.

35, 52.

Having confirmed it by an oath,
A sacred oath, and high;
Thy faithful ones are well assured
Thou wilt not, canst not lie.
Blessed for ever be the Lord,
And blest be God again;
And let the church with one accord
Resound, *Amen*, *amen*.

HYMN XLVIII. Psal. cx. 1—3.

JEHOVAH to my Lord thus spake,
Sit thou at my right hand,
Until I make thy baffled foes
Subject to thy command.
God shall from Sion send that rod
In which thy strength appears;
Thy people in that day of power
Shall all be volunteers.
Moved with the beauties of thy church
Young converts then shall come,
As numerous as the pearls of dew,
That drop from morning's womb.

4—7.

The Lord a solemn oath hath sworn,
Which he will never break,
Thou art an everlasting Priest,
As was Melchizedeck.
And being thus raised to his throne,
Kings that his reign oppose,
With all the adverse heathen powers,
Shall perish as his foes.

Because he shall vouchsafe to taste
The brook that 's in the way;
Thus shall the Lord lift up his head
To triumph and bear sway.

Rev. v. 12; ix. 13.

Therefore to thee, O Lamb of God,
Riches and power belong,
Wisdom and honour, glory, strength,
And every praising song.
Thou as our sacrifice wast slain,
And by thy precious blood,
From every tongue and nation hast
Redeemed us unto God.
Blessing and honour, glory, power,
From all in earth and heaven,
To him that sits upon the throne,
And to the Lamb be given.

Hymns for some Particular Occasions.

HYMN XLIX. Psal. civ. 24, 27, 28.

PROPER TO BE SUNG AFTER MEALS.

How many are thy works, O Lord,
In wisdom all composed!
The earth by thee is richly stored
With treasures there enclosed.
On thee do all the creatures wait,
And as expectants stand,
To have their seasonable food
From thy dispensing hand.
That which thou givest as thou seest best
They gather for their food;
Thy liberal hand thou openest,
And they are filled with good.

14, 15.

For cattle thou makest grass to spring,
And herbs for man's own use;
Convenient food for every thing
Thou makest the earth produce.
To glad man's heart the fruitful soil
Brings forth the grape for wine,
Heart-strengthening bread, and precious oil
Which makes his face to shine.

—— xxii. 26; ciii. 22.

The meek shall eat and be sufficed,
And those that do endeavour
To know the Lord, shall praise his name:
Your hearts shall live for ever.
O bless the Lord, ye works of his,
Wherewith the world is stored,
Wherever his dominion is,
My soul, bless thou the Lord.

HYMN L.

FOR THE SAME OCCASION.

Psal. cxlv. 1, 2, 9.

THY sacred name I will advance,
My King and God of love;
I'll bless thee now, 'twill be my work
Eternally above.
The Lord is very good to all,
As we do daily find,
For all his works, in every place,
Taste of his mercies kind.

10, 15, 16.

Therefore from all thy works thou dost
Tributes of praise receive;
But saints much more with thankful hearts
Their adorations give.
All creatures do expect from thee
Supplies of daily food;
Thine open-handed bounty fills
All their desires with good.

—— cxi. 5; xxxvii. 19.

Chiefly to them that fear his name
He giveth meat good store,
Because he will be mindful of
His covenant evermore.
They shall not blush in evil times,
Nor hang their drooping head;
When famine reigns they shall not want,
But be sufficed with bread.

—— cxv. 21.

My thankful mouth shall be employed
God's praises to proclaim;
Let all the world adore his power,
And ever bless his name.

HYMN LI.

PROPER TO BE SUNG AT FAMILY CATECHISING.

Psal. xxxiv. 11—14. 2 Cor. xiii. 11.

COME children, with a willing heart
Unto my words give ear,
I will instruct you what it is
The eternal God to fear.
Who is the man that would live long,
And lead a blessed life?
See thou restrain thy hasty tongue
From all deceit and strife.
Depart from evil, and do good,
Seek peace, and peace pursue;
Be of one mind, and dwell in love,
And God shall dwell with you.

Psal. ii. 11; cxix. 9.

See that you do yourselves employ
In God's true service here;
Mix trembling always with your joy,
And worship him in fear.
For how shall young men cleanse their way,
To walk before the Lord;
Surely by taking heed thereto
According to his word.

The second part.

Psal. xc. 16; cii. 28.

Thy great and blessed work, O God,
Unto thy servants show,
And let their tender children too
Thy grace and glory know.
So shall thy joyful servants' race
In happy state remain,
And the blest issue of their loins
Thy favour shall sustain.

—— xxii. 30, 31.

And thus a seed shall serve the Lord,
Accounted and foreknown,
A generation of the Lord's,
Which he himself doth own.
They shall arise with joy to tell
His righteousness to those
Who shall be born when we are gone,
That God did thus dispose.

—— lxxxix. 29.

And so shall David's spiritual seed
Be made to last always;
And his established throne abide
As heaven's eternal days.

HYMN LII.

PROPER TO BE SUNG WHEN A CHILD IS BORN INTO THE FAMILY.

Psal. cxxviii. 1—3.

BLEST is the man who fears the Lord,
And therefore him obeys,
That keeps his feet within the paths
Of his prescribed ways.
Thou shalt with pleasure eat the sweet
Of what thy pains have got;
Prosperity shall gild thy days,
And crown thy happy lot.
Thy wife shall like the spreading vines
With choicest fruit abound;
Thy children like green olive-plants
Adorn thy table round.

—— cxxvii. 3—5.

For children are an heritage
Which from the Lord doth come;
And his reward by marriage
Is every fruitful womb.
As arrows fitted to the bow
Are in a strong man's hand;
So children of the growing youth
Their parents' glory stand.

That man enjoys a happy state,
Whose quiver 's thus supplied;
He needs not fear whene'er his cause
Shall in the gate be tried.

—— cvii. 41; cxiii. 9.

Thus God the poor doth set on high,
And from all harm doth keep,
And multiplies his family
Like to a flock of sheep.
The solitary wife he makes
A housekeeper well stored,
With joy to breed her faithful seed;
Wherefore praise ye the Lord.

HYMN LIII.

ON OCCASION OF SICKNESS IN THE FAMILY.

Psal. cxix. 75, 67, 71.

I KNOW, O Lord, and do confess,
That just thy judgments be;
And that in love and faithfulness
Thou hast afflicted me.
For foolishly I went astray
Before I was chastised,
But now thy holy word and way
I have observed and prized.
Therefore I count it good for me
That I have felt thy rod,
That I might better learn and keep
The statutes of my God.

—— xxxviii. 1; cxix. 76; xxxv. 9.

But do not chasten me in wrath,
For then I can't bear up;
Nor let thine anger be infused
Into the bitter cup.
But now let thy compassions kind
Come to thy servant, Lord,
For comfort to my troubled mind
According to thy word.
And then my soul shall joy in thee,
Thy help, O Lord, to find;
And thy salvation sure will be
A cordial to my mind.

HYMN LIV.

ON THE SAME OCCASION.

Psal. lv. 1, 2.

VOUCHSAFE, O God, my prayer to hear,
Turn not away thy face
From me, thy poor petitioner,
Now begging for thy grace.
Attend unto my sad complaints,
And hear my humble moans,
Whilst before thee my soul 's poured out
In doleful sighs and groans.

—— vi. 2—5.

Pity me, Lord, for I am weak,
Help me, and make me whole;
When wilt thou come to the relief
Of my distressed soul?
Return, O Lord, our health restore,
And save us graciously;
For who can praise, or think on thee,
When dead in grave they lie?

—— xli. 3, 4.

But the good man, when he lies sick,
The Lord will sure sustain,
And make his bed in such a sort
As best may ease his pain.
Trusting in this, to thee, my God,
My prayer shall be addressed,
For mercy sake, Lord, heal my soul,
Though I have oft transgressed.

—— xxv. 18; cxix. 175.

With tender eyes behold the pain
And troubles I am in,
But above all, remove the sting,
By pardoning all my sin.
And let my soul before thee live,
And it shall give thee praise;
And unto me thy judgments give,
To guide me all my days.

HYMN LV.

ON OCCASION OF RECOVERY FROM SICKNESS

Psal. xxx. 1; xxxi. 22.

I 'LL study, Lord, to raise thy name,
For thou hast raised me;
From racking pains and threatening death,
I have been saved by thee.
I said in haste, I am removed,
And banished from thine eyes;
Yet still thou hadst me in thy thoughts,
And heardst my prayers and cries.

—— cxviii. 17, 18.

Surely I shall not die but live,
And living will declare
The gracious works of God, my God,
How manifold they are.
The Lord, indeed, hath chastened me,
Chastened me sore,
Yet hath not he abandoned me
To death, when at death's door.

—— cvii. 17—20.

When fools for their transgression were
With bands of sickness tied,
So that they loathed dainty meats,
Then unto God they cried.
He sent his word of grace and power,
And did them heal and save,

And brought them in the dangerous hour
Up from the very grave.

21, 22.

O that all men would praise the Lord
For his great goodness, then,
And for his works most wonderful
Unto the sons of men.
And let recovered ones present
The sacrifice of praise,
And with rejoicing hearts declare
His gracious works and ways.

HYMN LVI.

ON THE SAME OCCASION. HEZEKIAH'S THANKSGIVING FOR HIS RECOVERY. TO THE TUNE OF PSALM C.

Isa. xxxviii. 10, 11.

Counting on nothing else but death,
I said, I must go down to the grave;
I am deprived of all those years
Of joy on earth I hoped to have.
I said, I shall no more behold
The temple of the Lord most high;
Nor be admitted to converse
With sons of men as formerly.

12—14.

Final farewells I gave to life,
Thinking I had cut off its thread,
This sickness sure will mortal be,
And the next night will see me dead.
Expecting all my bones would break,
Dove-like I mourned out every word;
My failing eyes did seem to speak,
"I am oppressed, ease me, Lord."

17, 18.

But thou in kindness to my soul
Hast saved it from corruption's pit,
For thou hast cast behind thy back
My sins, my sins that threatened it.
The land of silence cannot praise,
Nor the forgetful grave record,
Nor can the helpless dead expect
The comforts of thy faithful word.

19, 20.

But living, living men shall praise
Thy holy name, like me this day,
The fathers to their wondering seed
Thy truth shall publish and display.
The Lord was nigh at hand to save,
Therefore we will with songs of praise
Exalt his name in God's own house,
And in this work spend all our days.

HYMN LVII.

PROPER TO BE SUNG WHEN DEATH IS IN THE FAMILY, OR IN THE FAMILY OF ANY NEIGHBOUR OR RELATION.

Psal. cii. 11; ciii. 16.

The days wherein my life doth pass
Are like the evening shade;
And I am like the withering grass
Which suddenly doth fade:
For it is gone, and quickly too,
When some bleak wind goes o'er,
And then the place whereon it grew
Shall never know it more.

——xxxix. 4—6.

Lord, make me understand my end,
And days' uncertain date,
That I may clearly apprehend
The frailty of my state.
Behold, thou hast my days reduced
Unto a narrow span;
Mine age to thine as nothing is;
Vain at the best is man.
The worldling walks in a vain show,
Vexeth and toils in vain;
He heaps up wealth, but doth not know
To whom it will remain.

The second part.

7, 8.

And now, O Lord, what wait I for?
What are these hopes at best?
My hopes in thee, Lord, only are,
On thee my soul doth rest.
Break thou these cords of sin and guilt,
Wherewith my soul is tied;
Let me not be the scorn of fools,
That piety deride.

9, 11.

When thou my comforts didst remove,
I spake not, but was dumb,
Because I knew my sufferings, Lord,
From thy good hand did come.
When thou for sin dost man correct,
His beauties fade and die,
Like garments fretted by the moth;
Sure all are vanity.

12, 13.

My mournful state, O Lord, regard,
And to my cry give ear;
I am a stranger here on earth,
As all my fathers were.
O spare me, Lord, and give me space,
My strength and peace restore,
Before I go away from hence,
And shall be seen no more.

HYMN LVIII.

FOR THE LIKE OCCASION.

Psal. xci. 1—4.

Lord, thou hast been in changes past
Our refuge and abode,
From age to age, beyond all time,
Thou art eternal God.

When thou recallest man to dust,
He can no longer stay,
A thousand years are in thy sight
Passed off as yesterday.

5, 9.

Swept with a hasty torrent hence,
Like a vain dream we pass,
Spring up, and grow, and wither soon,
As doth the short-lived grass.
For in thy wrath our sinful days
To a swift period tend:
Our years, by us unheeded, like
An idle story end.

10, 12, 14.

Our age to seventy years is set,
Or if we do arrive
To fourscore years, it 's all but grief,
We rather die than live.
Lord, teach us this religious art,
Of numbering out our days,
That so we may apply our heart
To sacred wisdom's ways.
O fill us early with thy grace,
That so we may rejoice,
And all our days, to the last breath,
Triumph in heart and voice.

HYMN LIX.

PETITION FOR THE CHURCH OF GOD, AND FOR THE NATION.

Psal. lxxiv. 12; xliv. 4; vii. 9.

LORD, thou art Israel's King of old,
Thou hast salvation brought;
Command thou that deliverance now
For Jacob may be wrought.
Let sinners' sin come to an end,
But 'stablish stedfastly
The righteous men, O righteous God,
That heart and reins dost try.

—— lxxxv. 9; lxxx. 3.

Let thy salvation be at hand
To those that do thee fear,
That glory may adorn our land,
And be a dweller there.
Turn us, O God, to thee again,
For we too long have swerved;
Cause thou thy face on us to shine,
And we shall be preserved.

—— cxxvi. 4—6.

Thy captived churches, Lord, restore
As streams in southern parts;
For they that sow in tears are sure
To reap with joyful hearts.
He that his precious seed bears out,
And tears behind him leaves,
Shall come again with joy, no doubt,
And with him bring his sheaves.

—— xiv. 6.

O that the sweet salvation then
Which Israel waits for still,
Were fully come to all good men,
From out of Sion hill.
When God his people's bondage turns,
That freedom once is had,
Then Jacob shall rejoice, that mourns,
And Israel shall be glad.

HYMN LX.

FOR A FAST-DAY.

Psal. li. 1—3.

ACCORDING to thy love and grace
Take pity, Lord, on me:
Blot out my sins for mercies' sake,
Mercies so great and free.
O wash and cleanse my guilty soul
From mine iniquity;
For I acknowledge mine offence,
'Tis ever in my eye.

4, 5.

Against thee, Lord, and in thy sight
I did my sins commit;
For which if thou condemnest me,
Thou must be clear and quit.
Corrupt and guilty in thine eyes
My nature I received;
And when my mother gave me life,
I was in sin conceived.

7, 8.

With hyssop sprinkle me, and then
I shall be clean, I know;
And make me, with my Saviour's blood,
Whiter than driven snow.
Make me to hear, amidst my moans,
The comfortable voice
Of joy and gladness, that the bones
Now broken may rejoice.

The second part.

10, 11.

Create in me a clean heart, Lord,
Unspotted in thy sight,
And let thy grace renew in me
A spirit pure and right.
O cast me not away from thee,
And though thy Spirit was grieved,
Yet of his comfort and his grace
Let me not be deprived.

12, 13.

Thy saving joys, which now I 've lost
Restore to me again;
And with thy free and princely spirit
My drooping soul sustain.

Transgressors then shall learn of me
To dread the paths of sin,
And those that strayed, encouraged be
To turn to thee again.

15, 16.

Open, O Lord, my praying lips,
Now closed with guilt and shame;
And then my mouth shall freely speak
The praises of thy name.
Didst thou desire it, I would give
The richest sacrifice,
But that 's of very small account,
And value, in thine eyes.

17, 18.

Thine offering is a humble soul,
That is for sin in pain,
A broken and a contrite heart,
Lord, thou wilt not disdain.
Do good in thy good pleasure, Lord,
Do good to Sion hill,
Build up Jerusalem's broken walls,
And dwell among us still.

HYMN LXI.

FOR A THANKSGIVING DAY FOR PUBLIC MERCIES.

Psal. xlvii. 1—4.

Ye people all, clap hands with joy,
To God in triumph sing;
For he 's a high and dreadful one,
A universal King.
He shall subdue the heathen lands,
And all our battles fight,
And make the place of our abode
The place of his delight.

—— xlviii. 1; lxxv. 1.

Great is the Lord, his praise no less,
For so we must record,
Here, in his hill of holiness,
And city of our Lord.
O God, we render thanks to thee,
To thee we give the same,
For by thy wondrous works we see
The nearness of thy name.

—— lxxvi. 4, 7.

Much brighter is thy glorious crown,
More excellent each way,
More to be praised, and feared, by far,
Than all the mounts of prey.
Thus thou alone commandest fear
With thy most piercing eyes;
Who dares approach, who dares appear
When once thy wrath doth rise?

8—11.

From heaven thou mad'st thy terror known,
The earth was silent then,
When God arose to judge and save
The meek and humble men.
Surely man's wrath shall praise thy name,
Held in by thy restraints.
Vow to the Lord your God, and pay,
All ye his faithful saints.
Let all about him stand in awe,
And daily presents bring;
To him that even with a look,
Can daunt the proudest king.

HYMN LXII.

PRAISE FOR HARVEST MERCIES.

Psal. xxxvi. 6; cxlvii. 8.

Thy justice, Lord, is high and plain,
Thy judgments are most deep,
And, Lord, thy providential care
Both man and beast doth keep.
Thy goodness covers heaven with clouds,
And gentle rain bestows;
And thence the grass on fruitful hills
With wondrous plenty grows.

—— lxv. 9, 11.

The craving earth thou dost enrich,
And waterest with thy care;
The corn which furrowed fields produce
Thou dost for us prepare.
Thy grace doth the returning year
With great abundance crown;
In all thy paths, thy goodness, Lord,
Distils its fatness down.

—— lxvii. 6, 7,

Thus while the earth in various fruits
Yields her desired increase,
Let God himself, even our own God,
Bless us and give us peace.
Yea, God shall on his people dear
His spiritual blessings shower,
And all the earth shall stand in fear
Of his almighty power.

Four Hymns of Instruction.

HYMN LXIII.

Psal. i. 1, 2.

The man is blest that doth not lend
To ill advice his ear,
Nor stands in sinners' wicked way,
Nor sits in scorner's chair:
But in the law of God the Lord
Doth set his whole delight,

And in that law doth meditate
Devoutly day and night.

3, 4.

He shall be like the flourishing tree
Set by the river side,
In season yielding plenteous fruit,
Whose leaf shall fresh abide.
The Lord shall prosper all he doth;
The ungodly are not so,
But like rejected worthless chaff,
Which winds drive to and fro.

5, 6.

Therefore the ungodly shall not stand
In day of judgment clear,
Nor with the just at God's right hand
Shall wicked men appear.
Because the way of saints, though strait,
The Lord with favour knows;
Whilst sinners' self-deceiving path
Unto destruction goes.

HYMN LXIV.

Psal. xv. 1, 2.

LORD, who shall have a blest abode
Within thy tents of grace?
And who shall dwell with thee, O God,
In thy most holy place?
The man who walketh uprightly,
And doth the thing that's just,
Whose words agreeing with his heart,
One may securely trust.

3, 4.

He that backbites not with his tongue,
Nor doth his neighbour hurt;
That neither raises, nor receives,
A slanderous report.
Who looks on vice, in all its pomp,
With generous neglect,
But piety, though clothed in rags,
He greatly doth respect.
Who to his plighted vows and trust
Hath ever firmly stood,
And though he promise to his loss,
Yet makes his promise good.

5, 6.

Who to oppressing usury
His money hath not lent,
Nor can be brought by bribery
To wrong the innocent.
The man who thus his course doth steer,
By God and men approved,
Is safe and good, above the fear
Of being ever moved.

HYMN LXV.

Psal. xxxvii. 1, 3.

FRET not thyself, nor be incensed
At such as do transgress,
Nor be thou envious against
Workers of wickedness.
Trust in the providence of God,
Abound in doing good,
And thou shalt have a fixed abode,
And be assured of food.

7, 8.

Rest on the Lord, with patience wait,
And do not vex thy mind,
When prosperous sinners do effect
The ills they have designed.
Let not rash anger in thee rise;
Ungoverned passions shun;
Fret not thyself in any wise,
Though evil things be done.
For meek men shall have sweet and sure
Enjoyment of the earth;
And shall delight themselves in peace
And sanctified mirth.
They that are merciful and kind,
And charitably lend,
Abundant blessings leave behind,
Which to their seed descend.

27—30.

Depart from evil, and do well,
Lay up good works in store;
And then thou shalt be sure to dwell
In peace for evermore:
Wisdom is in the just man's mouth,
His tongue of judgment talks,
The law of God is in his heart,
And steadily he walks.

34, 39.

Wait still on God, and keep his path,
And thou shalt surely find
In troublous times a present help,
A strength and Saviour kind.

HYMN LXVI.

Psal. cxxxiii.

O HAPPY families on earth,
Resembling that above,
Where brethren peacefully unite
In sweet accord and love.
'Tis like the precious ointment poured
On Aaron's sacred head,
Which down his face and garments rich
Its fragrant odours spread.
'Tis as the dew which melting clouds
On Hermon's top distil,

Or fruitful showers which Heaven lets fall
On Sion's holy hill.
For there the God of love commands
And pours out blessings' store,
The comforts of this present life,
And life for evermore.

Hymns of Praise, to be sung in the Tune of the 100*th Psalm, and the* 148*th.*

HYMN LXVII.

Psal. ix. 1, 7, 8.

WITH my whole heart I'll bless thee, Lord,
And all thy mighty works proclaim,
My joy in thee shall fill my soul,
Whilst I sing praises to thy name.
The almighty ever-living God
Hath fixt his throne in heavenly light;
When he appears to judge the world,
His sentence will be just and right.

10, 11, 14.

All those that know thy faithful name,
Their hope and trust in thee will place;
For never didst thou, Lord, forsake
Any that duly sought thy face.
Sing praises to the Holy One,
Who said he would in Sion dwell;
Therefore in Sion's daughter's gates
With joy his great salvation tell.

—— cxxx. 7, 8.

Let us depend on God alone,
Because with him rich mercy is,
And full redemption from all sin
He gives with plenteous grace to his.

HYMN LXVIII.

Psal. xlv. 2—4.

O GLORIOUS King! thy form divine
All earthly beauties doth outshine;
Into thy lips all grace is poured,
On thee eternal blessings showered.
Gird on thy sword, and in thy might
For wronged truth and justice fight,
That all the world may understand
The terror of thy conquering hand.

6, 7.

Thy throne, O God, doth still endure,
Thy sceptre is most just and pure,
That which is right thou lovest best,
But wickedness thou dost detest.
And therefore God, thy God hath shed
Such oil of gladness on thy head,
As hath preferred thee far before
The highest angels evermore.

9, 11, 13, 17.

The queen and her attendants stand
To worship thee at thy right hand.
Her clothing of wrought gold is seen,
But all her glory is within.
In all succeeding times thy name
Shall be preserved with lasting fame:
Whilst thy glad followers shall crown
With endless praise thy high renown.

HYMN LXIX.

Psal. lvi. 1, 2.

GOD is our refuge and defence,
Our hope is in his providence,
Which still affords a present aid,
When greatest troubles do invade.
Therefore we shall not need to fear,
No, though the earth removed were;
Or, though the hills and mountains steep
Lay buried in the angry deep.

3—5.

Although the raging waters make
The mountains with their swelling shake,
Yet calmer rivers do embrace
God's city, his fair dwelling-place.
Whose tabernacles by his love
Are kept that they can never move;
For he in times of great distress,
His early succour will address.

6, 7, 9—11.

The threatening tempest he allays,
And is his people's strength and praise;
He maketh strife and wars to cease,
And crowns the trembling earth with peace.
This is our God, whose awful sway
Both heaven and earth must still obey,
The Lord of hosts is with his own,
And Jacob's God their refuge known.

HYMN LXX.

Psal. xciii. 1.

THE Lord doth reign, and like a king,
Puts on his robes of glorious light:
Tremble thou earth, when he appears
Clothed and girt with boundless might.

2.

Under his rule the unquiet world
Will gain establishment and peace;
Of old his empire did begin,
And, like himself, shall never cease.

3.

In vain the world's rebellious powers
In tumults and commotions rise,
Like the enraged floods that swell,
And bid defiance to the skies.

4.

The Lord on high is mightier far
Than all this loud and threatening noise;
And the proud sea's unruly waves
Are stilled by his commanding voice.

5.

Lord, as thy power can never fail,
So all thy promises are sure;
'Tis thy perfection to be true,
And theirs that serve thee to be pure.

HYMN LXXI.

Psal. xviii. 1, 2.

No change of times shall ever shock
My firm affection, Lord, to thee;
For thou hast always been a rock,
A fortress, and defence to me.
Thou my deliverer art, my God,
My trust is in thy sovereign power,
Thou art my shield from foes abroad,
At home my safe-guard and my tower.

6, 30.

To God I made my mournful prayer,
To God addressed my humble moan,
Who graciously inclined his ear,
And heard me from his holy throne.
For God's designs shall still succeed,
His word will bear the utmost test,
He 's a strong shield to all that need,
And on his sure protection rest.

31, 46.

Who then deserves to be adored,
But God, on whom my hopes depend?
For who, except the mighty Lord,
Can with resistless power defend?
Let the eternal Lord be praised,
The Rock on whose defence I rest,
O'er highest heavens his name be raised,
Who me with his salvation blessed.

HYMN LXXII.

Psal. lxxxix. 5, 6.

The wonders of thy power and grace
Angels admire in heaven above;
Whilst congregations here below
Still celebrate thy truth and love.
For they in heaven above know none
That can with thee, O God, compare;
To vie with thee for light and power,
Which of the mighty angels dare?

7, 8.

And by assembled saints on earth
Thou must be eyed with holy fear,
And reverendly must they adore
That to thy throne of grace draw near.
Lord God of hosts, what Lord is he
With whom such strength and power is found?
Who true and faithful art thyself,
With faithful guards encompassed round.

9, 10, 11.

Thou rulest the raging of the sea,
And quietest its rolling waves;
Thy conquered foes by thee are made
Like still inhabitants of the graves.
The splendid, spacious heavens are thine;
The earth, and all its stores, thine own;
The world and all its fulness is
Founded and kept by thee alone.

13, 14, 18, 52.

Thy sovereign and resistless power
With an unerring justice reigns,
Thy ruling hand, though strong and high,
Yet truth and mercy still maintains.
The Lord, even Israel's Holy One,
Is our Protector and our King,
Blest be the Lord for evermore,
Amen, with hallelujah's sing.

HYMN LXXIII.

Psal. civ. 1, 2.

My soul, bless thou the Lord most high,
My God, thou art exceeding great;
Thou clothest thyself with majesty,
Such as becomes thy heavenly seat.
With a transcendant dazzling light
Thou art encompassed round about,
And the vast roof of heaven bright,
Thou like a curtain stretchedst out.

3, 4.

His royal chamber's beams he lays
In the celestial water-springs,
He makes the clouds his chariot wheels,
And walks on winds' outstretched wings.
A spiritual host of angels bright
About his throne humbly attends,
Swifter than winds, purer than flames,
Ready to fly whither he sends.

—— ciii. 20, 22.

And since our praises fall so short,
Bless him ye angels, bless him still.
Ye that excel in strength to praise,
And all his orders do fulfil.
Let every creature bless the Lord,
And let my joyful, thankful heart
In humble songs with them accord,
And in this concert bear its part.

HYMN LXXIV.

Psal. c. 1—3.

With one consent let all the earth
To God their cheerful voices raise;

Serve ye the Lord with awful mirth,
And sing before him songs of praise.
The Lord, ye know, is God alone,
Who us without our aid did make,
Us for his flock vouchsafes to own,
And for his pasture-sheep to take.

4, 5.

O enter then his temple-gate,
And to his courts devoutly press,
And still your grateful hymns repeat,
And still his name with praises bless.
For he 's the Lord supremely good,
His mercy is for ever sure;
His truth, which always firmly stood,
To endless ages shall endure.

HYMN LXXV.

Psal. cxvii. 1, 2.

Let all mankind express their mirth
Unto the Lord in joyful songs,
And tender him from all the earth
The homage that to him belongs.
For from his plenteous mercies' store
He doth continual grace afford,
His truth likewise lasts evermore:
For ever therefore praise the Lord.

HYMN LXXVI.

Psal. cxxxiv. 1—3.

Behold, ye servants of the Lord,
Which in his house by night do stand
Bless ye his name, his praise record,
Devoutly lifting up your hand.
I' the sanctuary bless his name,
Praise him, O praise him thankfully:
The Lord that heaven and earth did frame,
From Sion bless us plenteously.

HYMN LXXVII.

Psal. cl. 1, 2, 6.

O praise the Lord in that blest place
From whence his grace and glory flows;
Praise him in heaven, where he his face
Unveiled in perfect glory shows.
Praise him for all the mighty acts
Which he on our behalf hath done;
His kindness this return exacts,
With which our praise should equal run.
Let all that vital breath enjoy,
The breath he doth to them afford
In thankful songs of praise employ;
Let every creature praise the Lord.

HYMN LXXVIII.

THE VIRGIN MARY'S SONG.

Luke i. 46, &c.

My soul doth magnify the Lord,
And with great joy my Saviour praise,
Who from a low estate was pleased
Me and my name highly to raise.
His name is holy, and his grace
Is upon them that fear him still:
With strong out-stretched arm he hath
Dispersed the proud, and crossed their will.
He hath exalted humble souls,
Whilst lofty ones he did abase;
He fills the hungry with good things,
But from the rich withholds his grace.
His servant Israel he hath helped,
Remembering what he spoke before
In mercy to our ancestors,
And to their seed for evermore.

HYMN LXXIX.

THE SONG OF ZECHARIAS.

Luke i. 68, &c.

Blessed for ever be the Lord,
The God and King of Israel,
Who hath his people visited,
Redeeming them from sin and hell.
He hath advanced in David's house
Salvation plentiful and strong,
As by his prophets he foretold
From the beginning all along.
That we being safe from enemies' hands,
Might serve and eye him without fear,
Still living holy righteous lives,
During our short continuance here.
The great salvation long desired
He now hath let his people know,
By the remission of their sins,
Which they to sovereign mercy owe.
Whereby the Day-spring from on high
Brings welcome light, which shall increase
For them that in death's shades did lie,
To guide them in the paths of peace.

HYMN LXXX.

THE SONG OF THE ANGELS, AND OF SIMEON.

Luke ii. 14, 29, 32.

The First-begotten being brought
Into the world, the angels then
Sang, Glory unto God most high,
Peace upon earth, good will towards men.

And since my waiting eyes have seen
With joy thy great salvation, Lord,
I now can leave the world, and die
In peace, according to thy word.
To welcome him who comes to be
To Gentile lands a guiding light;
And to his people Israel's tribes
Their crown of praise and honour bright.
To Father, Son, and Holy Ghost,
The God whom heaven and earth adore,
Be glory, as it was of old,
Is now, and shall be evermore.

HYMN LXXXI.

Rev. i. 4, 5, 17, 18.

All glory now be given to him,
Who was, and is, and is to come;
And to the seven spirits of grace,
Which always are before the throne.
And to our Saviour Christ, who is
A witness true of heavenly things,
The First-begotten from the dead,
And sovereign Prince of earthly kings.
Who loved us at so high a rate,
And washed us in his precious blood
From all our sins, that we might be
As kings and priests unto our God.
To him who is the first and last,
And liveth, though he died to save;
Behold, he lives for evermore,
And has the keys of death and grave.

—— vii. 12.

Blessing and glory, wisdom, thanks,
With honour, power, and boundless might,
Be to our God for evermore,
Let all say, *Amen*, with delight.

HYMN LXXXII.

Rev. iv. 8, 11.

Most holy, holy, holy Lord,
The Almighty and Eternal One,
Worthy thou art to be adored
Who madest all for thyself alone.

—— v. 9, 12, 13.

Worthy art thou to take the book,
And break the seals, O Lamb of God,
For thou wast sacrificed for us,
And hast redeemed us by thy blood.
Worthy's the Lamb that thus was slain,
For ever worthy to receive
The power, and wealth, and all the praise,
That either heaven or earth can give.
All blessing, honour, glory, strength,
With thankful songs be given therefore,
To him that sits upon the throne,
And to the Lamb for evermore.

HYMN LXXXIII.

Rev. xi. 17.

We give thee thanks, almighty God,
Who art, and wast, and wilt be still,
For thou hast taken thy great power,
And reigned according to thy will.

—— xii. 10—12; xv. 3, 4.

Now is the strong salvation come,
The glorious reign of God and Christ,
For the accuser is cast out,
That did our brethren still resist.
But his assaults they overcame
By the Lamb's blood, and by their own;
Loved not their lives unto the death,
Nor would the word of truth disown.
Therefore rejoice, ye heavens, and say,
Thy works (O Lord) are marvellous,
Thy ways almighty King of saints,
Are great, and true, and righteous.
Who shall not fear thee, O Most High,
And glorify thy sacred name,
Which doth alone for holiness
Deserve eternal praise and fame?
For all the nations of the earth
Shall come and bow before thy throne;
Because thy judgments are set forth,
So plainly seen, so fully known.

HYMN LXXXIV

Psal. cxxxvi. 1, 2.

Give laud unto the Lord,
For very good he is,
The God of gods record,
And praise that name of his:
For certainly
His mercies sure do still endure
Eternally.

3, 4.

Give thanks, O every one,
Unto the King of kings,
For he, and he alone,
Hath wrought such wondrous things;
For certainly
His mercies sure do still endure
Eternally.

23, 24.

Who did remember us
When our estate was low,
And hath redeemed us
From the oppressing foe:
For certainly
His mercies sure do still endure
Eternally

25, 26.

To him give praises due,
Who gives all flesh their food;

O give ye thanks unto
The God of heaven so good;
For certainly
His mercies sure do still endure
Eternally.

HYMN LXXXV.

Psal. cxlviii. 1, 2.

Ye boundless realms of joy
Exalt your Maker's fame,
His praise your song employ
Above the starry frame:
Your voices raise,
Ye cherubim, and seraphim,
To sing his praise.

3, 4.

Thou moon that rulest the night,
And sun that guidest the day;
Ye glittering stars of light
To him your homage pay:
His praise declare,
Ye heavens above, and clouds that move
In liquid air.

5, 6.

Let them adore the Lord,
And praise his holy name,
By whose almighty word
They all from nothing came:
And all shall last
From changes free; for his decree
Stands ever fast.

11, 12.

Let all of royal birth,
With those of humbler frame,
And judges of the earth,
His matchless praise proclaim:
In this design
Let youths, with maids, and hoary heads,
With children join.

13, 14.

United zeal be shown
His wondrous fame to raise,
Whose glorious name alone
Deserves our endless praise.
Earth's utmost ends
His power obey; his glorious sway
The sky transcends.
His chosen saints to grace,
He sets them up on high;
And favours Israel's race,
Who still to him are nigh:
O therefore raise
Your grateful voice, and still rejoice
The Lord to praise.

HYMN LXXXVI.

Psal. lxxv. 1.

To thee (O God) we bring
A crown of living praise;
To thee our thanks we sing,
And hearts devoutly raise:
Though thou art high,
Thy wonders show, that we may know
Thy name is nigh.

—— xxxiii. 4, 5.

The word of God is right,
His works therewith agree,
And pleasing in his sight
Shall truth and justice be:
The earth so wide
Is evermore with goodness' store
Richly supplied.

8, 9.

Let all the spacious earth
Its great Creator fear;
And men of mortal birth
This mighty Lord revere;
At whose command
All things were made, and still are staid
By his strong hand.

12.

That nation happy is
To whom the Lord is known,
And whom he doth for his
Peculiar people own:
In every age
They 're blest whom he doth choose to be
His heritage,

18, 19.

On them that do him fear,
He casts a gracious eye,
Who with a hope sincere
On his rich grace rely,
Sure food to give,
And from the grave their souls to save,
And keep alive.

20—22.

Our soul with joy expects
The help our God shall send,
Who as a shield protects
All that on him depend:
Lord, let thy grace
Upon us be, as we on thee
Our hope do place.

HYMN LXXXVII.

Psal. cxxviii. 1, 2.

That man God's blessing hath
Whose heart his fear doth awe;

That walketh in the path
Prescribed by his law:
For thou shalt feast
Upon the gains thou gettest with pains,
In plenty blest.

3, 4.

Like vines with fruit well stored,
Thy loving wife shall be,
Thy children round thy board
Like plants of olive-tree:
Lo, thus shall he
That fears the Lord, and keeps his word,
Still blessed be.

5, 6.

The Lord from Sion hill
His blessings choice shall give,
And whilst thou livest still
Jerusalem shall thrive:
Thy seed's increase
Shall please thee well, whilst Israel
Abides in peace.

HYMN LXXXVIII.

Psal. cxlv. 1, 2.

O LORD, my God and King,
Thy glory I will raise,
And evermore will sing
Thy name's deserved praise:
Each day will I
Thy praise proclaim, and bless thy name
Eternally.

5, 7.

Thy glorious majesty
With honour we 'll declare,
Thy works we 'll magnify,
And all thy wonders rare:
Our joyful tongues
Shall still express thy righteousness
In praising songs.

8, 9.

In grace the Lord excels,
And great compassions hath,
Much mercy in him dwells,
And slow he is to wrath:
His tender love
His creatures all in general
Do daily prove.

18, 21.

To those that on him call
The gracious God is near,
To help and save them all
That pray with heart sincere:
I 'll speak his praise,
And let all flesh concur to bless
His name always.

HYMN LXXXIX.

Rev. xix. 5, 6.

PRAISE to our God proclaim,
O ye his servants all,
And ye that fear his name,
Together great and small:
Hallelujah,
For God supreme with power doth reign,
And bears the sway.

9, 1.

O they be ever blest
That shall be called unto
The Lamb's great marriage-feast;
These are God's words most true:
Hallelujah,
Strength, glory, power, and praise to our
Lord God always.

—— xi. 15.

The kingdoms of this world
Shall every one become
The kingdoms of the Lord,
And of the Christ his Son;
And he always
Shall reign on high with majesty,
Hallelujah.

To God the Father, Son,
And Spirit, ever blest,
Eternal Three in One,
All worship be addressed,
As heretofore
It was, is now, and shall be so
For evermore.

HYMN XC.

PART OF THE HYMN OF ST. AMBROSE, CALLED, TE DEUM.

O GOD, we praise thee, and we own
Thee to be Lord and King alone;
All things were made to honour thee,
O Father of eternity.

To thee all angels loudly cry,
The heavens and all the powers on high,
Cherubs and seraphims proclaim,
And cry, thrice holy to thy name.

Lord God of hosts, thy presence bright
Fills heaven and earth with beauteous light;
The apostles' glorious company,
And prophets' fellowship praise thee.

The crowned martyrs' noble host,
The holy church in every coast,
Thine infinite perfections own,
Father of majesty unknown.

Giving all adoration
Unto thy true and only Son;
And to that blest remembrancer
The Holy Ghost, the comforter.

O Christ, thou glorious King, we own
Thee to be God's eternal Son;
Who, our deliverance to obtain,
Didst not the virgin's womb disdain.

When, death's sharp sting destroyed by thee,
Thou gainedst a glorious victory,
Heaven's gate, that entrance had denied,
Was to believers opened wide.

At God's right hand thou, Lord, art placed,
And with thy Father's glory graced,
And we believe the day will come
When thou, as Judge, shalt pass our doom.

From day to day, O Lord, do we,
Highly exalt and honour thee;
Thy name we worship and adore
World without end, for evermore.

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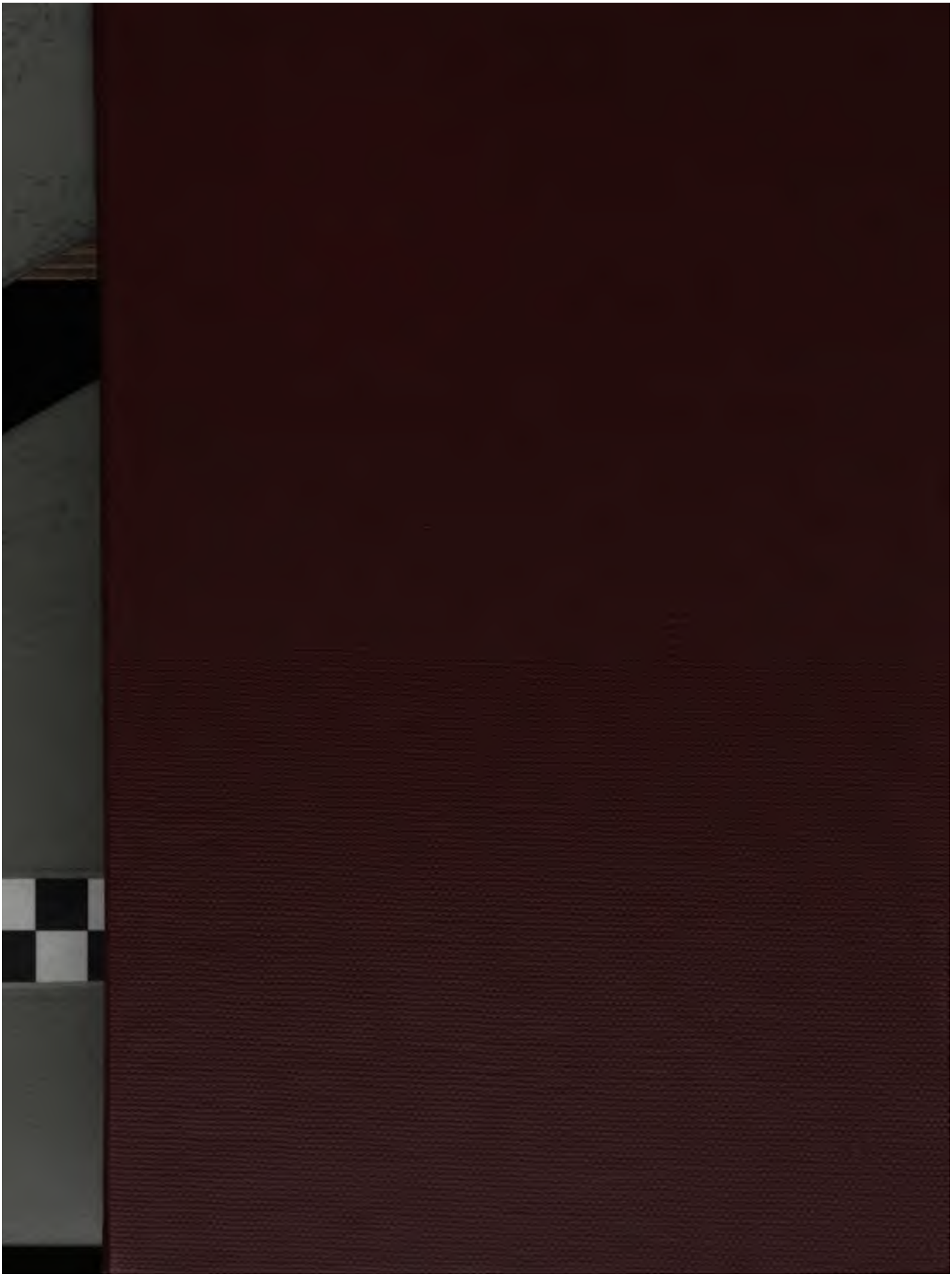
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